THE

NEW TESTAMENT

Of Our LORD and SAVIOUR

JESUS CHRIST

Translated out of the

LATIN VULGAT

BY

JOHN WICLIF, *S.T.P.* Prebendary of *Aust* in the Collegiate Church of *Westbury*, and Rector of *Lutterworth*, about 1378

To which is Præfixt

A HISTORY of the several Translations of the *H. Bible* and *N. Testament*, &c. into English, both in MS and Print, and of the most remarkable Editions of them since the Invention of PRINTING.

By *JOHN LEWIS*, A.M. Chaplain to the Right Honourable *Thomas* Lord *Malton*, and Minister of *Mergate*.

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Eusebij Demon: Evangeli: Lib. iii. cap. ult.

LONDON:

Sold by *Thomas Page* and *William Mount* on *Tower-Hill*; and *William Parker* at the *King's-Head* in St. *Paul's Church-Yard*, M,DCC,XXXI.

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T. Pine del. et sculp.

To the Right Honourable

THOMAS

LORD *Malton*, and KNIGHT of the Moſt Honourable Order of the *BATH*.

May it pleaſe YOUR LORDSHIP!

WHEN I had determined to print, in Honour to his Memory, the following Engliſh Tranſlation of the New Teſtament, made by that great and worthy Confeſſor Dr. *John Wiclif*, I thought it might be a dutiful Acknowledgment of the Favour I lately received from your *Lordſhip* to make you a Preſent of it. I hoped it would be a Pleaſure to Your *Lordſhip*, who has ſo high an Eſteem for that ſacred Book, and whoſe Conduct is ſo particularly influenc'd by the Principles of it, to ſee an Engliſh Tranſlation of it made in thoſe dark Times by one who was a Native of the County where Your *Lordſhip* chooſes to reſide. It is now above an Age and an Half ago ſince that learned and active Prelate *Matthew Parker* printed the Four Goſpels in the Engliſh Saxon Tongue, to ſhew, as His Grace ſaid, that in Times paſt the Holy Scriptures were known to the People of *England* in their Vulgar Tongue. The following Tranſlation is an Evidence of their being likewiſe known in the Engliſh ſpoken after the Conqueſt, tho' with this Difference, that as before the People's Reading and Hearing the Scriptures in their own Tongue was approved of as agreeable to the Chriſtian Inſtitution, their doing ſo was now condemned as Heretical. As 'tis the Nature of Things, when once corrupted, to wax worſe and worſe, ſo it was now not only determined, that it was Hereſy to affirm, it was neceſſary to have the Scriptures tranſlated into the Vulgar Tongue, but that the People ſhould be driven by Force from the reading of them. So much Reaſon had our learned

Apologiſt

Apologiſt Bp. *Jewel* to obſerve of the pretended Catholics, *Neſcio quo pacto, reverentiane, an conſcientia, an deſperatione victoriæ, ut latro crucem ita iſti ſemper horrent et fugiunt* Verbum Dei.

SINCE the Reformation indeed they have not in ſome Parts of the Romiſh Church abſolutely denied the People the * Liberty of reading the Holy Scriptures in their Mother Tongue, particularly in *France* and here in *England.* But it has been remarked, that the People have been dealt with very inſincerely, in that they have had obtruded on them the Vulgar Latin as the authentic Copy of the Bible; and had recommended to them Tranſlations as truly made from the Vulgar which in Truth are not ſo. But to ſhew, that even this is a Sort of Compulſion, whenever Opportunity has ſerved, and they have had it in their Power, the Engliſh Tranſlations of this Book have been burnt and deſtroyed. One Proof of this of a late Date I beg leave to mention to Your *Lordſhip.* In a † *ſecond* Remonſtrance, prepared by thoſe appointed by Commiſſion under the Great Seal of *Ireland* to enquire into the late Rebellion there, dated *June* 16. 18 *Car.* 1643, the Original of which I have now before me ſign'd by Four of the Commiſſioners, among other Facts mentioned of the Hatred and Averſion of thoſe Catholic Rebels to our Holy Religion, this is one; that at one Time they burnt One Hundred and Forty Bibles becauſe they were in Engliſh. This ſhews, that whatever Arts have been lately uſed to ſoften the Principles of the Romiſh Church and make them look more human than they appeared at the Reformation, Popery is ſtill the ſame cruel, tyrannical Impoſition on the common Faith and Senſe of Chriſtians that ever it was: and that if there are not ſo many Inſtances now of its ſavage Temper it's only for Want of Power and Opportunity.

THIS old Engliſh Tranſlation which I now preſent to Your *Lordſhip* is made, Your *Lordſhip* knows, from the Vulgar Latin as the former one was in the Saxons Times. This Latin Tranſlation was now commonly read in Churches, which being unintelligible to the People, and to ſome even of the Prieſts, Dr. *Wiclif* rendred it into Engliſh almoſt Word for Word, that, as is ſaid in a Preface before the Tranſlation of the Pſalter, *they that knew not the* Latin *might by the* Engliſh *come to many* Latin *Words.* On this Account the Tranſlation is rather too Verbal and not always good Engliſh: But, Your *Lordſhip* will obſerve, it's notwithſtanding as intelligible to an Engliſh Reader as the Tranſlation made at *Rheims* for the Uſe of the Engliſh Roman Catholicks 200 Years after, as not leaving ſo many of the Original Words retained in the *Latin* untranſlated into *Engliſh.*

THE Engliſh Language had undergone a very great Alteration by the Coming in of the *Normans* about § 300 Years before this Tranſlation was made. Since tho' many of the Monoſyllables were ſtill continued as they are to this Day, and the

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* That they had not this Liberty or Allowance before ſeems plain from what Sir *Tho: More* propoſed, *viz.* that *as nere as may be deuiſed no man have the Holy Scripture but of the Ordinarie's hand, and by him thought and reputed for ſuch as ſhall be lykely to uſe yt to Goddys honour and meryte of his owne ſoule.* Dialoges book iij. ch. 16.

† On it is endorſed *Recd at the board* x Novembr. 1643. and ſignd *Hen: Jones*, who was Dean of *Kilmore*, *Randall Adams*, *Henry Brereton*, *Edward Pigott.*

Mr. *Wharton*, by comparing the ancient Charters granted by the Norman Princes, obſerves, that the Engliſh Saxon Language began to be wholly diſuſed in the Reign of *Hen:* II. or about A. D. 1160. ſomewhat above 200 Years before *Wiclif*'s Tranſlation.

the Characters for ſome Time not altered, the *Saxon* Compounds and De-compounds grew many of them out of Uſe, and in their ſtead *French* Words and Phraſes were introduced. *Treviſa* indeed, who lived a little after Dr. *Wiclif*, tells us, that in his Time this Humour of learning and ſpeaking *French* was ſomewhat abated, and that *gentlemen had much left for to teach their children french.* However, our Language was by that Time ſo much changed, that the former Tranſlation of the New Teſtament was become perfectly unintelligible to the common People, ſo that a New Tranſlation was neceſſary. And the preſent Publication of it is ſo far of Uſe to us, that it ſerves to explain the Meaning of a great many Words ſtill retained in the Engliſh Tranſlations of the Bible and Pſalter now in Uſe.

TO this old Engliſh Tranſlation of the New Teſtament I have præfixed a Hiſtory of the ſeveral Tranſlations of the Holy Scriptures into Engliſh from the Beginning, in which I have been ſomewhat aſſiſted by Your *Lordſhip*'s noble and well-choſen Library. This, my Lord, is what has been often attempted and performed in part by both Foreigners and our own Country-men. F. *Simon*, *Du-pin*, *Le Long*, *Boernerus*, *Rumpæus*, &c. abroad, and *Uſher*, *Fuller*, *Durell*, *Burnet*, *Wharton* and *Strype*, with ſome others of leſſer Name here at home, have obliged the World with ſome Account of them. I have done all I could, with the Help and Aſſiſtance of my Friends, particularly thoſe two very learned and excellent Men Mr. *Thomas Baker* of the College in which Your *Lordſhip* was educated, and Dr. *Daniel Waterland*, to ſupply their Omiſſions and to give as exact and authentic an Account of the ſeveral Engliſh Bibles, Teſtaments, Pſalters, *&c.* which from time to time have been printed, as I could poſſibly get: tho' indeed I have not often gone out of my Way, and as ſeldom as poſſible found any in it to expoſe their Miſtakes; being no wiſe enclined to try to gain my ſelf a Reputation by leſſening that of others.

WITH theſe ſeveral Tranſlations of the Holy Scriptures into Engliſh, a late Buffoon, who perſonates what he calls a Catholic, tries to make himſelf and the grinning Spectators of his Tricks as merry as they can be with his low Wit and ſtaring Lies. The Ground-Work of his Fable are *Gregory Martin*'s and the *Rhemiſts* idle Tales and Miſ-repreſentations of the Engliſh Tranſlations in Uſe in K. *Henry* VIII. *Edw.* VI. and Q. *Elizabeth*'s Reigns; which tho', like the Stories of our preſent Free-Thinkers, they have long ſince been again and again confuted, this Merry-Andrew like them trumps up afreſh to divert his ignorant Gapers. He would fain make his Readers believe, contrary to common Senſe and plain Eyeſight, that *beſides our corrupting our Bibles againſt all or moſt Points of Catholic*, he means Roman-catholic, *Doctrine, we even change the ancient Catholic and accuſtomed Uſe of Words of Scripture into new deviſed Terms, as for* Holy Ghoſt, Holy Wind: becauſe inſtead of the old Engliſh Word *Ghoſt* our Tranſlators ſometimes uſe the Latin Word *Spirit*, which, it's well known, is the Meaning of the Word Gaſt or Breath. But thus, like the Roman Soldiers, who made our B. Saviour the Subject of their Mockery by dreſſing him out of Character, does this Scoffer try to render the Engliſh Reformation to the utmoſt ridiculous, by putting on it a Fool's Coat and arraying it in doggrel Hudibraſtical Rhyme.

BUT I fear I am too tedious and have detained Your *Lordſhip* longer than I ſhould. I ſhall therefore only add my moſt ſincere Prayers, that the great Author and Preſerver of our Faith would long continue Your *Lordſhip* to adorn the Doctrine of GOD our Saviour in all Things, and am with the moſt perfect Eſteem and ſincereſt Gratitude for Your *Lordſhip*'s Favours,

May it pleaſe *Your Lordſhip*,

YOUR LORDSHIPS *moſt Dutiful*,

moſt Obliged, and moſt Obedient Chaplain,

J. LEWIS.

Advertiſement.

IN fitting the following old Engliſh Tranſlation of the New Teſtament for the Preſs, which is a valuable Curioſity, and of great Uſe to thoſe Engliſh Men who are deſirous to underſtand their Mother Tongue, the Editor has been much aſſiſted by the Reverend Dr. Daniel Waterland *who collated the Editor's Copy with ten MSS. of this Tranſlation in the Libraries at* Cambridge. *The ſame learned Perſon was at the Trouble of Tranſcribing for the Editor's Uſe ſome of* the leſſons and piſtlis of the oolde lawe that ben rad in the Chirche bi al the yeer aftir the uſs of *Salisburi in the Order in which they are placed at the End of a MS of the New Teſtament that was Sir* William Pepys's, *and by him given to the Library of* Magdalen Coll: *in* Cambridge. *But theſe the Editor was forc'd to lay by for want of Encouragement. The Editor himſelf had the Uſe of two MSS. one lent him by the Honourable Sir* Edward Dering *Baronet of* Surenden-dering, *and another of his own. He had likewiſe ſent him from* Oxford *Specimens of the moſt noted MSS. of this Tranſlation in that famous Univerſity, viz. Three in the Libraries of* Chriſt-Church, Queen's-College, *and* St. John's, *and Three in the* Bodleian-Library. *By collating them it appeared to him, that theſe MSS. are generally written with ſo much Care and Exactneſs, that there are in them but few Variations, and they not material.*

In drawing up the Hiſtory of the ſeveral Engliſh Tranſlations and their moſt remarkable Editions in Print, (which is no inconſiderable Part of the Hiſtoria Literaria, *and in peruſing which the Reader ſees with Pleaſure the gradual Improvements which have been made in this Part of Learning and Knowledge) the Editor thinks himſelf obliged to own the great Helps he has had from the above-mentioned learned Friend, and the Reverend* Thomas Baker, B. D. *and from the Collections made on this Subject, tho' with a more extended View, by the reverend and ingenious* William Jacomb *Vicar of* Marden *in* Kent. *He had likewiſe by the Favour of other Friends, particularly the late learned and communicative* John Evans, D.D, *the Inſpection of ſeveral other very rare and uncommon Editions of the Engliſh Bible and New Teſtament. But in giving an Account of ſo great a Variety of Incidents, the Editor thinks he has Reaſon to fear, that, notwithſtanding all his Care, there are ſome Miſtakes made which will need the Candour of the Reader: Tho' he hopes they aren't very great, but only ſuch as human Frailty is apt to ſlide into. Of this, however, he dares be confident, that he has ſpared no Coſt nor Pains to find out the Truth, and has uſed his utmoſt Care not to miſreport it.*

*At the End of all is added a Gloſſary to explain the obſolete Words in this old Tranſlation, which the Editor preſumes to recommend as more perfect than any other Part of this Performance, it having been reviſed and corrected and had many Additions made to it by the able and accurate Hand of the foremention*ed Dr. Waterland.

As the Editor has printed but a few Copies, no more than enow, as well as he could calculate, juſt to pay for the Paper, Printing and Engraving, and has conſiderably enlarged the Hiſtory above-mentioned ſince his publiſhing Propoſals, &c. *what Copies are printed can't be afforded at a lower Price than is there mentioned. What he has done, he hopes the Subſcribers will accept of as a well-meant Offering to the Memories of thoſe good and excellent Men to whoſe faithful and unwearied Labours and Chriſtian Reſolution* England *is ſo much obliged for that Divine Light and Knowledge of the Holy Scriptures which it now enjoys, and which the Editor hopes we ſhall always know how to value and eſteem notwithſtanding the many Arts and Inventions of the preſent Infidel Factors to render them ridiculous and contemptible.*

N. B. The few Copies that remain unſubſcribed for may be had, at a Guinea a Book in Sheets, at Mr. *Page*'s and *Mount*'s, Stationers on *Great Tower-Hill*, or at Mr. *Parker*'s at the *King*'s-*Head* in St. *Paul*'s *Church-Yard*.

THE

HISTORY

OF THE

ENGLISH Tranſlations of the BIBLE, &c.

CHAP. I.

Of the Tranſlating ſeveral Parts of and the Whole BIBLE *into* Britiſh, Engliſh-Saxon, *and the* Engliſh *ſpoken after the Conqueſt.*

S the miraculous deſcent of the Holy Ghoſt (*a*) on the Apoſtles was for this purpoſe, that every Man there preſent might hear them ſpeak in the Tongue wherein he was born, *the wonderful Works of GOD*, ſo we find, that after theſe wonderful Works were written, (*b*) that ſo Men might know the Certainty of them, and believe, that *Jeſus* (*c*) is the *Chriſt* the Son of GOD, and that believing they might have Life through his Name, theſe Writings or Declarations were not confined to the Language in which they were at firſt written, but were tranſlated into the ſeveral Tongues of every Nation under Heaven to which the Apoſtles came. This is expreſly affirmed by *Euſebius*, that (*d*) both Greeks and Barbarians had the Writings concerning *Jeſus* in their own Country Characters and Language. Or, that the New Teſtament, however, was every where in the Vulgar or Mother Tongue of the Country or People for whoſe Uſe and Inſtruction it was originally deſigned. The ſame is acknowledged by the more learned of the Romaniſts, 'That (*e*) it would not be difficult to prove, that long 'before their Novelties, who at this Day are called Proteſtants, there were 'Tranſlations of the Scripture in the Mother Tongue among almoſt all the Nations or People of the 'Chriſtian Name:' Which has been very particularly ſhewn by *F. Le Long* in his Sacred Bibliotheque (*f*). In an extraordinary Conſiſtory held at *Rome*, *A. D.* 679, (*g*) about *Britiſh* Affairs, it was among other things ordained, That Leſſons out of the Divine Oracles ſhould be always read for the Edification of the Churches, that the Minds of the Hearers might be fed with the Divine Word, even at the very time of their Bodily Repaſt. And indeed the firſt Synodical Prohibition or Reſtraint of this Liberty or Birth-right of Chriſtians in the Uſe of the Holy Scripture in their own Language, we find was in a Synod held at *Tholouſe*, *A. D.* 1228, on occaſion of the Doctrine and Preaching of the *Waldenſes*, That *the Holy Scripture is the Rule of* Chriſtian *Faith*; *and that the Reading and Knowledge of it is free and neceſſary to all Men, to the People as well as to the Clergy.* In oppoſition to this Principle the Synod then decreed, in the following Terms: (*h*) *We forbid, that Lay-men be permitted to have the Books of the Old and New Teſtament*; *unleſs perhaps ſome one out of Devotion deſires to have the* Pſalter *or* Breviary *for Divine Offices, and the* Hours of the Bleſſed Virgin; *but even thoſe they may not have tranſlated in the Vulgar Tongue.*

When therefore (*i*) St. *Paul* the great Apoſtle of the Gentiles, who moſt probably was the Apoſtle of the *Britains*, had by his Preaching converted the ancient Inhabitants of this Iſland of *Great Britain* to the Chriſtian

 Faith,

(*a*) *Acts* ii. (*b*) *Luke* i. (*c*) *John* xx. (*d*) *Dem. Evang.* lib. 3. c. ult.

(*e*) Jam ante ortas eorum qui hodie proteſtantes appellantur novitates apud omnes fere Chriſtiani nominis gentes Scripturæ Verſiones extitiſſe lingua vernacula multis probare non eſſet arduum. *F. Simon* diſq. critica de variis Bibl. edit.

(*f*) See *Uſſerii* Hiſt. dogmat. de Script. & Sacris Vernaculis. (*g*) *Spelman's* Councils, Vol. I.

(*h*) *D'Acheriі* Con. Tom. ii. p. 624. But our modern Papiſts ſeem to have abated ſomething of the rigor of this Decree: ſince we ſee here in *England*, *The Office of the Holy Week according to the Roman Miſſal and Breviary*, printed in the vulgar tongue. F. *Simon* thus repreſents the ſenſe of the Roman Catholick Doctors at preſent; *Omnino non reſpuunt Scripturæ S verſiones plebeio ſermone conceptas, modo non ab omnibus & abſque ulla temporis, loci, & perſonæ reſtrictione legantur, & ut inquiunt, non proſit potius quicquid obeſſe poteſt* Diſquiſit. But ſee Biſhop *Kidder's* Reflections on a French Teſtament, printed at *Bourdeux* An Dom MDCLXXXVI.

(*i*) M. *Parker* de antiqui. Ecc. Brit. Teſt. *Uſher* de primordiis Eccleſiæ Britannicæ, *Stillingfleet* Orig. Britan.

Faith, it can't be ſuppoſed but that He, or however his Succeſſors in that Miniſtry, took care they ſhould have in their own Language the things which he or they had preached to them concerning *Jeſus*, tho' at this time no Copies of any ſuch Writing are any where remaining. After ſo entire a Conqueſt as was made of thoſe People by the ſavage and barbarous *Saxons*, one need not wonder at the Deſtruction of what Records or Memorials they had, whether religious or civil.

However, after the *Saxon* Inhabitants of this Country were converted to Chriſtianity, we are ſure *they* had the whole Bible in their own Country Characters and Language, and that the four Goſpels in the ſame Language were read in their Religious Aſſemblies. A Copy of theſe was by the Aſſiſtance and Encouragement of our learned Primate *Matthew Parker* printed by that learned and indefatigable Confeſſor and Martyrologiſt *John Fox*, from a MS. now in the * *Bodleian* Library, N. E. F. 3. 15. with the following Title, *The Goſpels of the fower Evangeliſtes* (a) *tranſlated in the olde* Saxons *tyme out of* Latin *into the vulgare toung of the* Saxons, *and now publiſhed for teſtimonie of the ſame.* At London by *John Daye* dwelling ouer *Alderſgate.* 1571. *Cum Privilegio Regiæ Majeſtatis per decennium.*

In a Dedication to the Queen it's obſerved, That 'by Archbiſhop *Parker*'s induſtrious diligence and learned 'labours this booke with others moe had bene collected and ſearched out of the *Saxons* monuments.' And the Archbiſhop himſelf gave the following account of it; (b) *Edidit etiam* quatuor Evangelia Saxonico idiomate: *ut liqueret Scripturas antea fuiſſe vulgari ſermone Anglicano populo notas.* This was the Method that learned Prelate took to confute the Papiſts impudent Boaſt of *Antiquity*, and their as ſhameleſs Fiction of the *Novelty* of the Faith and Worſhip of the Proteſtants: Out of their own Mouths he condemned thoſe wicked Servants.

Thus about this time the (c) Archbiſhop publiſhed, in *Saxon* and the preſent *Engliſh*, a Sermon on *Eaſter* Day of the Paſchal Lambe, and part of a Letter of *Elfrike* Abbot of St. *Albons*, written by him to *Wulfſine* Byſhop of *Scyrburne*, *A. D.* 950. Theſe his Grace called '*A Teſtimonie of Antiquitie, ſhewing the auncient Fayth* '*in the Church of* ENGLAND, *touching the Sacrament of the body and bloude of the Lord here publikely preached, and* '*alſo receaved in the* SAXONS *tyme above* 600 *Years ago.*' In a Preface prefix'd to them it's ſaid, that it was owing to the Archbiſhop's diligent Search for ſuch Writings of Hiſtorie and other Monuments of Antiquitie, that theſe Pieces were brought to light. And becauſe theſe Tracts are ſo plain and expreſs againſt the bodily Preſence, which the Papiſts pretend was never oppoſed before *Berengarius*'s time, about 1050, and that they of the Roman Church are apt to complain of Miſrepreſentation, therefore at the end of theſe Tracts the Archbiſhop added a Certificate ſigned by himſelf, the Archbiſhop of *York* and thirteen other Biſhops, atteſting, That 'this *Saxon* Homily with the other teſtimonies did fully agree to the olde auncient bookes 'from whence they were taken, and were truly put forth in print without any adding or withdrawing 'from the ſame.' But to return to the *Saxon* Goſpels.

Mr. *Fox* in his aforeſaid Dedication to the Queen tells her Majeſty, That 'our Countryman *Bede* did tranſlate 'the whole Bible in the *Saxon* tounge: that he tranſlated againe the goſpell of St. *John* in the *Engliſhe* tounge 'a little before his departure; that K. *Alfrede* tranſlated both the olde and the newe Teſtament into his own 'native language: and that, if Hiſtories be well examined, we ſhall finde both before the Conqueſt and after, 'as well before *John Wickliffe* was borne as ſince, the whole body of Scriptures by ſondry men tranſlated 'into thys our countrey tounge; inſomuch, that *Thomas Arundell* then Archbyſhop of *Yorke* and Chaun-'cellour of *England*, at the Funeral Sermon of Queene *Anne*, who dyed 1394, as *Polidore* ſeith, did auouch, 'that ſhe had the Goſpells in the vulgare tounge with divers expoſitors upon the ſame, which ſhe ſent unto '*Hym* to be viewed and examined (d).'

In this Edition the *Saxon* is printed in large Letters in an inner Column, taking up about two thirds or more of the Page; and in the outer Column, oppoſite to the other, is *Engliſh* as now ſpoken, or what is called the Biſhop's Tranſlation, publiſhed by Archbiſhop *Parker*, *A. D.* 1568. This *Saxon* Tranſlation was made from the *Latin* Vulgar, and is a ſort of verbal rendring it. Another Edition of this Verſion was publiſhed by the learned Dr. *Thomas Marſhal*, 1665, who tells us, he neither could find any thing of the Author of this Tranſlation, nor ſettle the (e) Age of it; which no body need wonder at, ſince from the Variations of the Stile he was led to believe it was not the Work of one Hand, and that the Goſpel of St. *Matthew* alone had two different Interpreters or Tranſlators.

In his Obſervations on the *Anglo-Saxonic* Verſion of the Goſpels, the Doctor remarks, that to any one who reads the Tracts, written in *Saxon* by Abbat *Ælfric*, (f) *of the Old and New Teſtament*, it muſt be very obvious to note what Books of the Old Teſtament he tranſlated into *Anglo-Saxonic*, the vulgar Language of his Time. Since in thoſe Treatiſes they are thus named, *viz. Geneſis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, *Joſhua*, *Judges*, *Ruth*, four Books of *Samuel*, entitled in Latin *Liber Regum*, a fifth Book called *Verba dierum*, or *Chronicles*, the *Pſalter*, three Books of *Solomon*, viz. *Proverbs*, *Eccleſiaſtes*, the chief of all *Songs*, two Books more placed with *Solomon*'s Works, *viz.* the Book of *Wiſdom* and *Eccleſiaſticus*; the Prophets *Iſaias*, *Jeremias*, *Ezekiel*, *Daniel*, the twelve Prophets, *Eſdras*, *Job*, *Tobias*, *Heſter*, *Judith*, *Machabees*. From whence one may conclude, that ſince that Abbat tranſlated ſo great a Part of the Old Teſtament, and even ſome of the Apochryphal Books, it's in no wiſe

to

* *Hickeſii* Catal. veterum librorum ſeptentrionalium. (a) *Bibli. Pepyſiana.* (b) *De Antiquitate Brit. Eccleſ.*

(c) At the top of the Title Page of my Copy of this little Book, 12mo. is written, *Liber D.* [Daniel] Lowes *ex dono reverendiſſimi patris* Mathei Canter' *Archiepiſc.* It has no Date, but was *Imprinted at* London *by* John Day *dwelling over* Alderſgate *beneath* St. Martyns.

(d) This account ſeems to have been taken from a Paper communicated to Mr. *Fox* by Archbp. *Parker*, and by him inſerted in his Acts and Monuments with this Title, *A compendious olde treatiſe ſhewing how that we ought to have the Scripture in* Engliſh; *Ed. 1ſt. p.* 452. In this Paper it's reported, that Q. *Anne* had in *Engliſhe* all the iv Goſpels. But this *Engliſhe* ſeems not to have been the *Engliſh* ſpoken after the Conqueſt, but the *Anglo-Saxonic.* For thus *John Hus* quotes the Words of Dr. *Wiclif* in his little Book *of the threefold bond of Love*, That 'the noble Queen of *England* has the Goſpel written in *three* Languages, the *Bohemian*, *Teutonic*, and *Latin.*' *Replica contra Anglicum* Joan. Stokes, p. 136 ed. 1715. It is further ſaid in this Paper, that a man of *London*, whoſe name was *Wyring*, had a Bible in Engliſh of *Northern* Speech which ſeemed to be 200 yeres old.

(e) Dr. *Marſhal* tells us, that in the front of the MS. of theſe Goſpels belonging to the publick Library of *Cambridge* is written in an old hand in *Latin* and *Anglo-Saxonic*, This book gave *Leofric* Biſhop of the Church of St. *Peter's* in *Exeter* for the uſe of his ſucceſſors: and that this *Leofric* died *A. D.* 1071 or 1073.

(f) See *W. Liſle*'s Edition of this Treatiſe, 1623.

to be doubted that the Books of the New Teſtament were before turn'd into *Saxon*, and commonly read in that Language. Some Fragments of this Tranſlation of the Old Teſtament, *viz.* Part of the *Octateuch*, and of the Book of *Job*, were printed, by the Encouragement of that learned Reviver of the Study of the *Gothic* and *Anglo-Saxonic* Tongues, Dr. *George Hickes*, at *Oxford*, with the *Junian* Types by Mr. *Edward Thwaits*, *A. D.* 1698, to which is added the Apochryphal Piece, called, *The Goſpel of* Nicodemus in *Anglo-Saxonic*, and a Fragment of the Hiſtory of *Judith* in *Dano-Saxonic*. As to the *Pſalter*, the above-mentioned Dr *Tho. Marſhal* obſerved, it had a great many *Saxon* Tranſlators, as appears by the various Readings of four MSS. which are exhibited by Mr. *John Spelman* in the Margin of his interlineated Pſalter, which he publiſhed *A. D.* 1640. And another MS. Copy in the poſſeſſion of the learned *Francis Junius*, which diſagrees with all the others, and appears to have been written ſome time after the death of King *Ælfred*, ſince in the Kalendar prefixed to it at the vii Calend. *Novemb.* it is thus noted: Ælfpeð pex obiit

On this occaſion our Antiquary *William L'Iſle*, Eſq; of *Wilburgham*, who publiſh'd in *Anglo-Saxonic* and *Engliſh* the above-mentioned Treatiſes of the Abbat *Ælfric*'s, obſerved, that 'had that good ordinance, firſt enacted 'by God, *Deut.* x. 5. for the preſervation of the Book of his Law, been 'continued, and Standard Bibles been preſerved in our Cathedral Churches, as it has been ſince appointed by 'King *Ælfred*, we might now have ſhewed the whole Book of GOD, or the entire Old and New Teſtament 'in *Saxon*, which was the *Engliſh* of thoſe Times, tranſlated both by that King and the Archbiſhop of *Can-*'*terbury*. *Ælfric* (*a*).

In the Tranſlation of the New Teſtament, eſpecially of the three firſt Goſpels, Dr. *Marſhal* has obſerved, there are ſome things which differ from the *Latin* Verſion now in uſe, and which ſeem to be taken from one more ancient, *viz.* the very ancient *Greek* and *Latin* MS. Copy of the New Teſtament which the learned *Theodore Beza* gave to the Univerſity of *Cambridge*. Among other inſtances of this, he mentions the interpolation in *Matt.* xx. betwixt the 28th and 29th Verſes, which is in the *Cambridge*, *Bennet*, and *Hatton* MSS. tho' omitted in the printed Copy. Ic pylnað ðoȝeðeonne on ȝehpæðum þinge, *&c.* This aſſument or addition Dr. *Marſhal* ſays he never could (*b*) find any where but in this *Anglo-Saxonic* Tranſlation, and that very ancient *Greek* and *Latin* MS. Copy of *Beza*'s. As in *Luke* xvii. 7. ſome *Latin* Copies have after *paſcentem*, *oves*, and others *boves*; this Tranſlation follows the former, oððe ſcep læſȝendne, but *Wiclif*'s Tranſlation is, *eynge or leſuynge oxen*. By what we have of this Tranſlation, it appears it was a verbal Tranſlation of this old *Latin* Copy, without always ſhewing regard to the idiotiſm or propriety of the *Engliſh*. Thus *Matt.* i. 23. ſoðlice ſeo ƿæmne hæfð on innoðe.—— *Vere illa virgo habebit in ventre.*—— And *John* ii. 4. la ƿif. hƿæt ıſme ⁊ þe; *Woman, what is me and thee?* Tho' indeed *Mat.* viii. 29. this idiom of the *Latin* ſeems rendred more agreeable to that of the *Engliſh*.—— hƿæt ıſþe ⁊ uſ ȝæmæne? *What is betwixt thee and us?* I add, that the Makers of this Tranſlation ſeem to have had no notion of what the Papiſts are ſo fond, that in the ancient *Latin* Edition are certain words called *Sacred*, as *Baptiſm*, *Penance*, *Synagogue*, *Scribe*, &c. ſince we find them all tranſlated into *Engliſh*, as *Baptiſm* is rendred ƿulluht, *Penance* dædbote, *Synagogue* ȝeſamnunȝum, *Scribe* bocepe, *&c.* So *Amen* is tranſlated ſoðlice. F. *Simon* obſerves, that the beſt Tranſlators of the New Teſtament have kept in the word *Philacteries*; but here we ſee it tranſlated healſbec, or *Neck-books*.

This *Anglo-Saxonic* Tranſlation is, we ſee, divided into Sections, over each of which is placed a Rubric, directing when it ſhould be read. For inſtance, *Matt.* i. 18. Ðyſ ȝoðſpel ȝebynað on myð-ƿintpæſ mæſſe æfen. *This Goſpel is to be read on Mid-winter's Maſs Even.* Which is, I think, a good Proof, that at this time the holy Scriptures were read in the publick Service of the Church in a Language which the People underſtood. When this Tranſlation was made, is very uncertain; it ſeems as if it was ſome time in the 6th or 7th Century, ſince *Bede* died *A. D.* 734.

As all Languages are in a flowing Condition, and never continue long in one State; ſo it was not a great while before by a change of the Civil Government here in *England*, which did all it could to aboliſh the native Language of the Inhabitants, and introduce the *French*, the *Saxon* Language was ſo altered, that the Inhabitants could underſtand very little or nothing of what had been their Mother-tongue, or however that of their *Engliſh* Anceſtors. By this means the Tranſlation of the holy Scriptures into the *Anglo-Saxonic* Tongue was of little or no uſe to the Subjects of *England* ſoon after the Conqueſt, or however to thoſe of the vulgar ſort.

The Bible being thus in a Tongue unknown to the common People, ſince it was now in *Latin* only, and not very common even in that Language, and the *Saxonic* being grown obſolete and out of uſe, an opinion, it ſeems, prevailed, that the knowledge of the Scriptures was unneceſſary, nay, that it was not lawful for private Chriſtians to read them in the Tongue wherein they were born. Nay, to that extravagance was this whim at length carried, that one *William Butler*, a Franciſcan Frier, maintained, that 'the Prelates ought not to admit of this, 'that every one ſhould at his pleaſure read the Scriptures tranſlated into *Latin*.' A paradox which ſerved indeed to juſtify or excuſe many of even the Prieſts of thoſe times, who, as they knew nothing of the Scriptures but what they found of them in their *Portuiſes* and *Miſſals*, ſo they were not able to read thoſe Portions of them there with underſtanding, ſo utterly ignorant were they even of *Latin*.

However, it pleaſed GOD in the times of this ignorance to raiſe up ſome of a better Spirit, and who had a greater regard for the dignity of the human Nature, as well as for the holy Scriptures. In *France*, *John Beleth*, an eminent *Paris* Divine, obſerved, that (*c*) 'in the primitive Church it was forbidden to any one to ſpeak in an un-'known Tongue, unleſs there was ſome one to interpret: ſince it was agreeable to common ſenſe, that it was a 'thing perfectly uſeleſs for a Man to ſpeak and not be underſtood. Hence, he ſaid, grew that laudable cuſtom 'in ſome Churches, that after the Goſpel was pronounced according to the Letter, or read in *Latin*, immediately 'it was explained to the People in the vulgar (*d*) Tongue. But, adds he, which confirms what is ſaid above, '*what ſhall we ſay of our times, when there's ſcarce any one to be found who underſtands what he reads or hears.*

Here

(*a*) See Archbiſhop *Parker*'s Preface to his *Teſtimony of Antiquitie*. *Wharton de duobus Elfricis diſſert.*
(*b*) See *Mill*'s N. Teſtament, Ed. *Kuſter*, p. 45. (*c*) A. D. 1190. Divin Offic. Explicat. proemium.
(*d*) This was in uſe in the *Saxon* times here in *England*, as appears by the Epiſtles of *Ælfric*, by which the Maſs Prieſt is ordered to ſay unto the People on Sundays and Holy-days the ſenſe or meaning of the Goſpels in *Engliſh*.

Here in *England*, we find by the MS. Copies yet remaining, ſeveral attempts were made to tranſlate into the *Engliſh* then ſpoken the *Pſalter*, the *Hymns* of the Church, and the reſt of the holy Scriptures. One of the firſt of theſe ſeems to have been *Richard Rolle*, an Hermit of *Hampole* in *Yorkſhire*, who died *A. D.* 1349. He tranſlated, and wrote a Gloſs in *Engliſh* upon the *Pſalter*. To it is prefixed a *Prologue*, before which in the imperfect Copy in the King's Library is the following Rubric, (*a*) *Here begynneth the* prologe *uppon the Sauter that* Richard *hermyte of* Hampole *tranſlated into englyſhe after the ſentence of doctours and reſoun.* The deſign of this Prologue is to deſcribe the excellency of the Pſalter, which he repreſents as *comprehending al the elde & newe Teſtament, and techirg pleynly al of it, and the Miſteries of the trynyte and CHRISTIS incarnation.* At the end of it, the Author gives this account of his performance. (*b*) 'In this werke, ſays he, I ſeke no ſtraunge *Ynglys*, bot (*c*) lighteſt 'and communeſt, and ſwilk that is moſt like unto the *Latyne:* ſo that thai that knawes noght the *Latyne* be 'the *Ynglys* may com to many *latyne* wordis. In the Tranſlacione I felogh the Letter als-mekille as I may, and 'thor I fyne no proper *Ynglys* I felogh the wit of the wordis, ſo that thai that ſhalle rede it (*d*) them thar not 'drede errynge. In the expownyng I felogh holi Doctors. For it may comen into ſum envious mannes honde 'that knowys not what that he ſuld ſays at wille ſaye that I wiſt not what I ſayd, and ſo do harme tille hym 'and tille other.' Next this Prologue follows, '*Here bigynneth the Sauter. Pſalmus primus.* Beatus vir.—In this 'pſalme he ſpekith of criſt and his folewris blaundiſhyng to us, bihotyng bliſfulhede to rightwiſe men. Sithen 'he ſpeketh of veniaunce of wikkede men that thei drede peyne, ſith thei wolle not loue ioye. He begynneth 'at the goode man and ſeith, *Bleſſid is* (*e*) *that man* (*f*) *the whuche ghede not in the counſel of* (*g*) *wikede, and* (*b*) *the 'wey of ſynfule ſtood not, and in the chayer of peſtilence ſatte not.*—— *Pſalmus ſecundus.*—— Quare fremuerunt gen-'tes.—— *Whi* (*i*) *gnaſtide the folke? and the puple thoughte y dil thoughtis?* The prophete ſnybbyng hem that 'ſhulde turmente criſt ſeith, *whi?* as hoo ſeith, what encheſun hadde thei? ſotheli none but yuel wille, for he 'contrariede her ivele lywyng in werke and word. *the folke* thei were tha knyghtis of *rome* that crucified *criſt*, 'thei *gnaſtide* aghen hym as beſtis wode without reſoun: and *the puple* that was the iuwes. *thoughte in ydel* that 'is, in vayne was ther thoughte whan thei wende have halde criſt euere deed that thei myghte not doo, for thi 'in vayne thei trauelide as eche man doth that thoru—— pryde and ypocriſye weneth to hude criſtis lawful 'ordenaunce.' This, I ſuppoſe, is a ſufficient Specimen of this Tranſlation, and the Gloſs or Expoſition of it. The Tranſlation is, we ſee, a literal or verbal one from the *Latin* Vulgate: the Gloſs is generally after the myſtical allegorical way at that time in faſhion, and is dry and inſipid enough.

In the *Harleian* Library (*k*) is ſomewhat a different Tranſlation of the *Pſalter*, with a Gloſs on it. A Specimen of this is the following rendring of the *ſecond* Pſalm, Verſe 1. '*Quare fremuerunt gentes.*—— *Why gnaſtes the 'gens, and the peple thoughte ydil thingis?* The prophete ſnybband hem that tourmentid criſt ſaies, *whit the gens 'thoo* were the knytees of *rome* that crucified criſt. *gnaſted* as beſtes with oute reſoun: and *the peple* thoo were 'the jewes, *thoughte vaynte thoughtes:* that was to holde criſt ded in ſepulcre that thei mighte not doo, forthi in 'veyne thei traveilde.'

In the King's Library (*l*) is another imperfect Copy of a Tranſlation of the Pſalter, from *Pſalm* lxxxix. to cxviii. There's nothing in the MS. to ſhew the Author, but it is a very different Tranſlation from that juſt now mentioned in the *Harleian* Library. It begins as follows. '*Pſalmus* (*m*) 89. *Domine refugium.*—— *Lord thou art 'made refute to us fro generacioun to generacioun.* Here the profete, aftir ſharp reprouynge of vicious men, was 'movid of the hooly gooſt for to ymagin and to knowe that malicious enmytee and feers purſuyng wole ſue 'ſone aftir.'

At the end of the MS. of *Hampole*'s Pſalter in *Sidney* College follow the ſeveral Canticles hereafter mentioned, tranſlated and commented on as the Book of Pſalms is, *viz. here endith the ſauter and bigynnen the canticles.*

Canticum *Iſaie* xii. *Confitebor tibi Domine*, &c. (*n*) Lord I ſchal knowleche to the for thou were wrooth to me ſtrong veniance is turned, and thou haſt comfortid me.

Canticum *Anne* 1 *Sam.* ii. *Exultavit cor meum in Domino*, &c.

Canticum *Moyſi. Exod.* xv. *Cantemus Domino*, &c.

Oracio *Abacuch. Abac.* iii. *Domine audivi auditionem tuam & timui.*

Audite Cœli quæ loquor, &c. *Deut.* xxxii.

Magnificat anima mea Dominum, &c. *Luc.* i.

Et ſic explicit pſalterium David.

As the *Pſalter* was thus tranſlated and commented on by divers Hands, and the Church Hymns rendred into *Engliſh*, ſo it ſeems as if ſome parts, if not all of the New Teſtament, were by different Perſons rendred into the *Engliſh* then ſpoken, and gloſſed or explained in the ſame manner. In the (*o*) MS. Library of *Bennet* College in *Cambridge* is a Gloſs, in the *Engliſh* ſpoken after the Conqueſt, on the following Books of the New Teſtament, *viz.* the Goſpels of St. *Mark* and St. *Luke*, the Epiſtles to the *Romans*, *Corinthians*, *Galatians*, *Epheſians*, *Philippians*, *Coloſſians*, *Theſſalonians*, *Timothy*, *Titus*, *Philemon*, and *Hebrews*, among which is inſerted betwixt the Epiſtles to the *Coloſſians* and *Theſſalonians* the Apochryphal Epiſtle to the (*p*) *Laodiceans*. Of this Tranſlation I hope it will not be reckoned impertinent to ſubjoin the following Specimen ſent me by Dr. *Waterland*.

'*Mark* I. 7. And He prechyde ſayande, a ſtalworther thane I ſchal come eftar me of whom I am not worthi 'downfallande, or knelande, to louſe the thwonge of his Chawcers.

'VI. 22. When the Doughtyr of that *Herodias* was in-comyn and had tombylde and pleſide to *Harowde*, and 'alſo to the ſittande at mete, the kynge ſays to the wenche.

'XII.

(*a*) No 1512. (*b*) MS. fol. *Sidney* Coll. *Camb.* K. 5. 5.

(*c*) That that is chaſt and mooſt comyn MS. penes *Joſ Ames* de *Wapping*: in which this Prologue is placed before the Pſalter of *Wiclif*'s Tranſlation.

(*d*) dar not. (*e*) the. (*f*) that: (*g*) wickide men.

(*h*) flood not in the weye of ſynners and ſaat not in the chair of peſtilence.

(*i*) gnaſtiden with teeth hethene men and peplis thoughten veyn thingis. MS. *Wiclif.* (*k*) No. 93. D. 21

(*l*) No. 1517. (*m*) according to the *Latin Vul.* (*n*) MS. penes *Joſ. Ames* de *Wapping.* (*o*) P. vi.

(*p*) See *Codex Apocryphus Novi Teſtamenti Collect.* &c. a Joanne Alberto Fabricio, Anno 1703. p. 853, &c. *Uſſerii* de epiſtola ad *Laodicenſes* diſſertatiuncula.

'XII. 1. A man made a vynere, and he made aboute a hegge, and groſe a lake & byggede a tower.
'— 38. Be ſe ware of the ſcrybes whylke wille go in ſtolis and be hayliede in the market and for to ſit in 'ſynagogis in the fyrſte chayers.
'*Luke* ii. 7. —— and layde hym in a cratche: (*a*) for to hym was no place in the dyverſory.

As for the Gloſs or Comment that accompanies this Verſion, it's very like that of *Hampole*'s on the *Pſalter*. In it are no Reflections on the Friers, and Popiſh Prelates, as is uſual in Dr. *Wiclif*'s Writings, only the Gloſs is much more in the allegorical, myſtical way, than in the literal one.

Theſe Tranſlations ſeem to have been made ſome time before the flouriſhing of the famous Dr. *John Wiclif*, but they were Tranſlations of only ſome parts of the Old Teſtament, as the Pſalter, the Church-Leſſons and Hymns, and of the New Teſtament, or rather of ſome of the Books of it, not of the whole Bible, however ſo far as appears to me at preſent. And then they ſeem not to have been publiſhed, but made only for the Tranſlator's own uſe.

John Wiclif was born about the (*b*) beginning of the fourteenth Century at *Wiclif* in *Yorkſhire*, and being bred to Learning, was educated in *Merton* College in *Oxford*, where he was firſt Probationer, and afterwards Fellow. In 1356 he is ſaid to have written a Tract *of the laſt Age*, in which he expoſed the many corrupt ways, then in uſe, of Mens coming to Eccleſiaſtical Benefices. But what ſeems to have made him moſt known, and to have gained him the greateſt Reputation, was his oppoſing the Encroachments of the Begging Friers in defence of the Univerſity (*c*). Soon after this he was choſen Warden of *Baliol* Hall, and preſented to the Rectory of *Fylingham* in the Archdeaconry of *Stowe* and Dioceſe of *Lincoln* (*d*), which he afterwards exchanged for that of *Lotegarſhall*. In 1365 Archbiſhop *Iſlip* nominated him Warden of *Canterbury* Hall, which his Grace had founded a little before. Being, after the Archbiſhop's death, ejected from thence by the Pope's Bull, he read Lectures in Divinity in the Univerſity with ſo univerſal an Applauſe, that almoſt every thing he ſaid was received as an Oracle. In 1374 he was nominated by the King, with the Biſhop of *Bangor* and others, to be his Ambaſſador to treat with the Pope's Nuncios concerning the Proviſions of Eccleſiaſtical Benefices here in *England*, claimed by the Pope, and long complained of by our Parliaments as very injurious to the Rights of the *Engliſh* Church, and, as a Reward for his Faithfulneſs in executing this Commiſſion, had given him by the King (*e*) the Prebend of *Auſt* in the Collegiate Church of *Weſtbury* in the Dioceſe of *Worceſter*, and the Rectory of *Lutterworth* in the Dioceſe of *Lincoln*. But the Doctor having in his Lectures at *Oxford* oppoſed the temporal Dominions of the Popes, and aſſerted the Regale of Princes, queſtioned the Power of the Keys as claimed by the *Roman* See, and defended the Authority of Chriſtian Princes to puniſh and reſtrain wicked and diſorderly Eccleſiaſtics, the Friers, who owed the Doctor a Grudge for his taking the Univerſity's Part againſt them, and expoſing to the People their Cheats and Tricks to defraud them of their Money and Goods, complained of him to the Pope, and (*f*) exhibited againſt him xviii Concluſions, which they repreſented as heretical, and charged him with maintaining. This gave the Doctor a great deal of Trouble, which, very probably, had ended in his being put to a violent Death, had he not at firſt been protected by the *Engliſh* Court, and afterwards by the Schiſm in the *Romiſh* See, occaſioned by a double Election of Popes. But by theſe means was he preſerved by divine Providence conſtantly to ſpeak the Truth, and boldly to rebuke Vice to a good old Age, when being ſeized by the Palſy, he laboured under this fatal Diſtemper about two or three Years, and then died on (*g*) *December* 2. *A. D.* 1384.

It ſeems to have been ſoon (*h*) after this Proſecution that the Doctor ſet about the tranſlating the (*i*) whole Bible into the *Engliſh* then ſpoken. This Tranſlation he made from the *Latin* Bibles then in common uſe, or which were at that time uſually read in the Church: The reaſon of which ſeems to have been, not that he thought the *Latin* the Original, or of the ſame Authority with the *Hebrew* and *Greek* Text, but becauſe he did not underſtand thoſe Languages well enough to tranſlate from them. He likewiſe choſe to tranſlate word for word, as had been done before in the *Anglo-Saxonic* Tranſlation, without always obſerving the idioms or proprieties of the ſeveral Languages, by which means this Tranſlation in ſuch Places is not very intelligible to thoſe who do not underſtand *Latin*. For inſtance, *Matt.* viii. *Et ecce clamaverunt, dicentes: Quid nobis & tibi* Jeſu *fili dei*, Dr. *Wiclif* thus tranſlates into *Engliſh*; *And lo they crieden and ſeiden, What to us and to thee* Jeſus *the ſone of god?* Which, however, is as good *Engliſh*, as the *Rhemiſts* Tranſlation here, *What is between us and thee*, &c. and *What to us and thee*, Mark i. But whether Dr. *Wiclif* and they tranſlated thus on the ſame principle, is not in my power to determine. It ſeems to me not at all improbable, that Dr. *Wiclif*'s reaſon for ſo doing, was that which is given in a Prologue to the *Pſalter* of his Tranſlation, *viz.* that *they who knew not the* Latin *by the* Engliſh *might come to many* Latin *words.*

It is likewiſe to be obſerved, that the *Latin* Tranſlation from whence this was made, does in many places differ from that which is now eſtabliſhed by the Popes of *Rome*. Thus *Luke* xv. 8. is rendred, *wher ſche teendith not a lanterne and turneth up ſo doun the hous*, inſtead of *ſweepeth the houſe*, as if the *Latin* Copy uſed by Dr. *Wiclif* had *evertit* inſtead of *everrit*, as *Eraſmus* notes the moſt ancient *Latin* Copies had: tho' the *Anglo-Saxonic* Tranſlation here has it ymrtyrpeð. So *Matt.* xxii. 4. is rendred here *my volatilis ben ſlayne*, as if in the *Latin* Copy which he uſed it was *alites* and not *altilia*, as in the preſent Copies. The Reader will find in Dr. *Tho. James*'s Book, entituled, *Of the Corruption of Scripture*, &c. many other inſtances of this Variety of the *Latin* Copy uſed by this Tranſlator: I'll mention here only one or two more; *Matt* xxi. 17. *He wente forth out of the cite into bethanie, and ther he dwelte and taughte (k) of the kyngdom of god.* In the Tranſlator's *Latin* Copy it was certainly *ibi manſit & docebat de regno Dei.* *Heb.* v. 11. *Of whom ther is to us a gret word for to ſeye and able to be expowned:* as if he had read, as ſome MSS. and the old Editions of the *Latin* Bible do ſtill, *interpretabilis ad dicendum* or *docendum*.

However this be, we find heavy complaints made by (*l*) *Henry Knyghton*, a Canon of *Leiceſter* in the Neighbourhood of Dr. *Wiclif*, and Cotemporary with him, of his finiſhing and publiſhing this Tranſlation. 'This 'Maſter *John Wiclif*, ſays he, tranſlated out of *Latin* into *Ergliſh* the Goſpel, which Chriſt had entruſted with

(*a*) For there was no place to him in no chaumbre. MS. *Magd.*
(*b*) *A. D.* 1324. See his Life, printed 1720. (*c*) 1360. (*d*) *Nov.* 12. 1368.
(*e*) 1375. (*f*) 1377. (*g*) *Bokyngham Reg.* (*h*) 1379 or 1380.
(*i*) *J. Huſs* replica contra Anglicum *Jo. Stokes*, p. 136. c 1. ed. 1715. (*k*) In ſome Copies it is *taught them.*
(*l*) De eventibus *Angliæ*, col. 2644.

'the (*a*) *Clergy* and *Doctors* of the Church, that *they* might minister it to the Laity and weaker sort according to 'the exigency of times and their several occasions. So that by this means the Gospel was made *vulgar*, and 'laid more open to the Laity, and even to women who could read, than it used to be to the most learned of the 'Clergy, and those of the best understanding: and so the Gospel Jewel or Evangelical Pearl was thrown about 'and trodden under foot of swine.' Whether by this *Knyghton* meant, that Dr. *Wiclif* had translated from the Vulgar *Latin* into *English* only the whole New Testament, I don't pretend to determine. According to the strictest sense of his words he should mean no more than, that Dr. *Wiclif* had translated the four Gospels. If so, this is a full evidence, that *they* were first of all translated by *him* into the *English* then used, or however were by him first made vulgar or common to all who could read. But *John Huss*, very near Cotemporary with Dr. *Wiclif*, assures us, that (*b*) 'it was said by the *English*, that the Doctor translated the whole Bible out of '*Latin* into *English*.' Dr. *Wiclif* himself, when he mentions this, uses terms of a larger signification, *viz. the holy Scripture*, and *GOD's Law*. Thus in his *Wickette*, *it is Heresy to speak of the* holy Scripture *in* English: And in an Homily on *Matt.* xi. 23. reputed to be his, he thus complains of the severe usage he met with on account of his translating the holy Scripture, in the following terms. 'He, Antecrist, hath turned hyse clerkes to covetyse 'and worldely love, and so blynded the peple and derked the Lawe of *Crist*, that hys servauntes ben thikke & 'few ben on *criste's* syde; and algates they dyspysen that men shulden knowe *Cryste's* lyse, for thenne prestes 'schulden schome of hyre lyves, and specially these hye prestes, for thei reversen *crist* both in worde and in dede. 'And herfore on gret byschop of *englelond*, as men sayen, is yuel payed, that GODDE's lawe is written in 'englysche to lewede men, and he pursueth a prest for he wryteth to men this englysche, and sompneth hym 'and traveleth hym that hyt is harde to hym to route. And thus he pursueth another prest by the helpe of '(*c*) the pharyses, for he precheth *criste's* gospel frely withouten fables. O men that ben of *criste's* halfe, helpe 'ye nowe ageyns Antecrist. For the perelouse tyme is comen that *crist* and *poule* tolden bysore. But on coum-'fort is of (*d*) knyghtes that they saveren muche the gospel, and have wylle to rede in englysche the gospel of '*criste's* lyf. For afterwarde, yef god wul, the Lordeschype schal be taken from prestes, and so the stafe that 'maketh hem hardy ageynes *crist* and hys lawe. for *thre* sectes feyghten here ageynes cristene mannes secte: the '*fyrst* is the pope and the cardynals by false lawes that they han made: the *secounde* is (*e*) emperour byschopes 'whuche dyspysen *criste's* law: the *thrydde* is these pharysees, possessyoners and beggares. And alle these *thre* 'goddes enemyes travelen in ypocrisie, and in worldely covetyse and ydelnesse in goddes Lawe. *Crist* helpe hys 'churche fro these fendes for they fyghten perylously.'

By *one great Bishop of* England is, I suppose, here meant *John Bokyngham*, at this time Bishop of *Lincoln*, in whose Diocese Dr. *Wiclif* was promoted, and by whom, it seems, he was summoned and prosecuted for his translating the Scriptures into *English*. By *another Priest* seems intended *William de Swyndurby*, a Priest of *Leicester* in this Diocese. This *Swyndurby*, according to (*f*) *Knyghton*, usually preached in St. *John's* Chapel near *Leicester*, and very oft in the Churches at *Leicester* and thereabouts, and was a popular Preacher, and much followed. But being represented to the Bishop as a Disciple of *Wiclif's*, and accused of preaching many things erroneous and heretical, he was immediately suspended and inhibited from preaching in the Chapel before-mentioned, or in any Church or Church-yard within the Diocese of *Lincoln*. This appears by the Date of the Bishop's Commission, &c. to have been done about 1381. It must therefore have been some time before this that Dr. *Wiclif's* Translation of the Bible, or however of the New Testament, was finished and published.

MS. Copies of the New Testament of this Version, of which Dr. *Wiclif* is commonly reputed the Author, are very frequently to be met with in the private Libraries of Gentlemen, as well as in the more publick ones of the Universities, Colleges, &c. The learned (*g*) Dr. *Thomas James* observed of it, that it agrees verbatim with the Vulgar *Latin*, some of the gross faults only excepted. Our learned (*h*) *Selden* thus distinguished it; *Wiclif*, says he, because it was the usage before to understand by the *Latin* word *Presbyter*, what in *English* we call (*i*) *Priests*, always uses the word *Eldermen* to translate the Latin *seniores*. So again, *John Wiclif* intended the title of the Prologue to the seven Catholick Epistles to be this: *Here —— biginneth a prolog on the pistlis of cristen feith that ben seven in ordre.* So elsewhere, *Wiclif*, James v. *If ony of ghou is sorewful, prie he with patient soule and seie he a salm:* which very exactly agrees with the Copies of the New Testament commonly said to be of Dr. *Wiclif's* Translation. He adds, as a description of the MS. which he used, that in the 1 *Cor.* xvi. 22. it is *Be he cursed Maranatha*, with this addition in the margin of the Book, *that is in the comyng of the Lord:* whereas, in the MS. Copy which I have, these last words are interlined in a small hand thus; *that is unto the comyrge of oure Lorde.* Mr. *Fox* has copied from Bishop *Longland's* Register a few Texts extracted from the little Books or Parcels of *Wiclif's* Translation found on some of his followers, or else repeated by them memoriter, as what they had learnt from them: which tho' they vary somewhat from the MSS. of the New Testament, yet any one will judge by comparing them, that they are of the same Translation; which is therefore a further proof, that this Translation was then thought to be Dr. *Wiclif's*. The learned Dr. *Tho. Marshal* guessed it to have been made about 300 Years before *his* time, *i. e.* about 1370. which falls in with Dr. *Wiclif's* Age.

At the end of some of the MS. Copies of the New Testament of this Translation are the Pistils read in Churches after the use of *Sarum* taken out of the Old Testament. Some of these Lessons or Epistles are of a different Translation from that of *Wiclif's* Bible, but much the greater part of them agree exactly with it.

To

(*a*) It is one of the Nostrums of the Romish Church, that the Faithful, whom they in contempt call the Laity or the Ignorant, have nothing to do to examine any Doctrine in particular from its causes and grounds, and thereby to search out what is true or false; but that this they must leave to the Clergy, whom they stile the *Masters* and *Doctors* of the Church, whose Property, they say, this is. In opposition to this novelty was the 20th Article of Religion framed, in which it is asserted, in direct oppesition to this, That *the Church*, or all the Congregation of the Faithful, and not the Clergy alone, *has Authority in Controversies of Faith.* And accordingly the XXXIX Articles of Religion were enacted by the Parliament.

(*b*) *A D.* 1400. Replica contra *J. Stokes.* See *Arundel's* Constitution and *Lyndwood's* Gloss. (*c*) the friers.

(*d*) Erant etiam milites —— cum ducibus & comitibus. Isti erant præcipue eis adhærentes & in omnibus eos faventes. Isti erant hujus Sectæ promotores strenuissimi & propugnatores fortissimi; erantque defensatores validissimi & invincibiles protractatores. *Knyghton* de event. col. 2661.

(*e*) Prelati Cesarei (*f*) De event. col. 2666. (*g*) Corruption of the Fathers, p. 277.

(*h*) de synedriis. (*i*) Notione hiereone seu sacerdotum.

To the several Books of the New Testament of this Translation of Dr. *Wiclif*'s are prefix'd the Prologues or Prefaces of St. *Hierome*, as they are vulgarly called, with some † Additions, as it seems, of the Translator's. Bishop *Bale* calls these Prologues *Wiclif*'s own, and intimates as if he likewise added *Arguments* or the Contents of the several Books or Chapters. But this seems a Mistake, owing to the Bishop's not examining the MSS. of this Translation with more Care. However this be, it's observed, from a Collation of several of the Copies of this Translation, that they are generally written with great Care and Exactness.

Bishop (*a*) *Bonner* said, that he had ' a Bible in *Englyshe* translated out of *Latyne* in tyme of Heresye almost ' eightscore yeare before that tyme, i. e. about 1395, fayre and truly written in Parchement, in which in the ' xx chapiter of *Exodus* where the x Commandments are rehearsed & numbred thus it was written :

' *And the lord speek alle thes wordes, I am the lorde thi god that hath lad the out of the londe of* Egypte *from the house* ' *of thraldome: thou schalt not have alyen goddys before me. thou schalt not make to the graven thing, ne eny lycknesse that* ' *is in heven abown and that is in erthe benethe, ne of hem that ben in waters under erthe, thou schalt not anoure hem ne* ' *herye hem. &c.*

' Moreover in the xxvi chapiter of *Leviticus*, where the Commaundementes be also touched, ther is it also ' written thus:

' *Ghe schuln not make to ghou a mawmett and graven thing, ne tytles ghe schuln rere, ne huge stone ghe schuln putten* ' *in ghor erthe that ghe honour it.* and so fourth.

' Besides this in the v chapiter of *Deuteronomye* it is wrytten thus:

' *Thou schalte not haue alyen goddys in my syght, thou schalte not make to thee grauen thinge, ne lyckenesse of alle thinges* ' *that in hevene ben above and in erth bynethe, and that dwellen in waters under erth, thou schalt not honoure hem ne* ' *herye hem. &c.*

The Use, which the Bishop makes of this, is to shew, ' That by these Places so translated even in the ' noughty tyme, as he calls *Wiclif*'s Age, it is evident, that Men were not then so impudent and false as they ' in *his* time had been, for they neither coulde nor durst, as some in his time, viz. *Tyndal*, *Coverdale*, &c. falsly ' had done, translate an (*b*) *Idoll* or a *graven thinge* into *any Image*.'

This MS. seems now to be in the *Bodleian* Library thus distinguished, MS. *Fairfax* No. 2. It is a large Bible in *English* done very fairly on Velum. At the end of the *Apocalyps* before the general Table is written,

Ye eer of ye lord m. cccc *. & viii. *yis book was endid.*

In St. *John*'s College in *Oxford* is a (*c*) MS. of the Old Testament, said to be of Dr. *Wiclif*'s own writing, which ends with the *second* Book of the *Macabees*, in which the Translation of the above-mentioned Places is as follows.

Exod. xx.

' And ye lord spak alle yese wordis. I am ye lord god yat ladde yee out of ye lond of egypt fro ye hous ' of seruage. You shalt not haue alien goddis bifore me. You shalt not make to yee a grauin ymage, neyir ' ony licnesse of ying which is in heuene aboue, and which is in erthe binethe, neythir of yo yingis yt ben ' in watris undir erthe, you shalt not herie yo neyer you shalt worshippe.'

Levit. xxvi.

' —— Ye shulen not make to you an ydol and a grauen ymage, neyer ghe shulen reyse tytlis, *yt is auteris* ' *for ydolatrie*, neyer ghe shulen sette a noble stoon in your lond yat ghe worshipe it.'

Deutero. v.

' —— You shalt not haue alien goddis in my sight, you shalt not make to yee a grauun ymage neyer a lic- ' nesse of all yingis yat ben in heuene above & yat ben in erthe binethe & yat lyven in watris under erthe, ' you shalt not herie hem & thou shalt not worshippe hem.'

It is the same in the following MSS. which I have had collated on this occasion, with a small variety of Spelling according to the Times in which they were written, *viz.* King's Library 1. 2. *Sion* College Library, MS. *Bodlei.* NE. F. 10. 4. The Words in *Levit.* xxvi. which are scored in St. *John*'s MS. are omitted in the others; but this I take to be only an Argument, that St. *John*'s MS. is not so old as it's pretended to be. However, it shews what was the common Opinion, *viz.* that this Translation, of which there are so many MS. Copies, was Dr. *Wiclif*'s.

In this Translation we may observe, that those Words of the Original which have since been termed *sacred* Words, and therefore not to be translated, are not always thus superstitiously regarded. Thus for Instance, *Mat.* iii. 6. is rendred *weren waschen* instead of *were baptised*, tho' for the most part they are here left untranslated, or are not rendred into *English* so frequently as they are in the *Anglo-Saxonic* Translation. So for the *Hebrew* and *Chaldee* Words, which in our modern Translations are left without any Translation, they are here often made *English*. Thus *Mat.* v. *raka* is rendred *fugh* or *fogh* q. d. *I can't endure thee*; and ch. vi. *Mammon* is translated *richesse*. At other Times indeed are these foreign Words retained. For Instance, *Matt.* xxi. 9. is thus translated, Osanna *to the sone of* Davith —— Osanna *in high thingis*; whereas in the former *English* Translation we find these Words rendred thus; Hal sy ðu Dauides sunu —— syhum hæl on hehnessum. *We wish you all Happiness you Son of* David. —— *May you be to the utmost prosperous. Or Health and Happiness attend you in the best manner.*

But notwithstanding, so offensive, it seems, was this Translation of the Bible to those who were for taking away the Key of Knowledge and Means of better Information, especially in Matters of Religion and eternal Salvation, that a Bill, we are told, was brought into the House of Lords (*d*) 13 *Ric.* II. for the suppressing it.

On

† In the Preface to St. *Luke*'s Gospel a great part is omitted ; particularly the conclusion which ends with St. *Luke*'s Preface.

(*a*) Of the Seven Sacraments 1555.

(*b*) The words translated in the MS. above-mentioned, *mawmett* and *graven thing*, are in the *Latin*, *idolum* and *sculptile*; the former of which is in the *Saxon* Translation rendred hearga, a *Temple* or *Grove*; the latter agrafene Godas and græft geweorc, the *Chaldee* translates it *Image*. *Ainsworth* in loc.

(*) This C has been scratch'd to make the date seem older.

(*c*) It is a very fair one, and neatly written. On the top of the Leaf before *Genesis* is written in a very fair hand; *The translation of the Bible in* Englishe *by Master* John Wiclife *in the time of King* Edward *the third written with his owne hand.* But this is placing the date somewhat too early, as it seems to me, supposing it true that it was written by Dr. *Wiclif* himself.

(*d*) *A. D.* 1390.

On which the Duke of (a) *Lancaſter*, the King's Uncle, is reported to have ſpoken to this effect: 'We will 'not be the Dregs of all; ſeeing other Nations have the Law of GOD, which is the Law of our Faith, 'written in their own Language.' At the ſame time declaring in a very ſolemn manner, 'That he would 'maintain our having this Law in our own tongue againſt thoſe, whoever they ſhould be, who firſt brought in 'the Bill.' The Duke was ſeconded by others, who ſaid, that 'if the Goſpel, by its being tranſlated into '*Engliſh*, was the occaſion of men's running into Error, they might know, that there were more Hereticks to 'be found among the *Latins* than among the People of any other Language. For that the *Decretals* reckoned 'no fewer than ſixty-ſix *Latine* Hereticks, and ſo the Goſpel muſt not be read in *Latine*, which yet the oppoſers 'of its *Engliſh* Tranſlation allowed.' Upon which, it's ſaid, the Bill was thrown out of the Houſe.

This ſucceſs, perhaps, gave encouragement to ſome of Dr. *Wiclif*'s Followers to review this Tranſlation, or rather, to make another not ſo ſtrict or verbal as this, but more according to the ſenſe. Of this the MS. Copies are more rare and ſcarce. One of the Old Teſtament is in the *Bodleian* Library, mark'd NE. F. 10. 4. and *two* others in the Libraries of *Queen*'s College at *Oxford* and of *Lambeth*: In the *Bodleian* Library is likewiſe a MS. of the New Teſtament of this Tranſlation among Archbiſhop *Laud*'s Collections, and mark'd L. 54. In the Libraries of *Sydney* and *Maudelyne* College in *Cambridge*, are two other MS. Copies of the New Teſtament of the ſame Tranſlation, with ſome variations from that in the *Bodleian*, and with different Prologues before the ſeveral Books. In the laſt of theſe, of which I had the peruſal by the favour of the learned Dr. *Waterland*, the worthy Maſter of the College, the words there uſed are oft explained by ſynonymous ones, or by large explanations. For inſtance:

Incorruptible, *that may not dye ne ben peyred.*
Creatore, *that is, maker of nought.*
Yuel fame, *or ſchendeſchepe.*
Maales, *or men.*
Acorden not, *or byſemen not.*
Bakbyteres, *or ſoweres of diſcorde.*
Detractoures, *or opin bakbyteres.*
Proude, *highe ouer meſure.*
Affeccion, *or loue.*
Benignite, *or good will.*
Accepcion of perſones, *that is put oon biſore another that is witouten deſerte.*
Sacrilegie, *that is theft of holy thenges.*
Prepucie, *or cuſtom of hethen men.*
Iuſtified, *or founden trew.*
Prevarication, *or treſpaſſing.*
Allegorie, *or goſpells undirſtondyng.*
A libel, *that is a litil boke.*
A byliber of wheat, *that is a weighte of tweye pound.*
With wonder and extaſi, *that is, leſyng of mynde and reſoun and lettyng of tonge.*
Oolde botellis, *or wyne veſſells.*

The (b) MS. in *Sydney* College Library has yet more of theſe Explanations. The following Texts may ſerve for a Specimen of it.

'*Mark* i. 7. —— and prechid ſeiynge, a ſtrenger than I ſchal come aftir me, of whom I knelynge am not 'worthi for to undoo *or unbynde* the thong of his ſchon.

'— vi. 22. Whanne the doughtir of the ilke Herodias hadde entred in and lepte and pleſid to Heroude 'and alſo to men reſtynge, the kynge ſeide to the wenche.

'— xii. 1. A man plauntid a vynegherd & puttede about an hegge, & dalf a lake and buldid a towr.

'— 38. Be ghe war of ſcribis that wolen wandre in ſtooles, and be ſaluted in chepynge, and ſit in 'ſynagogis in the firſte chaiers.'

In this MS. of *Maudlyn* College the diviſions of the Chapters are not exactly the ſame with thoſe in the MS. of Dr. *Wiclif*'s Tranſlation. For inſtance, 2 *Cor.* ix. begins here at 2 *Cor.* ix. 2. in the other Verſion; and *Chap* x. at *Chap.* x. 2. according to our preſent diſtinction of the Chapters and Verſes.

But to give the Reader as perfect an Idea as I can of theſe Tranſlations of *Hampole*'s, Dr. *Wiclif*'s, *&c.* I will here tranſcribe the *Magnificate* of theſe ſeveral Tranſlations, communicated to me by Dr. *Waterland*, that ſo he may compare them with that which is here printed in the following Edition of the New Teſtament of Dr. *Wiclif*'s Tranſlation.

Hampole.

My ſaule (c) wurſhipes the LORD, and my (d) goſt joyed in GOD (e) my hele.

For he loked the mekenes of his handmayden

Lo for whi of that bliſsful me ſchal ſay alle generacions.

For he hath done to me grete thinges that myghty is, and his name haly.

And the mercy of hym fro kynreden to kynredens to the dredand hym.

He did myght in his arme, he ſcatered the proude fro the thoght of her hert.

MS. *Bennet.*

My ſoule hogis or lofys GOD, and my ſpirit joyed in GOD my hele.

For he has byholdyn the mekenes of his handemayden.

Lo therfore blyſſed me ſchal ſay all generaciouns.

For he has done grete thinges, for he is myghty and holy tho name of hym.

And his mercy fro progeny to progenyes to tho dredande hym.

He made power in hys arme, he ſparbylde tho proude in thoughte of theire herte.

MS. *Sydney.*

My ſoule magnyfieth the LORD and my ſpirit hath gladid in GOD myn helthe.

For he hath biholden the mekeneſſe of his hendmaiden.

Lo forſothe of this alle generaciouns ſcholen ſeie me bleſſid.

For he that is mygtti hath don to me greet thinges and his name holi.

And his merci fro kynrede into kynredis to men dredynge hym.

He maade mygt in his arm, he ſcatered proud men with mynde of his herte.

(a) *John Fox*'s Preface to the *Saxon* Goſpels, *A D.* 1571. Cl. *Uſſerii* de ſcripturis & ſacris vernacu.
(b) K. 5. 4. (c) worſchipith. (d) gooſt made ioie. (e) myn helthe.

Hampole.

Hampole.

He did douse the myghty of ſetil & he heghed the meke.

The hungerande he fulfilled of godes and the riche he left tome.

He receyved Iſrael his childe, he is umthoght of his mercy.

Als he ſpake to oure faders to Abraham & to his ſede in werldes.

MS. *Bennet.*

He doun put the myghty of ſete, and he heghed tho meke.

Tho hungry he fillede with godys and tho ryche he lette voyde.

He toke Iſrael hys chylde umthoughte of hys mercy.

As he ſpake to our fadyrs, Abraham & ſede of him in worldys.

MS. *Sydrey.*

He puttide doun myghti men frō ſete & enhaunſed meke.

He hath fulfild hungri men with goode thinges & hath left riche men voide.

He havyng mynde of his merci took up Iſrael his child.

As he hath ſpoken to oure fadris, to Abraham & to his ſeed into worldis.

A MS. of this laſt Tranſlation, in the Library of *Trinity* College near *Dublin*, having written on it *J. Pervy*, it has been from thence concluded, that *John Purvy*, or *Purney*, was the Author of it. (*a*) *Knyghton* tells us, that he was only a Curate, and, ſo long as Dr. *Wiclif* lived, boarded with him, whom, I ſuppoſe, he aſſiſted in his Cure, *&c.* After the Doctor's death in 1384, he uſed to preach at *Briſtow*, till at length falling into the Hands of Archbiſhop *Arundel*, he was by him impriſoned in (*b*) *Saltwood* Caſtle in *Kent*, and forced to abjure the Opinions he was accuſed of teaching. He was afterwards (*c*) promoted by the Archbiſhop to a Benefice, as it's ſaid, but a Mile from the Caſtle, which ſeems to intimate as if it was (*d*) St. *Mary's Weſt-Hith* (*e*). But wherever the place was, he did not, it ſeems, continue long in it, but relapſed to his former Opinions and quitted his Benefice. So *William Thorp* aſſures us, *he* told Archbiſhop *Arundel*, that 'Sir *Purnay*, as he called 'him, was neither with him now for the Benefice which he gave him, nor held faithfully with the Learning 'that he taught and writ before-time, and that thus he ſhewed himſelf to be neither hot nor cold.' After *Arundel's* death, he was again impriſoned by his Succeſſor Archbiſhop *Chichley*, *A. D.* 1421. after which it is very uncertain what became of him. *Thomas Walden* gives him this Character, that 'he was the 'Library of the Lollards, and *Wiclif's* Gloſſer, an eloquent Divine, and famous for his Skill in the Law,' or a notable Canoniſt.

To this Tranſlation ſeems to belong the large (*f*) Prologue printed as Dr. *Wiclif's* 1550, and ſaid to be taken from a MS. Bible then in the King's Chamber. The Author of it obſerves, that 'the common *latine* bibles 'had more need to be corrected than had the *engliſh bible lately tranſlated*:' which ſeems to refer to the Tranſlation made of the Bible into *Engliſh* by Dr. *Wiclif* a few Years before. By the notice (*g*) here taken of the Univerſity's (*h*) reviving, *A. D.* 1387. an old Statute, made about 1251, 'that hereafter no one ſhould be an Inceptor 'in Divinity unleſs he had firſt compleated his Acts in the Liberal Sciences, had read a Book of the Canon, and 'preach'd publickly in the Univerſity;' which the Author repreſents as if it was purpoſed, that 'no man 'ſhould learn divinity, nor holy writ, till he had done his forme, or commenced in art, and had been regent 'two yere after:' and by his mentioning the miſerable Feuds and bloody Skirmiſhes betwixt the Northern and Southern Scholars, in which a great many of both ſides loſt their Lives, ſo that, as this (*i*) Writer here complains, '*Oxenforde* drinkyth bloude and (*k*) byrlith blood by ſleayng of quicke men,' one would think one's ſelf pretty ſecure in affirming, that this Prologue was written ſome Years after Dr. *Wiclif's* death. But the Author adds yet another note of time; it is this: 'At the laſt Parliament, ſaith he, alaſs! divinis, that ſhulden paſſe 'other men in cleanes and holines, as angellis of heaven paſſen frele men in vertuis, bene moſte ſlaundred of 'this curſſed ſinne aghens kynde.' This I ſhould think referred to the (*l*) Concluſions or (*m*) Reformations, as they were called, exhibited by the Lollards or followers of *Wiclif*, to the Parliament which was ſummoned to meet at *Weſtminſter* on the Quindenes of St. *Hilary* in the 18th of *Richard* II. or *A. D.* 1395. the (*n*) *third* of which was as follows: That '*the lawe of continence enexed to prieſthode, that in prejudice of Wymmen was firſt ordeyret, 'inducyth* Sodomy *in all holi Chirch.*' Which if it does, this Tranſlation muſt have been finiſhed ſome time after *A. D.* 1395.

In this *Prologue* the Author gives the following Account of his own Performance in this his Tranſlation of the Bible into *Engliſh*: 'He, with ſeveral others who aſſiſted him, got together, *he ſays*, all the old *Latyn* Bibles they could 'procure: theſe they diligently collated, and corrected what Errors had crept into them in order to make one *La-'tin* Bible ſome deal true; ſince many Bibles in *Latin* were very falſe, eſpecially thoſe that were newe. Then they 'collected the Doctors and common Gloſſes, eſpecially (*o*) *Lyra*, with which they ſtudied the Text anew, in order 'to make themſelves Maſters of the ſenſe and meaning of it: Next they conſulted old Grammarians and an-'cient Divines as to the hard words and ſentences, how they might be beſt underſtood and tranſlated; which 'having done, they ſet about the Tranſlation, which they reſolved ſhould not be a verbal one, but, as clearly 'as they could, to expreſs the ſenſe and meaning of the Text. Of this he gives the following inſtance: *Dum 'formidabunt adverſarii ejus* ſhould, he ſays, be engliſhed thus by the letter, *The Lord his adverſaries ſchulden dred*; 'whereas *he* engliſhed it thus by reſolution, *The adverſaries of the Lord ſculen dreden him.* Where the *Hebrew*, by 'witneſs of *Jerome*, *Lyra*, and other expoſitors, differed from the *Latin* Bibles, there he ſet in the margin, by 'way of gloſs, what the *Hebrew* hath, and how it is underſtood in another place. This, he ſaid, he did moſt

(*a*) de event. col. 2660. (*b*) A Seat of the Archbiſhop's. (*c*) *Fox's* Acts, *&c.* p. 150. ed. 1.
(*d*) Or perhaps the Rectory of *Oſlinhanger*.
(*e*) A Vicarage ſo ſmall as not to be rated to the payment of Tenths in King *Richard* II. time.
(*f*) This in the Life of *Wiclif* I miſtook for *his*. (*g*) Chap. 13.
(*h*) Hiſto. & Antiq. Univerſ. *Oxon.* lib. 1. p. 194. (*i*) A. D. 1388. and 1389. *Knyghton.*
(*k*) *hurleth, daſheth.*
(*l*) See theſe Concluſions, with the *Latin* Tranſlation of them by Frier *Roger Dimmock*, in Dr. *Alix's* Remarks on the Eccleſiaſtical Hiſtory of the ancient Churches of the *Albigenſes*. p. 205.
(*m*) Certeyn concluſions and treuthes for the reformation of Holy Church of *England*.
(*n*) Acts and Monuments, *&c.* p. 137. ed. 1.
(*o*) *Nicholas* de *Lyra*, who flouriſhed A. D. 1320.

'in the Pſalter, which of all the Books of the Old Teſtament diſagreed moſt with the *Hebrew*. In tranſlating 'equivocal words there might be, he ſaid, ſome danger, ſince if they were not tranſlated according to the ſenſe 'and meaning of the Author, it was an errour. As in that place of the Pſalter, *Pſalm* xiii. *The feete of them be 'ſwyfte to ſhede oute blude*, the *Greek* word is equivocal to (*a*) *ſharp* and *ſwift*, and he that tranſlated *ſharpe feet* 'erred. So again he noted, that the ſentence *Wiſd.* iv. (*b*) *Unkynde younge trees ſchulen not gheve depe rootis*, ought 'to be thus, (*c*) *plantings of auoutre ſchulen not*, &c. He further remarked, that the word *ex* ſignifies ſome-'times *of* and ſometimes *by*: that *enim* ſignifies commonly *forſothe* and *for why*: and that the word *ſecundum* is 'uſually taken for *after*, but ſignifies *wel*, *by* or *up*, thus, *by your word* or *up your word*. Laſtly, he tells us, that 'to make this Tranſlation as compleat and perfect as he could, he reſolved to have many good fellows and 'kunning to correct it.'

In the Library of *Trinity* College near *Dublin* is a MS. Copy (*d*) of the New Teſtament of this Tranſlation, in which the two firſt Verſes of the firſt Chapter of St. *Matthew*'s Goſpel are as follows:

'The booke of generacioun of jeſus criſt the ſone of davith, the ſone of abraham. abraham generide or 'bigaat yſaac, yſaac forſothe bigate jacob, jacob forſothe bigate judas and his brethern.

The Prologue before-mention'd is bound up with it at the end of the *Apocalyps*, and written in the ſame hand with the New Teſtament, and begins thus: 'Here begynneth a prolog for alle the bokis of the bible of the 'oolde teſtament. Five and twenty bokys of the oolde teſtament, *&c.*' There is no date to this Copy, but at the beginning is written by ſome Perſon ſince the Reformation: 'It ſhould appear by the Prologue, that '*Pervie* tranſlated the whole Bible, and made a gloſe on the hard places, as namely upon *Job* and the greater 'Prophets. He doth mention it f. 23. and 24. Such a Bible there is in the Library of *Emanuel* College in '*Cambridge*.'

In the *Bodleian* and *Cotton* Libraries is a Defence of the Articles maintained by the Followers of Dr. *Wielif*, thirty-ſeven in Number, written, I ſuppoſe, by one of them. In this is mention made of *two* Tranſlations of the Bible into *Engliſh*, one of which the Writer calls *our Tranſlation*, by which I underſtand Dr. *Wielif*'s. Thus he expreſſes himſelf: 'GOD ſeith in the 18th and 33d chapters of *ezekiel* bi oon tranſlacioun *in what evere hour a 'ſynnere is inwardli ſoori he ſchal be ſaaf*. And the ſame ſentence is in *oure tranſlacioun* in the 33d chapter 'that hath thus; *the wickidneſſe of a wicked man ſhal not anoie him in what euere dai he ſhal be conuertid fro his 'wickidneſſe*. And in the 18th chapter thus; *If a wickid man doth penaunce for alle his ſynnis which he wroughte, and 'kepith alle myne heeſtis and doth doom and rightfulneſſe, he ſhal lyue bi lif and ſhal not die, I ſhal not have mynde of 'alle the wicidneſſis of him whiche he wroughte*: this ſeith god hymſilf.'

About (*e*) four and twenty Years after Dr. *Wiclif*'s Death it was decreed by Archbiſhop *Arundel*, in a Conſtitution publiſhed in a Convocation of the Clergy of his Province aſſembled at *Oxford*, that 'no one ſhould 'therafter *tranſlate* any Text of Holy Scripture into *Engliſh* by way of a book, a little book or tract, and that 'no book, *&c.* of this kind ſhould be *read* that was compoſed lately in the time of *John Wiclif* or ſince his death.' The Deſign of this Conſtitution, our Canoniſt *Lyndwood* obſerved, was, 1. To forbid the Tranſlation of the Scripture into *Engliſh*, *&c.* by any private Perſon of his own head or without being authoriſed ſo to do. 2. To prohibit the *Uſe* and *Reading* of certain Books ſo tranſlated. For, as it appears, not only the Bible had been tranſlated into *Engliſh*, but the Followers of *Wiclif* having, about the Year 1389, ſeparated from the Communion of the then eſtabliſhed Church, they tranſlated into *Engliſh* ſeveral of the Church Books, as the *Breviary*, *Miſſal*, *Primer*, *Office of the B. Virgin*, *Our Ladies Mattins*, &c. that ſo they might worſhip GOD in their Religious Aſſemblies in a Tongue which they underſtood. To include theſe therefore the Conſtitution forbad any one either to *tranſlate* or *read* any Text of Scripture by way of a Book, *&c.* Thus *Lyndwood* explain'd theſe Terms, that '*by way of a Book* we may underſtand the making a Book that contains the whole Bible, or tranſ-'lating one particular Book of the Text of the Bible.' By a *Tract* and *little Book*, he ſaid, was meant, 'the 'Compoſing any Tract of the Sayings of the Doctors or of our own, with an Application of the Text of Holy 'Scripture, and tranſlating the Senſe of it into *Engliſh* or any other Idiom.' On the Word *lately* or *newly compoſed* he thus gloſſes, 'By this that he ſays *newly compoſed* it appears, that it is not prohibited to read Books, 'little Books or Tracts *formerly* tranſlated from the Text of Scripture into *Engliſh* or any other Idiom.'

Of the making this Conſtitution, Sir *Thomas More* gives us the following Account, (*f*) 'Ye ſhall underſtande, 'ſays he, that the great arch-heretick *Wiclif* (wheras the hole byble was *longe byfore* his daies by vertuouſe & 'wel-learned men tranſlated into the (*g*) *englyſh* tongue, and by good and godly people with devotion and ſo-'berneſs well and reverently read) took upon him of a malicious purpoſe to tranſlate it *of new*. In which tranſ-'lation he purpoſely corrupted that holy texte, maliciouſly planting therin ſuch wordes as might in the readers 'ears ſerve to the proof of ſuche hereſies as he went about to ſowe, which he not only ſet forth with *his own 'tranſlation of the Bible*, but alſo with certain *prologues* and *gloſſes* which he made therupon: that after it was 'perceived what harme the people took by the *tranſlation*, *prologues* and *gloſſes* of *Wiclif*, and alſo of ſome other 'that *after him* holpe to ſet forth his ſecte, then for that cauſe it was at a counſayle holden at *Oxenford* pro-'vyded, upon great pain, that no man ſhould from thenceforth tranſlate into the *engliſhe* tongue or any other 'language, of his own authoritie by way of book, libel or tretiſe, nor no man openly or ſecretly any ſuch book, '*&c.* read *newly made* in the time of the ſaid *John Wiclif* or ſince, or that ſhould be made any time after, till the 'ſame tranſlation were by the Dioceſane, or, if need ſhould ſo require, by a provincial Council, approved.' 'But that it neither forbad the tranſlations to be read that were *already well done of old before* Wiclif's daies, 'nor damned *his* becauſe it was *new*, but becauſe it was *naught*, nor prohibited new to be made, but provided, 'that they ſhall not be read if they be made amiſs till they be by good examination amended, excepte they 'be

(*a*) oxeis oi rodes. (*b*) Spuria vitulamina *the gloſe is*, adulterinæ plantationes.

(*c*) See the piſtil or leſſoun on the *Vtas* of Nativite. *Sapience* iiii. c. *Plantingis of avoutrie ſchulen not geve depe rootis, neither ſchulen ſette ſtable ſtidefaſtneſſe.* (*d*) No. 237. 97.

(*e*) A. D. 1408. *Le Long* mentions, by miſtake, an engliſh Bible tranſlated this Year 1408. *Eadem, Biblia Anglica, tranſlata* 1408 *in folio Bibl.* Bodleiana *cod.* 3882. MS. *Fairfax* No. 2. But this is only the date of the Year when that MS. was finiſhed. Theſe are the words: *the ear of the Lord* Mccc and viiir *this Book was endid.* The other c is eraſed.

(*f*) Dialoges, fol. 82 a. (*g*) So the *Angle-Saxonic* was commonly called.

'be ſuch tranſlations as *Wiclif* made and *Tyndal* that the malitious mind of the tranſlator had in ſuch wiſe 'handled it as it were loſt labour to go about to mend them: Laſtly, that to burne the *engliſhe* Bible with-'out reſpecte, be the tranſlation old or new, good or bad, was in his mind not well done. My ſelf, ſais he, 'have ſeen and can ſhew you Byblys fair and old written in *engliſh* which have ben known and ſeen by the 'byſhop of the dioceſe, and left in laye mens hands & womens to ſuch as he knew for good and (*a*) catholick 'folk that uſed it with devotion and ſoberneſs. But of truth all ſuch as are found in the hands of heretics 'they uſe to take away; but they do cauſe none to be burned, as far as ever I could witt, but onely ſuch as 'be found fawtie. Wherof many be ſet forth with evil prologues or gloſſes malicioufly made by *Wiclif* and 'other heretics. For no good man would I wene be ſo mad to burn up the Bible wherin they found no fault, 'nor on law that letted it to be looked on and read.' *Fol.* 94. *a.* So agen he tells the Meſſenger, 'I have 'ſhewed you, that the clergy keep no bibles from the laitie that (*b*) can no more but their mother tongue, 'but ſuch tranſlation as be either not yet approved for good, or ſuch as be alredy reproved for naught as '*Wiclif*'s was. For as for other old ones that were *before* Wiclif's *days*, they remain lawful, and be in ſome 'folks hands.' And yet he adds, 'Yet I think ther will no printer lightly be ſo hot to put any Bible in print 'at his own charge, wherof the loſs ſhould lie wholly on his own necke, and then hang upon a *doubtful trial* 'whether the firſt copy of his tranſlation was made *before Wiclif*'s days or *ſince*.' To the ſame purpoſe, *fol.* 97. *a.* he obſerves, that 'when the clergy in the Conſtitution provincial beforementioned agreed, that the *Engliſh* 'Bibles ſhould remaine which were tranſlated afore *Wiclif*'s dayes, they conſequently did agree, that to have 'the Bible in *engliſh* was none hurte. Tho' how it hath happed that in all this while God hath either not 'ſuffred, or not provided, that any good vertuouſe man hath had the mind in faithful wiſe to tranſlate it, 'and therupon either the clergy or, at the leſtwiſe, ſome one Biſhop to approve, *this*, he ſaid, he could no-'thing tell.'

It ſeems as if on this Authority the learned Dr. *Thomas James* affirmed, (*c*) that 'the Bible hath been *twice* 'tranſlated into *Engliſh*; and that the *former* edition or tranſlation is very ancient, *far* (*d*) *more ancient* than '*Wiclif*'s, wherof we have *three* Copies at *Oxford*, 1 in the publick Library, 1 in *Chriſt-Church* Library, & 1 in '*Queen*'s College Library: the *later* tranſlated by *Wiclif*.' But that learned Man was herein very evidently miſ-taken, as will appear from the following Obſervations.

1. The Texts which he quotes from this old Tranſlation, are the very ſame with thoſe of the Tranſlation which is commonly reputed to be *Wiclif*'s.

2. The *three* MSS. Copies of the New Teſtament which he mentions are of two different Tranſlations, thoſe in the *Bodleian* and *Queen*'s College Libraries differing from that in the Library of *Chriſt* Church.

3. The Doctor ſuppoſes the Prologue before-mentioned which, as I've ſhewn, was certainly written after Dr. *Wiclif*'s Death, to belong to this old Tranſlation made, as he ſays, ſome hundred Years before *Wiclif* was born.

If this were indeed ſo, that there were old *Engliſh* Bibles before *Wiclif*'s time; or that before any ſuch Tranſ-lation was made by *him*, the Bible was by ſome other Perſon tranſlated into the *Engliſh* ſpoken here ſince the Conqueſt, and that the Bibles ſo tranſlated were allowed by the Conſtitution to be uſed and read, it ſeems a little ſtrange, that there are none of them now remaining, when we have ſo many of *Wiclif*'s, notwithſtanding the zealous Endeavours of the Catholic Folk to deſtroy them. But it ſeems to me, as if Sir *Thomas More* as well as Dr. *James* miſtook Dr. *Wiclif*'s Tranſlation for one much older, and aſcribed to *him* that which was made after his Death: Since he obſerves, that in the Tranſlation he took for *Wiclif*'s 'are *planted in ſuch words* as 'might in the reader's ears ſerve to the proof of his hereſies.' But to return,

This Conſtitution of *Arundel*'s is prefaced with a pretended Saying of St. *Hierome*'s, in which he is repreſented as obſerving, that *it is a perilous thing to tranſlate the Text of Holy Scripture out of one Language into another.* Whereas the Father's words are in his Letter to Pope *Damaſus*, who had deſired him to determine which of the various Readings in the ſeveral Copies of the Holy Scriptures in *Latin*, diſperſed throughout the World, agreed with the Verity of the *Greek* Text; where he tells that Pope, that *this was a pious Labour and hazardous Preſumption for him, who was to be judged by all, to judge of others, to change the Language of him who was grown old, and to bring back the World, which was become gray with Age, to the very beginning of Infancy. For*, ſays he, *who is there, whether he be learned or unlearned, when he takes the Bible into his Hands, and ſees, that what he reads differs from what he has been uſed to, who will not immediately clamour againſt me as a Falſifier and ſacrilegious Perſon for daring to add, alter or correct any thing in Books ſo ancient.* But thus have ſome of the *Roman* Catholic Writers ſince taken all oppor-tunities to repreſent the difficulty, if not impoſſibility, of tranſlating the Holy Scripture. F. *Simon* ſpeaks of it as the Work of a Man's Life, or rather as what cannot be done at all as it ſhould. *Nary*, the laſt *Roman* Ca-tholic Tranſlator of the New Teſtament into *Engliſh*, tells us a (*e*) Story of *Gerebrard*, that being asked by *Henry* III. of *France*, how much Time the finiſhing a good *French* Tranſlation of the Bible would take up, he an-ſwered, that it would take up thirty Divines well skilled in the Oriental Tongues *thirty* Years. But Sir *Tho. More* ſuppoſes ſuch a Tranſlation more practicable. *He* thought it (*f*) might be with diligence well and truly tranſlated by ſome good Catholic and well-learned Man, or by divers, dividing the Labour among them, and after con-ferring their ſeveral Parts together each with other. And that after that might the Work be allowed and ap-proved by the Ordinaries, and by their Authorities ſo put into Print.

But be this as it will, whoever acted contrary to this Conſtitution of *Arundel*'s, was to be puniſhed as a Fautor of Hereſy and Error. Accordingly it appears by our Biſhops Regiſters, that by virtue of it ſeveral Men and Women were afterwards condemned to be burnt, and forced to abjure for their reading and learning the Ten Commandments, the Lord's Prayer, *&c.* and teaching them to others, of Dr. *Wiclif*'s Tranſlation. This, one of our (*g*) Church Hiſtorians queſtions the Truth of, and argues againſt the Facts; and yet he owns, that ſe-veral abjured before Biſhop *Longland* for learning *the Creed, Ten Commandments*, &c. in *Engliſh*, and that *Six* of them

(*a*) One of the Copies hereafter mentioned belonged to Sir *William Weſton*, Lord Prior of St. *John*'s in *Clerkenwell*. Another, Biſhop *Bonner* had.
(*b*) know.
(*c*) Corrup. of the Fathers, *&c.* p. 225, 227.
(*d*) Some hundred Years before *Wiclif*'s Tranſlation.
(*e*) See F. *Simon*'s Preface.
(*f*) Dialogeus, Lib. iii. c. 16.
(*g*) *Collier.*

them ſuffered after a relapſe. *Lyndwood* would have informed him (*b*), that a Fautor of Hereſy renders himſelf violently ſuſpected of Hereſy, and that from ſuch a Suſpicion an Inquiſition might be ordered againſt the ſuſpected Perſons, and Purgation appointed at the Pleaſure of the Inquiſitor, in which if they are defective, they may be condemned as Hereticks.

Dr. *Thomas Fuller* having obſerved (*c*), that 'about 1382 *Wiclif* ended his Tranſlation of the Bible into *Engliſh*, 'a fair Copy whereof was in *Queen*'s College Library in *Oxford*, and *two* more in the Univerſity Library; and 'that, no doubt, it was done in the moſt expreſſive Language of thoſe Days, though ſounding uncouth to our 'Ears, *The Knave of Jeſus Chriſt*, for *the Servant*, &c.' it was taken into ſome Mens Heads, that ſo it muſt be in ſome printed Edition of the Bible. The late Duke *Lauderdale* in King *Charles* IId's Reign fancied *he* had gotten one of this Edition: So did one *Benjamin Farley*, a Quaker or Seeker, who uſed to boaſt of *his* Bible, wherein he ſaid, *Numbers* xv. 32. was tranſlated, *They found a man picking chips on the ſabbath-day*; *John* i. 1. *In the beginning was the thing*; and *Rom.* i. 1. *Paul a* Knave *of Jeſus Chriſt*. Mr. *Stacye*, a *Yorkſhire* Gentleman, I am told, affirms, he *had* a Copy of this Edition, but has either miſlaid or lent it, or given it away, he can't recollect which, but he remembers the words, *Paul a* Knave, *&c.* and is poſitive, that they are in his Bible. *John Hartley*, a Bookſeller, in a Catalogue of Books printed by him M. D. C. XIX. *Vol.* I *To.* VIII. *G.* 1. names

'King *Henry* VIII. Bible —— —— —— 1519. —— —— —— *id.* printed in the *eleventh* Year of his 'Reign, wherein is to be ſeen *Rom.* i. *Paul a Knave of Jeſus Chriſt*. —— —— 1519.'

But one of theſe ſuppoſed Rarities, *viz.* Duke *Lauderdale*'s Copy, falling into the Hands of the late Earl of *Oxford*, his late Library-Keeper Mr. *Humphry Wanly* has left us the following Account of this Cheat and Impoſition, which I ſhall tranſcribe without any alteration. In his Account of Lord *Oxford*'s printed Bibles, after that of 1537. by *Tho. Mathews*, he proceeds thus:

(*d*) 'A Bible of the ſame impreſſion, wherein may be read at the beginning of the Epiſtle to the *Romans*, '*Paul an Kneawe of Jeſus Chriſt*. Fol. ſomewhat imperfect.

'The Book, thro' the management of a villanous Fellow, commonly called Captain *Thornton*, hath made 'much Noiſe. The Story I was told about 19 Years ago by old Mr. *Tooke* the Bookſeller, when he ſhewed me 'the ſame, being at that time the Owner of the Book. The Duke of *Lauderdail*, being a curious Man, had 'obſerved in Dr. *Fuller*'s Church-Hiſtory, that *Paul a Knave*, &c. was to be found in two MS. Bibles in *Oxford*, 'and ſuppoſing, that ſome other Books of the ſame or a like Tranſlation might ſtill remain, gave Orders for 'inquiring one of them out. Every proper Perſon in Town being applied unto, no ſuch Book as thoſe men'tioned by *Fuller* could be found: (and indeed when I conſulted theſe very Books, the word (*e*) *Knave*, as re'lating to St *Paul*, was not in either of them.) The ſaid *Thornton*, who was an Hunter after Books in order 'to make a Penny, not being able to find ſuch a Bible as his Grace wanted, was reſolved however to finger 'ſome of his Money if he could. He therefore takes this very Book, being the (*f*) oldeſt printed Bible that 'he could get, and ſcrapes off dextrouſly in the Place above-mentioned theſe words, *the ſervaunte*, in place 'whereof he paſted on as neatly as he could *an*, then a little blank bit of Paper, then [the Letters] *K*,*n*,*e*,*a*,*w*,*e*, 'all taken from other parts of this Book, and afterwards drew red Lines above and below in order to diſguiſe 'their additional putting on, which yet is very perceivable and groſs enough to any Perſon of moderate Eye'ſight. He then caſtrates the Book at the beginning, cutting off not only the Frontiſpiece wherein was 'the date, but *Mathews*'s Dedication [to the King], *Tirdal*'s Contents, *Rogers*'s Exhortation, the Kalendar, *&c.* 'to the very Leaf preceding *Geneſis*, on the firſt ſide whereof he paſted a white Leaf, becauſe the date of the 'Book is therein mentioned, as may be eaſily ſeen. Indeed, the Leaf had went with its Fellows but for the 'Cut on the other ſide, wherein there is a Repreſentation of *Adam* and *Eve* as in *Paradiſe*. This done, he ſet 'his Knife to the other end of the Book, lopping off three Leaves more, in the laſt whereof was another date 'which ought not to appear, and two Leaves of the Table, whereby there was but one more Page of it left, 'and *that* he endeavour'd to hide by paſting white Paper upon it. Having thus diſpoſed of three dates, he had 'but one more left which muſt not be totally cut off, becauſe then he could not prove the Antiquity of his Book: 'He therefore ſhewed ſome Mercy to it, and from M. D. XXXVII. eraſed but XVII Years, leaving M. D. XX. to 'ſtand as the proper date of his moſt rare and non-ſuch Edition: Yet the mark of this Razure is very viſible. 'Then he added an idle Note, the better to diſguiſe the matter, in theſe words: *This Bible was printed in the* '(*g*) 29 *Year of K.* Henry *the* VIII. *Age, the* 11*th of his Reign*, hoping, that this would be found to jump in with 'his new date of M. D. XX. The Book being now modified to his mind, *Thornton* gets it new bound, the Back 'to be gilt and lettered thus, THE HOLY BIBLE. M. D. XX. without any mention of *Mathews* or *Tindal*. 'Then he carried it to the ſaid Duke of *Lauderdail*, and, ſhewing him the forged place, ſold it unto his Grace, 'as old Mr. *Tooke* told me, for ſeventeen Guineas. The Duke valued it ſo, as to cauſe his Arms within the 'Garter with his Coronet to be ſtamped upon it on both ſides, as may yet be ſeen. After his Grace's deceaſe, 'it was ſold among his other Books, and in proceſs of Time hath had ſeveral Owners before it came into this 'Noble Library. I could relate ſome more like Villanies of the ſaid *Thornton*, but they not relating to the Buſineſs of the Catalogue, I forbear.'

To this I beg leave to add, that the Apoſtle *Paul* ſtiles himſelf a *Servant* in other Epiſtles of his beſides this to the *Romans*, as in his Epiſtle to the *Philippians*, *Paul* and *Timothy* the *Servants* of *Jeſus Chriſt*: and in his Epiſtle to *Titus*, *Paul* a *Servant* of GOD; and yet I don't find it ſo much as pretended, that in theſe Places it was tranſlated the *Knaves* or *Knave*.

The

(*b*) Provin. p. 286. (*c*) Church Hiſtory, Lib. IV. p. 142.

(*d*) *E Coll.* T. Baker. E Coll. Sancti *Joannis* apud *Cantabr.*

(*e*) On reading over the New Teſtament of *Wiclif*'s Tranſlation, I find the word *knaue* but twice, and that is *Apocal.* xii. *And the dragun ſtood bifore the womman that was to beryge childe that whanne ſche hadde borun child he ſchulde deuoure hir ſone, and ſche bare a knaue child that was to rulynge alle folkis in an yrun gherde.*

(*f*) There is but one printed Bible in *Engliſh* older, *viz. Coverdale's*, 1535.

(*g*) King *Henry* VIII. was born *June* 28, 1491, and began to reign *April* 22, 1509, ſo that the 11th Year of his Reign and 29th of his Age was *A. D.* 1520. However, it's plain from whence *Hartly* took *his* date of this Bible, and that there were more than one which had been thus play'd the Knave with.

The Word *Knave* is derived from the *Anglo-Saxonic* Word cnape, or cnapa, which in that Language ſignifies a *Boy* or *Man-child*; and ſo we find the *Latin* Words *puer* and *pueri*, *Matt.* viii. 6. *John* xxi. 5. tranſlated in the *Saxon* Goſpels. In the Statute of Labourers, 25 *Edward* III. *c.* 1. it ſeems to be uſed for an *Apprentice-Boy*, nor have I yet ſeen it uſed at that Time for a Man-ſervant. In the *Anglo-Saxonic* Tranſlation of the Goſpels before-mentioned, the *Latin* in *Mat.* viii. *dico* —— *ſervo meo fac hoc & facit*, is thus rendred, ic cpeðe to minum þeopa þinc þir ⁊ he þincð: *not* to minum cnape.

Beſides theſe *two* Engliſh Tranſlations of the Bible, a *third* is commonly (*a*) ſaid to be made by *John Treviſa*, a *Corniſh* Man, and Vicar of *Berkly* in *Glouceſterſhire*. He tranſlated the *Polychroncon*, which, he tells us himſelf, he undertook at the Command of his Patron *Thomas* Baron of *Berkely*, and finiſhed in *April* 1387, 10 *Ric.* II. This he dedicated to his Lord, and thus begins his Epiſtle: *I* Johan Treviſa *youre preeſte and bedeman obedyent and buxom to werke your wylle* —— *Bale* ſeems to have miſtaken this for a Dedication of the Bible tranſlated by *Treviſa*, whereas, ſo far as I can find, no body ever yet ſaw an *Engliſh* Bible with a Preface to it beginning in this manner; and I am aſſured by a learned Friend, that the late Mr. *Hum. Wanly*, who had taken a great deal of pains in this matter, and been very curious in his ſearching, told him, that Mr. *Wharton*, in aſcribing the Tranſlation commonly called *Wiclif*'s to *Treviſa*, was miſled by (*b*) *John Bagford*, and that *Treviſa* tranſlated no more of the Bible than certain Sentences painted upon the Walls of the Chapel in *Berkley* Caſtle: He ought to have added, and in his Writings, particularly his *Engliſh* Tranſlation of (*c*) *Bartho. Glanville* de proprietatibus rerum. A Specimen of theſe, as communicated to me by the learned Dr. *Waterland*, I have here ſubjoined, that the Reader may, if he pleaſes, compare the Tranſlation with the following one of *Wiclif*'s.

'*Mat.* xviii. 32. I forgave the al thy det bycauſe thou praydeſt me, wicked ſervant.
'— xxv. 18. The ſlowe ſervant hidde his lorde's talent in the erthe.
'— xxvii. 19. Moche have I ſuffred by ſyghte bycauſe of him.
'— xii. 45. —— my lord taryeth to come.
'—— 46. If a ſervant begynneth to drink and is dronken, and ſmiteth and beateth the meyny his lord 'ſhall come.——
'— xix. 13. The Nobleman called his ſervauntes and bytoke hem ten mnas, and he ſaid to theſe ſervauntes 'marchaundiſe with it tyll I come.
'—— 16. Lo, lord, thy mna hath made ten mnas, and his lorde ſayde to him, and be thou hauynge 'power over ten cities.'

A *fourth* Tranſlation of the Bible into *Engliſh* is ſaid to have been made by *Reginald Pecocke* Biſhop of *Chicheſter*, *A. D.* 1450. who we are (*d*) told was employed many Years about it. But I have, in my (*e*) Account of the Life of this great Man, ſhewn that this is all a miſtake, and, that he tranſlated no more of the Holy Scriptures than ſuch Quotations from them as we find in his *Engliſh* Works. Of this the following Texts may ſerve for a Sample.

'*Matt.* xxviii. 19, 20. (*f*) Go ye therefore and teche ye alle folkis, baptizing hem in the name of the fadir 'and of the ſone and of the holi gooſt; teching hem to keep alle thingis whatever thingis y have comaundid 'to you.
'*Marc* xvi. 15. Go ye into al the world, and preche ye the Goſpel to every creature.
'—— 20. Thei forſothe goyng forth prechiden every where.
'*Jon.* xxi. 25. Mo myraclis Criſt dide, than ben written in this book, which if they weren writen, al the worlde 'though it were turned into bokis ſchulde not take and comprehende.
'*Effeſ.* iv. 5. Oon is the Lord, oon feith, and oon Baptiſm.
'*Ebreus* vii. 7. The leſſe worthi is bleſſid of the more worthi.

Theſe Tranſlations were all of them, as has been already hinted, from the *Latin* Vulgate, according to which, at that time, were the Leſſons, which were taken out of the Bible, *&c.* commonly read and uſed in our Churches, which therefore gave the greater Offence to the Zealots of theſe Times, ſince, as I have ſhewn before, it was the prevailing Opinion among them, that even the *Latin* Bibles ſhould not be common or allowed to be in every one's Hands. Accordingly our Poet *Chaucer* repreſents the Religious as gathering them up and putting them in their Libraries, and ſo impriſoning them from ſecular Prieſts and Curates, and thereby hindering them from preaching the Goſpel to the People. When therefore Archbiſhop *Fitz-ralph* ſent three or four of the (*g*) Secular Prieſts of his Dioceſe of *Armagh* into *England* to ſtudy Divinity in *Oxford*, they were forced very ſoon to return, becauſe they could not find there a Bible to be ſold. Hence Dr. *Wiclif* complained of the Clergy of his Time, that they (*h*) *left the Holy Scriptures to ſtudy Heathen Mens Laws, and worldly covetous Prieſts Traditions*, or the Civil and Canon Law. The ſame, (*i*) *Æneas Sylvius*, afterwards Pope *Pius* II. obſerved of the *Italian* Prieſts, that it did not appear, that they had ever ſo much as read the *New Teſtament*. (*k*) *Robert Stevens* tells us of the *Sorboniſts*, that being asked by him in what Place of the *New Teſtament* ſuch a thing was written, they anſwered, that they had read it in *Jerom* or in the *Decrees*, but what the *New Teſtament* was they did not know. And indeed, had the Copies of the Bible been more frequent than they were, it's no wonder they were made ſo little uſe of, if what the Writers of theſe Times, Dr. *Wiclif*, Archdeacon *Clemangis*, *Beleth*, &c. ſay be true, that the Clergy were generally ſo ignorant, as not to be able to read *Latin*, or con their *Salter*.

As the Copies of the *Latin* Bible were ſo very rare and hard to come at, ſo it appears they were (*l*) exceeding faulty and corrupt, and abounded with innumerable Errata, partly thro' the Careleſneſs of the Tranſcribers, and partly thro' the Boldneſs of Scioliſts or Pretenders to Criticiſm. On the contrary, *Wiclif*'s Followers were grown

(*a*) *Bale*, Cent. 7. c 18. *Uſher* Hiſto. dogmat. p. 157. *Wharton* Auctarium, p. 438.
(*b*) A Searcher after old and rare Books, Title-pages, Forels, Boſſes, and Claſps of Books. He was firſt a Shoemaker, and afterwards for ſome time a Bookſeller, and died *May* 5. 1716. See *Hearn*'s App. to *Hemingii* Chart. No. ix. §. 5.
(*c*) fol. *Argentin.* 1491. (*d*) *Stow.* (*e*) MS. (*f*) Treatiſe of Faith.
(*g*) A. D. 1357. (*h*) Great ſentence of curſe expowned, MS.
(*i*) A. D. 1458. (*k*) *Hody* de Bibl. textibus, p. 464.
(*l*) Præfat. edit. Biblicrum per *Jo. Benedictum* Pariſ. 1549.

very numerous: and the Copies of his *Engliſh* Tranſlation of the New Teſtament ſo (*) common, that it appears an *Engliſh* Bible was ſold for 20*s.* whereas the Price of a Portuiſe or Breviary was ſix Marks. For it was almoſt, if not quite, thirty Years betwixt Dr. *Wiclif*'s finiſhing this Tranſlation, and Archbiſhop *Arundel*'s making the Conſtitution before-mention'd, whereby it was decreed to be Hereſy for any one to read it.

When the Art of Printing was diſcovered (*a*), it was not long before the *Latin* Bible was printed, *viz.* 1462. which was ſoon followed by other Editions, whereby it was rendred more common than before. In 1488 was the Old Teſtament printed in *Hebrew*, and in leſs than (*b*) thirty Years after, the New Teſtament was publiſhed at *Baſil* in its original *Greek*. Theſe Proceedings for the Advancement of Learning and Knowledge, eſpecially in divine Matters, alarmed the ignorant and illiterate Monks, inſomuch that (*c*) they declaimed from the Pulpits, that 'there was now a *New Language* diſcovered called *Greek*, of which People ſhould beware, ſince it was *that* 'which produced all the Hereſies: that in this Language was come forth a Book called the *New Teſtament*, 'which was now in every body's Hands, and was full of Thorns and Briers: that there was alſo another Lan-'guage now ſtarted up which they called *Hebrew*, and that they who learnt it were turned *Hebrews*.' Here in *England*, the great *Eraſmus* tells us, his publiſhing the *New Teſtament* in its original Language met with a great deal of Clamour and Oppoſition, and, in particular, one College in the Univerſity of *Cambridge* abſolutely forbad the uſe of it. 'Theſe, ſays he (*d*), object to us the feign'd Authority of Synods, and magnify the great 'Peril of the Chriſtian Faith and the Danger of the Church, which they pretend to ſupport with their Shoul-'ders, that are much fitter to prop a Waggon. And theſe Clamours they diſperſe among the ignorant and ſu-'perſtitious Populace, with whom, having the Reputation of being great Divines, they are very loath to have 'their Opinions called in queſtion, and are afraid, that when they quote the Scripture wrong, as they often do, 'the Authority of the *Greek* and *Hebrew* Verity ſhould be caſt in their Teeth, and *that* by and by appear to be a '*Dream*, which was by them given out for an *Oracle*' Accordingly the (*e*) Vicar of *Croydon* in *Surry* is ſaid to have expreſs'd himſelf to the following purpoſe in a Sermon which he preach'd at *Paul*'s Croſs about this time, *We muſt root out Printing, or Printing will root out us.*

CHAP. II.

Of the ſeveral Engliſh Tranſlations *of the* Bible *and* New Teſtament, *&c. made and printed in the Reign of King* Henry VIII.

THUS ſtood Matters with relation to the Holy Scriptures, when *William Tyndal* reſolved to tranſlate them from the original *Hebrew* and *Greek* into *Engliſh*. He himſelf obſerves, that (*f*) 'it had been uſual for 'the Popiſh Clergy to look on no more Scripture than they found in their *Duns*,' by which I ſuppoſe he meant the Works of (*g*) *John Duns Scotus*, which they ſtudied. He added, that ſome of them ſaid, 'it was 'impoſſible to tranſlate the Scripture into *Engliſh*, that it was not lawful for the Laity to have it in their Mother-'Tongue, ſince their having it ſo would make them all Hereticks and Rebels.' The former of theſe was an old Cavil. The Author of the Prologue before-mentioned ſeems to refer to it when he ſays, that 'they that kunne 'well the ſentence of Holy Writ and *Engliſh* togither and wolen travaile with goddis grace thereaboute moune 'make the Bible *as true and as open*, yea and *openlier*, in *Engliſh* than it is in *Latin*.'

Tyndal was born ſomewhere in *Wales*, and being bred to Learning, was placed in (*h*) *Maudelyn* Hall in *Oxford*, where he took his Degrees, and read Lectures privately in Divinity to ſeveral of the Students of that Hall, and of the Fellows of the adjoining College. From *Oxford* he removed to *Cambridge*, from whence, after ſome Stay there, he went into the Family of Sir —— *Welch* in *Glouceſterſhire* to be Tutor to that Knight's Children. Here he tranſlated into Engliſh *Eraſmus*'s *Manual of a Chriſtian Soldier*, a Book, as the learned Author himſelf tells us (*i*), written for this End, that he might cure the vulgar Error of Mens placing Religion in Ceremonies, and more than *Jewiſh* Obſervations of corporal things, whilſt they wonderfully neglected thoſe things which appertained unto Godlineſs, or which were of the Eſſence and Power of it. But being ſuſpected of Hereſy by the neighbouring Clergy, with whom he had ſometimes Diſputes about Religion, and by them threatned and proſecuted in the Eccleſiaſtical Court, he, with the conſent of Sir —— *Welch*, reſolved to leave his Family, and ſo went up to *London*, where he for ſome time (*k*) preached, as he had done before in the Country. At length he bethought him of trying to get himſelf introduced into the Biſhop of *London*'s Family, the learned Dr. *Cuthbert*

(*) *Fox*'s Extracts from Biſhop *Longland*'s Regiſt.
(*a*) A. D. 1457 (*b*) A. D. 1516. (*c*) *Hody* de texti. biblio. p. 465.
(*d*) Epiſt. Lib. xxxi. No. 42. ed. 1642. (*e*) *Fox*'s Acts and Monuments, Vol. I. p. 927.
(*f*) *Tyndal*'s Preface to his *Engliſh* Pentateuch, 1530. (*g*) A famous Schoolman who flouriſhed A. D. 1301.
(*h*) Here in the Library is preſerved his Picture, with the following Inſcription: *Refert hæc Tabella (quod ſolum potuit ars)* Gulielmi Tindal *effigiem, hujus olim Aulæ Alumni ſimul & Ornamenti, qui poſt felices purioris Theologiæ primitias hic depoſitas* Antwerpiæ *in* Novo Teſtamento *nec non* pentateucho *in vernaculam transferendo operam navavit* Anglis *ſuis ea uſque ſalutiferam, ut inde non immerito* Angliæ Apoſtolus *audierat.* Wilfordiæ *prope* Bruxellas *Martyrio coronatus anno* 1536. *Vir, ſi vel adverſario (procuratori nempe Imperatoris generali) credamus, perdoctus, pius & bonus.* Hiſt & Antiq. Oxon. Lib. II. p. 379. col. 2. Of this Picture I would have here given the Reader a Copy, but on a View of it by an Engraver for that purpoſe, it was judged to be ſo ill done, as that it was not worth while to copy it.
(*i*) *Eraſmi* Epiſt. (*k*) St. *Dunſtan*'s in the Weſt.

bert Tonſtal, of whom *Eraſmus* gave ſuch high Commendations, and who was newly promoted to this Biſhoprick (*a*). For this purpoſe he applied himſelf to Sir *Henry Guildeford*, Maſter of the Horſe to the King, who was a great Patron of learned Men, a particular Friend to *Eraſmus*, and an Acquaintance of Sir——*Welch's*. To him *Tyndal* preſented an Oration of *Iſocrates*, tranſlated by him from the *Greek* into *Engliſh*. This ſhewed *Tyndal* to be a Perſon uncommonly learned, ſince *Greek* at that Time was a Language underſtood by very few here in *England*. Sir *Henry* therefore very readily granted *Tyndal*'s Requeſt to him to ſpeak to the Biſhop of *London* in his behalf, and not only recommended him to his Lordſhip, but adviſed *Tyndal* to write an Epiſtle to the Biſhop, and wait on him with it himſelf: which Advice he followed, and delivered his Epiſtle to a Servant of his Lordſhip's, who was an old Acquaintance of his, to be preſented to his Lord. But the Biſhop's Anſwer was, that his Houſe was full, and he had more than he could well provide for, and therefore adviſed him to ſeek for a Service in *London*, where he thought he could not well miſs of one. *Tyndal*'s End in thus attempting to get into the Biſhop of *London*'s Family, was, he ſaid, that he might there proſecute with greater Security the Deſign he had now in hand, of tranſlating the *New Teſtament* into *Engliſh*, which he was very well ſatisfied would expoſe him, as Things then ſtood, to the Hazard of his Life. But being thus diſappointed, after ſtaying almoſt a Year in *London*, a Part of which Time he lived with (*b*) Mr. *Humphry Monmouth*, a wealthy Citizen who favoured the Reformation; and finding no Place for his Purpoſe here in *England*, he reſolved to go abroad into *Flanders*, as a Place of greater Security and more Liberty. This he was enabled to do by the Aſſiſtance of the aforeſaid *Humphry Monmouth*, who gave him an Exhibition or Annuity of Ten Pounds a Year. This, it ſeems, was as much as *Tyndal* deſired to have to live with, and therefore having this Encouragement, he tranſported himſelf to *Antwerp* in *Flanders*, where he applied himſelf cloſely to the Proſecution of his Deſign of tranſlating the *New Teſtament* from the original *Greek* into *Engliſh*. This, with the Aſſiſtance of the learned *John Fry*, and one Frier (*c*) *William Roye*, who wrote for him, and helped him to compare the Texts together (*d*), he finiſhed, and in the Year 1526 it was printed without a Name in a midling 8vo. Volume, and without either Calendar, Concordances in the Margin, or Table in the End, as (*e*) *George Joye* tells us. At the End of it *Tyndal* added a Piſtil, in which he (*f*) 'deſyred them that were learned to amende if ought were founde amyſſe.'

If we may believe ſome (*g*) *Roman* Catholic Writers, the Life of any one Man is not ſufficient to make an *exact Tranſlation* of the Text of the Holy Scriptures; but the Reaſon which induced *Tyndal* to undertake this, himſelf tells us, was as follows, that 'he had perceived by Experience how that it was impoſſible to ſtabliſh 'the Lay-People in any Truth, except the Scripture were plainly laid before their Eyes in their Mother-tongue, 'that they might ſee the Proceſſe, Order, and Meaning of the Text.'

Of the printing this Tranſlation, it ſeems to me, that *Cochlæus* tells the following Story: (*h*) 'Two *Engliſh* 'Apoſtates, ſays he, who had been ſome time at *Wittenberg*, entertained Hopes, that in a ſhort Time, thro' 'the *New Teſtament*, which they had tranſlated into *Engliſh*, all the People of *England* would become *Lutherans*, 'whether the King would or not. They came therefore to *Cologne*, that they might from thence tranſport 'clandeſtinely into *England*, under the Cover of other Wares, the *Teſtament* which they had tranſlated, and 'which now was by the Printers multiplied into many Thouſands. Some of the Printers being invited by *Cochlæus* 'to his Lodging, and by him plied with Drink, after that they grew warm with Wine, one of them whiſpered 'to *Cochlæus* the Secret relating to *England*'s being to be brought over to *Luther*'s Party: To wit, that there were 'in the Preſs *three thouſand* Copies of the Lutheran *New Teſtament* tranſlated into *Engliſh*, and that they had pro'ceeded already as far as the Letter K in 4to: That the Expence was abundantly defrayed by the *Engliſh* Mer'chants, who, when the Work was printed off, were privily to convey it into *England*, there ſecretly to be 'diſperſed throughout the whole Kingdom, before that either the King or Cardinal could know any thing of 'it, or prohibit it. *Cochlæus* being variouſly affected within himſelf with Fear and Admiration, went privately 'to Sir *Herman Rinck* a Burgher of *Cologne*, and told him all the Matter as he had heard it. He, that he might 'be very ſure of the thing, ſent another to ſearch the Houſe where, in the Judgment of *Cochlæus*, the Work was 'a Printing. And when he had been aſſured by the Meſſenger that it was ſo, and that there was in the Houſe 'a vaſt Quantity of Paper, he went to the Senate, and got an Order, that the Printers ſhould be forbidden 'to proceed any farther in that Work. On which the (*i*) *two* Engliſh Apoſtates, taking with them the Sheets 'that were printed, fled, going in a Veſſel up the *Rhine* to *Wormes*, that there they might make an end, by 'another Printer, of the Work which they had begun.'

I think it needleſs to ſtay to examine a Story which has in it ſuch open and notorious Marks of Falſhood and Impoſture, and therefore proceed to obſerve, that ſome of (*k*) the Copies of this *firſt* Impreſſion being imported into *England*, where they were very induſtriouſly diſperſed, and as greedily bought up and read, as it is in the Nature of Man to incline to what is forbidden, and vehemently to deſire whatever is denied him, *Tonſtal* Biſhop of *London* was ſoon informed of them. On which he immediately iſſued out a Commiſſion to the ſeveral Archdeacons of his Dioceſe, in which, having obſerved to them, that 'ſome Sons of Iniquity and Miniſters of the *Lutheran* 'Faction had craftily tranſlated the Holy Goſpel of GOD into our vulgar *Engliſh*, and mixed with their 'Tranſlation ſome Articles of heretical Pravity, and Opinions that are erroneous, pernicious, peſtilent, ſcanda'lous, and tending to ſeduce Perſons of ſimple and unwary Diſpoſitions, he commands them to admoniſh all 'and ſingular, as well thoſe who are Exempts as thoſe who are not, within their ſeveral Archdeaconries, to 'bring in to him or his Vicar-General, and actually to deliver up to them within xxx Days, all and every 'one of the Books containing the Tranſlation of the *New Teſtament* in the vulgar Tongue, and within two 'Months

(*a*) *October* 22 1522.
(*b*) He was one of the Sheriffs in 1535, and died 1537. In the Year 1528 his Houſe was ſearched for heretical Books, and ſome of *Tyndal*'s Letters to him being found, he was committed to the Tower, and had Articles exhibited againſt him by the Biſhop of *London*. *Strype*'s Memorials, Vol. I. p. 316, *&c.*
(*c*) He was burned in *Portingale*. *Mare's Engliſh* Works, p. 451.
(*d*) Preface to the *Parable of the wicked Mammon*.
(*e*) Apologie, A. D. 1535.
(*f*) Preface to the *Pentateuch*.
(*g*) See Father *Simon*'s Letter to *M. L.* before his *French* New Teſtament.
(*h*) *Jodochus Cochlæus* in Actis *Martini Lutheri* ad An. 1526. p. 132.
(*i*) *Tyndal* and *Roy*, or *John Fry*.
(*k*) *Fox* intimates, that there were but 1500 of them. *Acts*, &c. Vol. II. p. 315.

'Months after the Date of these Presents to certify him, &c. what they have done in this Matter.' This Commission was dated *October* 24. 1526.

In this Edition, *Tyndal* himself afterward (*a*) acknowledged, that there were many Faults which lack of Help and Oversight had occasioned. But it sold so well, that the very next Year there was another Edition published by the *Dutch* Printers. (*b*) *Hall* tells us, that the Bishop of *London* being at *Antwerp*, and meeting there one *Austin Packington*, a Mercer and Merchant of *London*, he consulted him how he might get the English *New Testaments* into his Possession, that he might burn them all, and so prevent their Dispersion. *Packington*, who, as it's said, was a secret Friend of *Tyndal*'s, and knew that he had a great Number of his *English Testaments* on his Hands, and that he was very poor and wanted Money, thought this a very fair Opportunity to get the Books sold and to supply his Wants. He therefore told the Bishop, that if it was his Lordship's Pleasure to pay for them, he believed he had Interest and Acquaintance enough among the *Dutchmen*, and Strangers who had bought them of *Tyndal*, to procure for his Lordship every Book of them that was yet unsold. To this the Bishop consented, and accordingly *Packington* drove the Bargain with *Tyndal* for the Books, which were sent into *England*, where, on the Bishop's Return, they were publickly burnt at *Paul*'s Cross (*c*). But, as *Hall* tells the Story, when afterwards more New Testaments were imprinted, and in great Plenty sent over hither, the Bishop hearing it, sent for *Packington* to expostulate with him about there being so many of these *English* Testaments, when, as he thought, he had purchased all of them. To which *Packington* replied, that his Lordship had all the Copies of that Impression which were left unsold, according to his Bargain, but that they had printed more since, and he could not see how they could be kept from doing that, unless his Lordship would likewise buy the Types and Presses. To this *Hall* adds, that *George Constantine*, who was L. L. B. in the University of *Cambridge*, and was suspected of favouring *Luther*'s Opinions, and had therefore fled beyond Sea, and became acquainted with *Tyndal*, being taken and examined by Sir *Tho. More*, then Lord Chancellor, was, among other things, asked how *Tyndal*, *Joye*, &c. were furnished with Money to support them; to which he answered, 'it 'was the Bishop of *London* who had help'd them, since his Lordship had distributed a (*d*) great deal of Money 'among them by his buying the *New Testaments* which he burnt, which had been and yet was their only Succour and Comfort.'

The Time for this is by the Right Reverend Author of the *History of the Reformation* fix'd to the Year 1529, when *Tonstal* returned from his Embassy at the Treaty of *Cambray*. But Sir *Thomas More* in his Dialogues, which were finished at the Press in *June* this Year 1529, speaks of this burning of *Tyndal*'s New Testament: Nay, *Tyndal* himself mentions it in his Preface to his Book called, *The Parable of the wicked Mammon*, published *May* 8. 1527. 'In burning the New Testament, says he, they dyd none other thing than that I looked for.' So that the burning of these New Testaments of *Tyndal*'s first Edition must have been either about the End of 1526, or beginning of 1527.

However this be, it's certain that in 1527 was a *Dutch* Edition of this *English* Testament, and about a Year after another, in both which, *Joye* tells us, were printed about 5000 Books, so that these Testaments were plentier and cheaper than ever they were, or than they could be afforded by *Tyndal*, who had printed so few as 1500. Which, by the way, shews the Ignorance of the Reflection made by (*e*) Mr. *Collier* on the forementiond Story of Bishop *Tonstal*'s buying a Part of *Tyndal*'s first Edition of his *English* New Testament, *viz.* that *thus* Packington *cheated Bishop* Tonstal *of his Money, and* Tyndal *received it*; since the Bishop had for his Money all the Copies that *Tyndal* had, and he printed no more himself till eight Years after. Several Editions of it were indeed published in this Time, as I shall shew hereafter; but in all these Editions, so far as appears, *Tyndal* had no manner of Hand or Interest, the *Dutchmen* had stolen the Copy, and pirated it on the Author. *Joye* gives us the following Account of it: (*f*) 'Anon aftir, 1527, the *Dutchmen* got a copye, and 'printed agen in a small volume [12mo] adding the kalandare in the begynning, concordances in the margent, 'and the table in the ende. But yet, for that they had no Englishe-man for to correcte the setting, thei themselves, havyng not the knowlege of our tongue, were compelled to make many mo fautes then were in the 'copye, and so corrupted the Book, that the simple reader might ofte tymes be taryed and steck. —— After 'this, about 1528 or 9, thei printed it agein also without a corrector in a greater Letter and Volume, with 'the figures in thapocalipse, which were therfore miche falser then theire firste.' Of this (*g*) second *Dutch* Edition, and third in all, I've seen an imperfect Copy. It is printed in a large 12mo with the *Dutch* Letter. In the Margin are Heads of the Text, Scripture-references, and short Notes. The Epistle to the *Hebrews* is placed after those of St. *Peter* and St. *John*, and before the Epistle of St. *James*. The whole Clause, 1 *Peter* ii. 13. *Whether it be to the King as Supreme*, is omitted thro' Carelesness. In the *Revelations* are twenty-one several Figures cut in Wood, representing the Matters contained in that Book. At the End are *the Pistles taken out of the O. Testament, which are read in the Church after the Use of* Sarum, *upon certain Daies of the Year*, which are of a different Translation from that printed afterwards in what is called *Matthews*'s Bible, as may be seen by perusing the following Specimen.

¶ *The next Sondaye after the* xiii *daye: The Epistle.* Es. xii. a.

'I will prayse the, O Lorde, that though thou were angrye with me, yet thyne anger is turned, and 'thou hast comforted me. Beholde God is my salvacion: I will be bolde therfore and not feare. For the 'Lorde God is my strength and my prayse wherof I synge: and is become my Savyoure. And ye shall drawe 'water in gladnes oute of the welles of salvacion. And ye shal saye in that daye: geve thankes unto the Lorde: 'call on his name: make his dedes knowen amonge the hethen: remember that his name is hye. Lyfte up an 'hye. Synge unto the Lorde, for he hath done excellentlye, and that is knowen thorowe oute all the worlde. 'Crye and showte thou inhabiter of Syon, for great amonge you is the holye of Israel.'

Soon

(*a*) Pref. to the Edition, 1534. (*b*) K. *Hen.* VIII fol. 176. (*c*) A. D. 1526

(*d*) Syr *T. Boulde* tolde us here, that he sawe gold grete plenty in *Tyndall*'s purse. Sir *Tho. More*'s *English* Works, p. 369. col. 2.

(*e*) Ecclesiast. History, Vol. 2. p. 22. col. 2. (*f*) *Apology*, p. 39. 1527.

(*g*) Another Copy of this Edition more perfect is in the Library of *Emanuel* College in *Cambridge*; it has red Lines and Titles. Penes *Joan. Evans*, D. D.

Soon after this was there publiſhed a *third Dutch* Edition of this Teſtament in 12mo like the firſt, which ſeems likewiſe to have been ſoon all ſold off.

This was by no means agreeable to the Friends of the *Roman* Superſtitions, and therefore Biſhop *Tonſtal*, as ſoon as he heard of theſe New Teſtaments being firſt printed abroad and imported here, did all he could to ſuppreſs them. He preached againſt them at St. *Paul's*, and told the People there were no fewer than 2000 Texts in this Tranſlation miſtranſlated. They likewiſe who imported them were proſecuted with the utmoſt Severity, particularly one *John Raymund*, a *Dutchman*, about this Time, 1528, was forced to abjure on account of his importing theſe contraband Goods (*a*). To whom I may add *John Tyndal*, the Tranſlator's Brother, and *Thomas Patmore*, Merchants, who were condemned to do Penance for their importing them, by riding with their Faces to their Horſes Tails, with the Books faſtned thick about them pinned or tacked to their Gowns or Cloaks, to the Standard in *Chepe*, and there with their own Hands to fling them into the Fire made on purpoſe to burn them.

But as theſe forcible Means had not their End to hinder People's reading this Tranſlation of the Holy Scriptures in their Mother-tongue, but rather ſerved to raiſe their Curioſity, and ſet them againſt thoſe who burnt theſe holy Books, as being too rigorous and cruel, it was therefore thought proper, that ſomething ſhould be done to ſatisfy the People of the Reaſonableneſs of theſe Proceedings. Sir *Tho More*, an intimate Friend of Biſhop *Tonſtal's*, and one of whom his Lordſhip gave the following Character, 'that he was a Sort of *Demoſthenes* 'in our own Language and in *Latin*, and was uſed to be a very ſharp Aſſertor of Catholic Verity in every Diſ-'pute,' was thought a Perſon moſt proper for this Work. The Biſhop therefore, for this purpoſe, granted him his Licenſe and Faculty to have and to read the ſeveral Books which *Tyndal* and others publiſhed, in order, as the Biſhop ſaid, 'to bring into this Kingdom the old and condemned Hereſy of *Wiclif* and *Luther*: that by 'reading them he might ſee in what lurking Places the Serpents concealed themſelves, and might by that means 'be the better enabled to publiſh in *Engliſh* what might ſerve to detect the crafty Malignity of theſe Hereticks 'to plain and ſimple People, who are liable to be deceived by them.' This Licence or Faculty is dated *March* 7. 1527. To anſwer the Purpoſe of this Licence, and comply with the Biſhop's moſt earneſt Deſire expreſſed in it, Sir *Thomas* compoſed what he called a *Dyalogue*, which, as has been ſaid before, about two Years after was finiſhed at the Preſs and publiſhed. This Piece was written in a very pleaſant manner, with a great deal of Wit and Humour, and a Mixture of diverting Stories, and the Whole ſuited to the Capacity of the common People, for whom it was principally intended. In the *third* Book (*b*) the Perſon, with whom Sir *Thomas* is here repreſented as talking, deſires Sir *Thomas* to let him 'know his Mind concerning the burning of the *new teſtament* in *engliſh* 'which *Tyndal* lately tranſlated, and, as men ſaid, right well, which made them much marvail of the burning.' To this Sir *Thomas* replied; 'That who ſo called theſe Books which were burnt NEW TESTAMENTS gave them a 'wrong name, ſince they were rather *Tyndal's* or *Luther's* Teſtament, it being ſo corrupted and changed from 'the good and wholſome doctrine of *Chriſt* to their own deviliſh hereſies, as to be quite another thing (*c*).' As a Proof of this, Sir *Thomas* obſerved, 'that *Tyndal* had (*d*) miſtranſlated *three* words of great weight, and they 'often repeated and rehearſed in the Book; they were the words PRIESTS, CHURCH, and CHARITIE. The firſt of 'theſe he never calls *Prieſts* but *Seniors*, the ſecond he ſtiles the *Congregation*, and the third he nameth *Love*.' Sir *Thomas* adds, 'that *Tyndal* changed commonly the word GRACE into *Favour*, that he tranſlated CONFESSION into '*Knowledging*, (*e*) PENANCE into *Repentance*, and a CONTRITE HEART into a *Troubled Heart*. By this means, *he ſaid*, '*Tyndal* would with his falſe tranſlation make the people believe, that ſuch articles of the faith as he laboured 'to deſtroy, and which are well proved by ſcripture, were in holy ſcripture nothing ſpoken of, but that the 'preachers have all this fifteen hundred years miſrepreſented the goſpel, and engliſhed the ſcripture wrong, to 'lead the people purpoſely out of the way.' By this it appears, that it was no harſh and groundleſs Reflection that *Tyndal* afterwards made on the Treatment which this Tranſlation of his met with, *viz.* that (*f*) 'there 'was not ſo much as one *i* therein, if it lacked a tittle over its head, but it had been noted, and numbred unto 'the ignorant people for an hereſy, whom they made to believe that there were I know not how many thouſand 'hereſies in it, and that it was ſo faulty, that it could not be mended or corrected.' For thus, it ſeems, the Biſhop of *London* had, as was ſaid before, declared in a Sermon preached by him at St. *Paul's*, that (*g*) 'he had 'found in it no leſs than two thouſand errors or miſtranſlations of the text, if, at leaſt, *Gregory Martin's* memory 'did not fail him, ſince (*h*) Sir *Thomas More* thus reports this matter, that there were found in this book, and 'noted wrong and falſly tranſlated, (*i*) above *a thouſand* texts by tale.'

But notwithſtanding theſe various Methods of diſcouraging this Tranſlation, the Zeal of thoſe who favoured the Reformation, it ſeems, ſurmounted them all, and the New Teſtament of this Tranſlation continued to be imported and read, as appears from hence, that the three Editions before mentioned were all ſold off before 1530.

In the mean time *Tyndal* was buſy in tranſlating from the *Hebrew* into *Engliſh* the five Books of *Moſes*. But having finiſhed his Tranſlation, and going to *Hamburgh* to print it, the Veſſel in which he went was ſhipwreck'd, and his Papers loſt, ſo that he was forc'd to begin all anew; by which means it was not printed till 1530. It is a ſmall 8vo, and ſeems to have been printed at ſeveral Preſſes, as, I ſuppoſe, the Times would permit. *Geneſis* and *Numbers* are printed in the *Dutch* Letter, and contain the one 76 Leaves, and the other 67, and at the End of *Geneſis* is *A table expoundinge certeyne wordes*, as there is before *Numbers*, *An expoſition of certeyne wordes of the fouerth book of* Moſes *called* Numeri. The other three Books, *Exodus*, *Levitici*, and *Deuteronomie* (*k*) are printed in the *Roman* Letter, with now and then a Capital of the Black Letter intermixed, as I've ſeen in Books printed about this

(*a*) *Fox's* Acts, *&c.* Vol. II. p. 515. (*b*) *Chap.* viii. (*c*) See *More's* Works, p 309. col. 2.
(*d*) *Tyndal* the next Year 1550 anſwer'd theſe Reflections of Sir *Thomas's*. See his Works.
(*e*) Father *Simon* makes the ſame Reflection, that the *Calviniſts* ſeem reſolved to baniſh the Word *Penance* out of their Bibles.
(*f*) *Preface to the* Pentateuch. (*g*) *Fulk's* Defence of the ſincere Tranſlation of the Scriptures.
(*h*) *Dyaloge*, Lib. iii. chap. 8.
(*i*) Much the ſame Cenſure was paſſed by *Emſer* and *Cochlæus* on *Luther's* Tranſlation of the New Teſtament. *Emſer* ſaid, there were about 1400 heretical Corruptions of the Text. *Præf. annot. in N. Teſt.* Lutheri. *Cochlæus*, *that* Inventi ſunt ex *Germanis* qui ex ea tranſlatione admiſſos ab eo [*Luthero*] paſſim errores & mutationes collegerunt, alij ſupra mille, alij pauciores. *Comment de actis & ſcriptis* Lutheri, p. 54.
(*k*) Exodi. fol. 76. Leviti fol. 52. Deute. fol. 63.

this Time at *Zurich*. To every one of these five Books is prefixed a Prologue, and at the End of those of *Exodus* and *Deuteronomie* are *Tables expounding certaine words*. In the Margin are some Notes, which with the Prologues are cut in my Copy according to the Directions of an Act of Parliament, of which we shall speak hereafter. There are *ten* wooden Cuts, representing, 1. The forme of the arke of witnesse with his staves and two cherubyns. 2. The table of shew-bread, with the loves of bread upon it, and his other Vessels. 3. The facion of the candlesticke, with his lampes, snoffers, and other necessaries. 4. The forme of the ten cortaynes of the tabernacle, with their cherubins and fifty loupes. 5. The facion of the bordes of the tabernacle, with their fete, sockettes, and barres. 6. The facion of the corner bordes, with ther fete, sockettes, and barres. 7. The forme of the alter of the burnt offrynge, with his hornes, ringes, staves, gridyernes, and other ornamentes. 8. The figure of the orderinge of all the ornamentes which must stande in the tabernacle. 9. The forme of the alter of incense, with all that belongeth unto it. 10. The figure of the laver of brasse, with his fote. There seems to have been another of these Cuts after No. 9. which perhaps was *Aaron* in his priestly Habit, but it's cut out of my Copy, which is otherwise imperfect. Mr. *Thoresby* tells us (*a*), that in a Copy in his Musæum at the End, after *the Table expounding certain words*, is added, *Emprinted at* Malborow *in the land of* Hesse *by me* Hans Luft *the yere of our Lord* M.C.C.C.C.C.XXX. *the* xvii *daye of* January.

Tyndal having thus finished his Translation of the *Pentateuch*, was now at leisure to examine the Remarks which Sir *Thomas More*, who was advanced to be Lord Chancellor *October* 25. 1530, had made on his Translation of the New Testament. Accordingly, the same Year (*b*), he published *An Answere unto Sir* Thomas More's *Dialogue*. In this Answer he shews the Reason why he used the Words *Congregation*, *Elder*, &c. which Sir *Thomas* found so much fault with, rather than *Church*, *Priest*, &c. and declared, 'that he did it not, as Sir 'Thomas, he said, untruly reported of him, of any mischievous Design or Purpose to establish Heresie.' He added, 'that he verily believed Sir *Thomas* wrote not this Dialogue for any Affection that he bare unto the 'Spiritualty, or unto the Opinions which he so barely defended, but to obtain only that which he was an hun-'gred for.' This Reflection he grounded on Sir *Thomas*'s great Friend *Erasmus* his changing the Word *Ecclesia*, *Church*, into *Congregation*, and that more than once, in the New Testament which he translated into *Latin*, and Sir *Thomas*'s not opposing *him*, or calling in question *his* Orthodoxy for so doing. He concluded, 'that Sir 'Thomas, who, he said (*c*), understood *Greek*, and knew these Words *long before* he did, could not prove, that 'he gave not the right *English* unto the *Greek* Words: but that what made them, whose Cause Sir *Thomas* 'espoused, so uneasy and impatient, was, they had lost their juggling Terms, wherewith they imposed on and 'misled the People. For instance, the Word *Church*, he said, was by the Popish Clergy appropriated to them-'selves, whereas of right it was common to all the whole Congregation of them that believe in *Christ*. So, he 'said the School-Doctors and Preachers were wont to make many Divisions, Distinctions, and Sorts of *Grace*; 'with *Confession* they juggled and made the People, as oft as they spake of it, to understand by it *Shrift in the* 'eare: So by the Word (*d*) *Penance* they made the People understand holy Deeds of *their* enjoining, with which 'they must make Satisfaction for their Sins to God-ward.' As for his translating *Presbuteros*, *Senior*, *Tyndal* owned, 'that *Senior* was no very good *English*, but there came no better in his Mind at that Time; but that 'he had spied his Fault since, long before Sir *Thomas* told him of it, and had mended it in all the Works which 'he had made lately, and called it *an Elder*.' As to his translating the *Greek* Word *Agapee* into *Love*, and not rather into *Charity*, he said, '*Charity* was no known *English* in that Sense which *Agapee* requireth.'

The *three* former Editions of *Tyndal*'s *English* New Testament being all sold off, the *Dutch* Booksellers printed a *fourth*, 1530, in a smaller Volume and Letter. Of this *Joye* gives us the following Account (*e*): 'When 'these two pryntes —— were al soulde more then a 12 month ago, *Tyndal* was pricked forth to take the Testa-'ment in hand to print it and correct it, as he professeth and promiseth to do in the later ende of his first 'translation. But *Tyndal* prolonged and differred so necessary a thing and so iust desyers of many men. In so 'much that in the mean season the Dewchmen printed it agen the *third* tyme in a small volume like theyr firste 'prynt, but miche more false then ever it were before. ——— Thei printed them, and that most false, and 'about 2000 Books and had shortly sold them. All this longe while *Tyndal* slept, for nothing came from him 'as farre as I could perceive.'

But whatever Reasons *Tyndal* might have for his not revising and correcting his *English* Translation of the New Testament, in so many Years after its first Publication, and when there had been so many uncorrect Editions of it by others, it's plain he was not idle nor asleep. Besides his Translation of the *Pentateuch* twice, and his defending that of the New Testament against Sir *Thomas More*'s objections, he translated the Prophecy of *Jonas*, to which he prefixed a large Prologue, which he printed about 1531. Of this Performance, Sir *Thomas More*, who had now drawn Blood in Controversy, and lost his good Temper, gave the following Character (*f*). 'Jonas, says he, made out by *Tyndall*: a booke that whoso delighte therin shall stande in peril that *Jonas* was 'never so swalowed up with the Whale, as by the delyte of that booke a man's soule may be so swallowed up 'by the Devill that he shall never have the grace to get out agayne.' *Tyndal* in his Prologue to this Book had censured the Papists, whom he calls 'fleshly minded hypocrites, as making the Scripture theire own possession 'and merchandise, and so shutting up the Kingdom of heaven, which is God's worde, neither entring them-'selves, nor suffering them that would. When, *says he*, they come to the law, they put glosses to, and make 'no more of it then of a worldly lawe which is satisfied with the outward Work. When they come to the 'Gospel, there they mingle their leuen and say, God now receiveth us no more to mercy, but of mercy re-'ceiveth us to penaunce, that is to witte, holy deedes that make *them* fat bellies, and *us* their captives both in 'soule and body. ——The lives, stories and giftes of men which are contained in the Bible, they read as thinges 'no more pertaining unto *them* than a tale of *Robin Hood*, and as things they wot not whereto they serve, saye 'to faine false discant and iugling allegories to stablish their kingdom withal. The Pope, he added, in his own 'cause

(*a*) *Ducat. Leodi.* (*b*) 1530. (*c*) See Sir *Tho. More*'s Life written by Mr. *Rooper*, p. 27. ed. 1729.

(*d*) The *Greek* word *metanoia* and the *Latin poenitentia* do not signify a bare Sorrow or Repentance, but a Repentance accompany'd with Fasting, Weeping, and other penal Works which are properly called *Penance*. This is the Reason given by *Car. Nary* for his and the other Popish Translators thus rendring it.

(*e*) *Apology*, &c. p. 41. (*f*) Confutation of *Tyndal*'s Answer, *&c.* 1532.

'cauſe was ſo fervent, ſtiff and cruel, that he would not ſuffer one word ſpoken againſt his falſe majeſty, wily in-
'ventions, and iugling hypocriſie to be unavenged, though all chriſtendome ſhould be ſet together by the eares,
'and ſhould coſt he cared not how many hundred thouſand their lives.'

By there being ſo many new Editions of the New Teſtament, it's very plain, that the Biſhop of *London*'s Commiſſion, before-mentioned, to the Archdeacons, to order the Delivery of the Copies of it, in the Hands of thoſe of his Dioceſe, to them, *&c.* was very little regarded, and not very readily obeyed. The Biſhops and Clergy (*a*) therefore made great Complaints to the King of this Tranſlation, on which his Majeſty reſolved to take this Matter into Conſideration himſelf. On (*b*) *May* 25, 1531. therefore the King, *Hall* ſays, came into the *Star-Chamber* and there conferred with his Council and the Prelates about this Matter. Of this Meeting the following Account is given in the (*c*) Inſtrument drawn up on this Occaſion. 'The King, ſay the Drawers of it, 'hearing of many Books in the *Engliſh* Tongue, containing many deteſtable Errors and damnable Opi-'nions' (for ſo they had been repreſented to him by Sir *Tho. More*, now Lord-Chancellor, and the Biſhops, who particularly alledged, that the Tranſlation of the New Teſtament was corrupted and not truly made, and that there were added to it Prologues and Annotations which ſounded to Hereſy, and in which many (*d*) hard and uncharitable Reflections were made on the Biſhops and Clergy) 'printed in the Parts beyond the Sea, to be brought 'into divers Towns and ſundry Parts of this His Realme of *England*, and ſown abroad in the ſame, to the great 'Decay of our Catholike Faith, and perilous Corruption of his People, unleſſe ſpeedie Remedie were briefly pro-'vided; His Highneſſe, for the repelling of ſuch Books, called unto Him, of His great Goodneſs and gracious 'Diſpoſition, not onely certain of the chief Prelates and Clerkes of his Realme, but alſo of each Univerſity a 'certaine Number of the chief learned Men, and propoſed ſuch of thoſe Books as his Grace had ready to be 'read unto them, requiring to heare in that behalf their Advice and Judgment of them.'

Theſe Prelates, *&c.* thus aſſembled, collected out of ſeveral Books of *Tyndal*'s many Paſſages which they ſaid were Hereſies and Errors. Theſe they preſented to the King, who, as the Inſtrument declares, determined, that 'all the Books containing theſe Hereſies, *&c.* with the *Tranſlation alſo of Scripture* corrupted by *William* '*Tyndal*, as well in the (*e*) Old Teſtament as in the New, ſhould utterly be expelled, rejected, and put away out 'of the Hands of his People, and not be ſuffered to get abroad among His Subjects.' And his Highneſs willed further (*f*), 'that this His Pleaſure and Determination ſhould be notified by Preachers abroad unto the Peo-'ple, by publiſhing in their Sermons a Bill to this Effect: That the Books now publiſhed in the *Engliſh* Tongue 'contained falſe Traditions and corrupt Doctrine far diſcrepant from the true Senſe of the Goſpel and Catholic 'Underſtanding of the Scripture: that therefore they who had theſe Books, particularly the *New Teſtament* in '*Engliſh* of the Tranſlation that was then printed, ſhould deteſt and abhor them, and not keep them in their 'Hands, but deliver them up to their Superiors: that they ſhould not harbour any Thoughts, that it is the 'King's Duty to cauſe the Scripture of God to be tranſlated into *Engliſh* to be communicated unto the People, 'and that the Prelates and His Highneſſe do wrong in letting or denying the ſame: that the having the whole 'Scripture in *Engliſh* is not neceſſary to Chriſtian Men: that the divulging the Scripture at that Time in the '*Engliſh* Tongue to be committed to the People, conſidering ſuch peſtilent Books and ſo evil Opinions as were 'now ſpread among them, ſhould rather be to the farther Confuſion and Deſtruction than the Edification of their 'Souls: that the King had ſaid, He would cauſe the New Teſtament to be by learned Men faithfully and 'purely tranſlated into the *Engliſh* Tongue; and that till this was done they ſhould perſuade themſelves without 'grudging or murmuring, that they cannot require or demand the Scripture to be divulged in the *Engliſh* 'Tongue, otherwiſe than at the Diſcretion of their Superiours.'

Hall tells us this Story thus, that 'the King (*g*), in Purſuance of his own ſettled Judgment, that a great deal 'of Good might come of People's reading the New Teſtament with Reverence and following of it, commanded 'the Biſhops to call to them the beſt learned of the Two Univerſities, and to cauſe a new Tranſlation to be 'made, that the People ſhould not be ignorant in the Law of God; but that notwithſtanding this Injunction of 'the King's, the Biſhops did nothing at all to ſet forth a new Tranſlation, which cauſed the People ſtill to read 'and ſtudy that of *Tyndal*'s, by reaſon whereof many things came to Light.' However this be, the Order, that what Copies of the *Engliſh* New Teſtament could be procured ſhould be burnt, was very rigorouſly obſerved. *Stokeſly*, (*h*) newly made Biſhop of *London*, cauſed as many as he could get of them to be brought this very Month, with other of the condemned Books, into *Powle*'s Church-yard, and there publickly burnt them. But for all this Severity, this ſame Year was printed at (*i*) *Strasburgh* by *Balthaſer Backneth* in 8vo. a Tranſlation of the Prophet *Eſay* into *Engliſh* by *George Joye* aforementioned.

In

(*a*) Memor. of Archbiſhop *Cranmer*, p. 81.

(*b*) *Collier* cenſures this as a Year too forward. But, according to himſelf, Sir *Tho. More*, who was one of thoſe who met on this Occaſion, was then *Great Chancellor of* England, and it's certain he was not ſo till *October* 25, 1530. But the Inſtrument, as *Collier* has printed it, has it *May* 24, 1530. and deſcribes the Place of this Meeting thus: *The* Chapel *called the* Old Chapel *ſet on the Eaſt Side of the Parliament-Chamber within his Grace's Palace at* Weſtminſter. The Names of the noble and learned Perſons then and there preſent are there ſaid to be as follows:

Sir Tho. More, *Kt. Great Chancellor of* England.	Nicholas Wilſon. *D. D. King's Confeſſor.*	Edward Wiggen, *D. D.*
William *Lord Archbiſhop of* Canterbury.	Richard Dooke, *D. D. Archdeacon of* Wilts.	Robert Carter, *B. D.*
Cuthbert *Biſhop of* Durham.	John Oliver, *L. D.*	Edward Leighton, *B. D.*
Stephen Gardiner, *Secretary.*	Edward Steward, *L. D.*	Hugh Latimer, *B. D.*
Richard Sampſon, *L. D. Dean of the Chapter.*	Richard Mandelly, *D. D.*	John Thixtite, *B. D.*
Richard Woelman, *Maſter of the Requeſts.*	William Mortimer, *D. D.*	William Latimer, *A. M.*
John Bell, *Doctor of Decrees.*	Edward Crome, *D. D.*	Roger Tibſon, *A. M.*

With many more learned Men of the Two Univerſities.

This Inſtrument was atteſted by three Publick Notaries, *viz. Thomas Aſhley, Richard Watkyns, Matthew Greſton.*

(*c*) *Fox*'s Acts, Vol. II. p. 588. col. 2.

(*d*) So they termed what was ſaid of the *Roman* Superſtitions.

(*e*) By this it ſhould ſeem as if *Tyndal*'s Tranſlation of the *Pentateuch* had been now imported, unleſs they only mean his Quotations from the Scripture in his Works.

(*f*) *Collier*'s Eccl. Hiſtory, Vol. II. p. 50. col. 2.

(*g*) *Hen* VIII.

(*h*) *November* 27, 1530.

(*i*) Lord *Oxford*'s Library.

In 1534 was publiſhed a (a) *fourth* Dutch Edition, the *fifth* in all, of *Tyndal*'s New Teſtament in 12mo: a Copy of this is in Lord *Pembroke*'s Library. The Title-page is loſt; then follows the Epiſtle to the Chriſtian Reader; next four Prologues to the iv Goſpels; then a Table for the iv Evangeliſts; a Table for the Acts of the Apoſtles; then a Title, thus, *The Newe Teſtament*, Anno M. D. XXXIII. At the End are Piſtils of the Old Teſtament. This ſeems to have been the Edition of this Teſtament which was corrected by an *Engliſh* Refugee, *George Joye*, ſo often mentioned before. (b) He was a *Bedfordſhire* Man, and educated in *Peterhouſe* in *Cambridge*, where he took the Degree of Batchelor of Arts 1512-13, and that of Maſter 1517, and on the 27th of *April* in the ſame Year was admitted Fellow. But being accuſed of Hereſy by the Prior of *Newnham*, who wrote a Letter to the Biſhop of *Lincoln* concerning him 1527, he was ſent for by the Cardinal, who wrote to Dr. *Edmunds*, then Maſter of *Peterhouſe*, to ſend him up to him. But the Cardinal referring him to the Biſhop, and his Lordſhip by his Behaviour toward *Joye*, when he appeared before him, giving him occaſion to ſuſpect he was in ſome Danger, he fled beyond Sea to *Strasburg*, where Sir *Tho. More* intimates he went by the Name of *Clark*, and tranſlated the *Pſalter* and *Primer*, wherein the *Letany* and *Dirige* were omitted, leſt Folke, Sir *Thomas* ſaid, ſhould pray to Saints and for the Dead. He likewiſe tranſlated the Prophecies of *Iſaia* and *Jeremiah*, of which I ſhall preſently give a more particular Account. It ſeems alſo as if it had been intimated to *Tyndal*, that he had a Deſign to print the whole Bible in *Engliſh*, and thereby to rival and ſupplant *him*. Thus he wrote to his learned Friend *John Frith* about the beginning of the Year 1533, that (c) 'George *Joye* at *Candle-* 'maſs being at *Barrowe*, a Town ten Miles from *Antwerp*, printed two Leaves of *Geneſis* in a great Form, and 'ſent one Copy to the King and another to the new Queen, with a Letter to *N.* to deliver them, and to pur- 'chaſe Licenſe, that he might ſo go through all the Bible.' By the *new Queen* is, I ſuppoſe, meant *Anne Boleyn*. And this, perhaps, may be that Fragment which (d) Mr. *Wanley* ſaid he had, and which ſeemed to him to be Part of an entire Bible, and to be older than *Coverdale*'s Bible, printed 1535.

This Man the Editors of this fourth *Dutch* Edition got to correct the Copy, which, it ſeems, was by careleſs printing of it grown very faulty. *Joye* therefore being an *Engliſhman*, the Editors agreed with to review the former Editions, and give them a correct Copy; for as to the Printing he was to have nothing to do with *that*. In doing this, it ſeems, *Joye* took the Liberty to correct the Tranſlation as well as the Errors of the Preſs, and to give many Words their pure and native Signification in their Places, which he thought they had not before. Among theſe was the Word *Reſurrectio*, which *Joye* tranſlated *the Life after this*. This Edition hath in the End before the Table of the Epiſtles and Goſpelles this Title.

Here endith the New Teſtament dylygentlye overſene and correct and printed now agayne at Antwerp *by me Widow of* Chriſtophall *of* Endhoven *in the Year of oure Lord a* M.D.XXXIIII. *in* Auguſt.

About three Months after, *November*, came forth *Tyndal*'s *ſecond* Edition of the New Teſtament in Engliſh, or the *ſixth* in all. This was entituled,

The Newe Teſtament diligently corrected & printed in the Yeare of oure Lord M.CCCCC & XXXIIII. *in* November.

In his Prologue or Preface before the Goſpel of St. *Matthew*, *Tyndal* thus expreſſed himſelf to the Reader. 'Here, ſays he, haſt thou, moſt dere reader, the New Teſtament or Covenant made with us of God in Chriſt's 'blood, whiche I have looked over againe (now at the laſt) with all diligence and compared it unto the Greke, 'and have weeded out of it many fautes which lacke of helpe at the begynning and ouerſyght did ſow therein. 'If ought ſeme chaunged, or not altogether agreynge with the *Greke*, let the finder of the faute conſider 'the *Hebrue* phraſe or manner of ſpeache left in the *Greeke* words, whoſe preterperfect tenſe and preſent tenſe is 'oft both one, and the future tence is the optative mode alſo, and oft the imperative mode in the active 'voice, and in the paſſive ever. Likewiſe perſon for perſon, number for number, and interrogation for a conditional '& ſuch like is with the Hebrues a common uſage. I have alſo in many places ſet light in the margent to un- 'derſtand the text by.' To this he added, 'That if any man found fautes either with the tranſlation or ought 'beſide, (which was eaſier for many to do then ſo well to have tranſlated it themſelves of their owne pregnant 'wits at the beginning without an enſample) to the ſame it ſhould be lawful to tranſlate it themſelves, and to 'put what they luſted therto. As for himſelf, if he ſhould perceive, either by himſelf or by information of 'others, that ought had eſcaped him, or might more plainly be tranſlated, he would ſhortly after cauſe it to 'be amended. Howbeit, in many places, he thought it better, he ſaid, to put a declaration in the margent 'then to runne too far from the text. And in many places where the Text ſeems at the firſt choppe hard to 'be underſtood, yet the circumſtances before & after and often reading together make it plaine enough.'

Joye's Edition of this Teſtament coming forth, as has been ſaid, juſt before the finiſhing of this at the Preſs, occaſioned *Tyndal* to add another Epiſtle to the Reader, which begins thus, W. Tyndal *yet once more to the Chriſten reader*. In this he expreſſes a great deal too much paſſion and reſentment againſt *Joye*, particularly for the manner of his tranſlating the Word *Reſurrectio*, obſerving, that 'this word was not ſo tranſlated, neither 'by him, nor by any other tranſlation in any language: and that if *Joye* would have altered the Text he ſhould 'have put it forth for his own Tranſlation and not for *his*.' This is what (e) *Fox* means, when he tells us, that '*Tyndal* having finiſhed his Piece of the Sacrament of the Altar, then toke he in hand to conferre 'the New Teſtament with the *Greeke*. And *that* finiſhed and put forth, then was in hand to declare his mind 'upon a place in the New Teſtament where one had altered it otherwiſe than he hadde tranſlated it, or, as he 'ſaid, was tranſlated by any other tranſlation in any language, and ſo put it forth for Mr. *Tyndal*'s tranſlation. 'Wherfore, ſaid he, if he wold have altered the Text, he ſhould have put it forth for his own tranſlation 'and not for myne.' This *ſecond* Epiſtle *Tyndal* concluded with giving the following Account of this Edition of the New Teſtament by *Joye*: 'Finally that New Teſtament thus dylygently corrected, beſide this ſo ofte 'puttinge out this word *reſurreccion*, and I wote not what other chaunges, for I have not yet reed it ouer, hath 'in the ende before the Table of the epiſtils and goſpelles this Tytle; *Here endith*, &c. as before.——— 'Which Tytle, Reader, ſays *Tyndal*, I have here put in, becauſe by this thou ſhalt knowe the book the 'better. *Vale.*'

This

(a) Lord *Pembroke*'s Library.
(b) Coll. *Tho. Baker*.
(c) *Fox*'s Acts, &c.
(d) Biblic. Litera. No 4. p. 40.
(e) Acts and Monuments, &c. p. 515. col. 1. ed. 1.

This occaſioned *Joye* to write and publiſh a Vindication of himſelf, which he thus entituled; *An Apology made by* Geo. Joye *to ſatisfy, if it may be,* W. Tyndale, *to pourge and defende himſelf agaynſt ſo manye ſlaunderouſe Lies fayned upon him in* Tyndale's *uncharitable and unſober Piſtle, ſo wel worthye to be præfixed for the Reader to irduce him into the underſtandyng of his New Teſtament, diligently corrected and printed in the Yeare of oure Lorde* M. cccccc. *and* xxxiii *in* November. In this *Apology, Joye* gives us the following Account of this his Edition of *Tyndal*'s New Teſtament: 'Then, ſays he, the Dewche began to printe them the *fowrth* time, becauſe thei ſawe no man els 'goyng about them. And aftir thei had printed the firſt leife, which copye another Engliſh-man had cor-'rected to them, thei came to me and deſired me to correcke them their copie; whom I anſwered,—— That 'if *Tyndal* amende it with ſo grete diligence as he promiſeth, yours will be never ſolde. Yiſſe, quoð they, for 'if he prynte two thouſand, and we as many, what is ſo litle a noumber for all *Ergland?* and we will ſel ours 'better cheap, and therfore we doubt not of the ſale: ſo that I perceyved well and was ſuer, that whether I 'had correcked theyr copye or not, thei had gone forth with their worke, and had given us two thouſand mo 'bokes falſelyer printed then ever we had before. Then I thus conſydred with my ſelf: *Englond* hath ynowe 'and to manye falſe teſtaments, & is now likely to have many mo; ye and that whether *Tyndal* correcktith or 'no, yet ſhal theſe now in hand go forth uncorrecked to, except ſome body correck them.——Aftir this con-'ſydered, the Printer came to me againe & offred me two ſtuvers and a half for the correcting of every ſheet 'of the copye which folden contayneth xvi leaves; and for three ſtuvers, which is four pence half-penny ſtar-'ling, I promiſed to do it. So that in al I had for my labour but xiv ſhylyngis *flemeſhe*; which labour, had 'not the goodneſſe of the deede & comon profyte and helpe to the readers compelled me more then the money, 'I wolde not have done yt for five tymes ſo miche, the copie was ſo corrupt, and eſpecially the Table.'—— He next obſerves, that 'this Teſtament was printed or *Tindal*'s was begun, and that, ſays he, not by my pre-'vention but by the printer's expedition, & *Tindal*'s owne long ſleeping. For as for me I had nothing to do 'with the printing therof, but correcked their copie only as where I founde a worde falſely printed, I mended 'it; and when I came to ſome derke ſentencis that no reaſon coude be gathered of them, whether it was by the 'ignorance of the firſt tranſlatour or of the prynter, I had the *latyne* text by me, and made it playne: and 'where any ſentence was unperfite or clene lefte oute, I reſtored it agene, and gave many wordis their pure and 'native ſignification in their places which thei had not before.' For *Joye* declared, that he *wolde the ſcripture were ſo puerly and plyantly tranſlated, that it needed nether note, gloſe nor ſcholia, ſo that the reder might once ſwimme without a corke.*

By this Account of *Joye*'s, it ſeems as if the Printers of this *fourth* Dutch Edition of *Tyndal*'s *Engliſh* New Teſtament were apprized, that *Tyndal* was actually reprinting it himſelf. Since he ſays, that *they made ſuch quick expedition, that it was printed or* Tindal's *was begun:* and *Tyndal* himſelf tells us, that a Copy of this new Edition was brought him when his own Edition was *almoſt fyneſſed.*

Among other Alterations made by *Tyndal* in this his *ſecond* Edition of the New Teſtament, is the following Note on 1 *Peter* iv. 6. *The dead are the ignorant of* God. At the End are *the Piſtils of the Old Teſtament.* After which is,

Imprinted at Antwerp *by* Marten Emperour, *Anno* M. D. xxxiv.

Fox tells us, that this being ended, and imprynting, before it was quite finiſhed at the Preſs, *Tyndal* was be-trayed and apprehended by the Emperor's Officers, who made him a cloſe Priſoner in the Caſtle of *Filford*, where he continued about a Year and a half, and then, 1536, was there publickly burnt to Aſhes, being firſt of all ſtrangled.

In the ſame Year that *Tyndal* thus ſuffered for pretended Hereſy, was there another Edition of this Teſta-ment, with the following Title:

(*a*) *The Newe Teſtament yet once agayne corrected by* Willyam Tindale. *Printed in the yere of oure Lorde* God M. D. & xxxvi.

It is a pretty broad 4to: In it *Mat.* i. 18. is rendred (*b*) *betrothed to* Joſeph, as in the Edition 1534, and not *maried*, as in the firſt Edition, 1526. *Joye* obſerved, that in this firſt Edition the marginal Gloſs upon 1 *John* iii. was, Love *is the* firſt *precept and cauſe of all other:* and on the other ſide, Fayth *is the* firſt *commandment, and* Love *the* ſeconde. This ſtaring Contradiction was now in this Edition thus prudently avoided: Faith *and* Love *is the* fyrſte *commandement and all commaundementes, and he that hath them is in* God, *and hath his ſprete.*

The ſame Year, 1536, was there another Edition of this *Engliſh* Teſtament, printed in a large 4to, very probably, in *Scotland.* It was likewiſe printed in a leſſer 4to, and a ſmall 8vo, but when is very uncertain, theſe Editions being without any Date. This ſame Year, 1536, were publiſhed (*c*) two other Editions of it in a ſmall 8vo and 12mo. The Title Pages are miſſing; but next them follows, 1. *An exhortation to the diligent Studye of Scripture made by* Eraſmus Rot. *Then* W. Tyndale's *Epiſtle to the Chriſten Reader,* at the End of which are Explanations of the Words *Repentance* and *Elders:* Next a Title Page, thus;

The Newe Teſtament newlye corrected. M. D. xxxvi.

(*d*) *Hall* tells us, that *Tyndal* had, in proſecution of his Deſign of tranſlating the whole Bible into *Engliſh*, beſides his Tranſlation of the *Pentateuch, Jonas,* and the *New Teſtament,* finiſhed the Books of *Joſhua, Judges, Ruth,* the four Books of the *Kings,* the two Books of *Paralipomenon* or *Chronicles,* and *Nehemiah,* before his being put to Death, and that he tranſlated no more of the Holy Scripture. But this ſeems a Miſtake, as I ſhall ſhew hereafter.

I muſt now return to give an Account of ſome Tranſlations of particular Books of the Holy Scripture made before this Time, and publiſhed in Print. (*e*) In 1530 was imprinted at *Argentine, January* 16, by *Francis Foye,* in 12mo, an *Engliſh* Tranſlation of the *Pſalter,* with the following Title: *The Pſalter of* David *in Engliſhe, purely and faithfully tranſlated after the Text of* Feline, *every Pſalme havynge his argument before, declaryng brefly thentente and ſubſtance of the wholl Pſalme.* To it was prefixed the following Preface.

(*a*) Publick Library, *Cambridge.*
(*b*) So I find it printed in the Folio Editions of *Matthews*'s Bible, publiſhed after *Tyndal*'s Death.
(*c*) Penes Dr. *Dan. Waterland.* (*d*) *Hen* VIII. fol. 227.
(*e*) Publick Library, *Cambridge.* A——7——43.

'Johan Aleph *greteth the engliſhe Nation.*

'Be glad in the Lorde, dere brothern, and geve him thankes which nowe at the laſte of his mercia-
'ble goodnes hath ſente ye his *Pſalter* in *engliſhe* faithfully and purely tranſlated: which ye may not meſure
'and juge aftir the comen texte. For the trowth of the *Pſalmes* muſte be fetched more nyghe the *ebrue*
'verite, in the which tongue *David*, with the other ſyngers of the *Pſalmes* firſte ſunge them. Let the goſtly
'lerned in the holy tonge be juges. It is the ſpiritual man, ſaith *Paule*, which hath the Spirit of God that
'muſte diſcerne and juge all thynges. And the men quietly ſittynge, if the truth be ſhewed, they muſt juge
'and ſtand up and ſpeke, the firſte interpreter holdynge his peaſe. God geve the true ſpirituall and quiete
'ſittynge juges. *Amen.*'

By *the text of* Feline, after which this *Pſalter* is here ſaid to be tranſlated, we are to underſtand the *Latin* Verſion of *Martin Bucer*, publiſhed by him under the feigned Name of *Aretius Felinus, Argentorati*, 1526. fol.

At the End of this *Pſalter* is an Alphabetical *Table to fynde the Pſalmes*, having the beginning of every *Pſalm* according to the *Latin*, and referring to the *Pſalm* and *Folio*.

(*a*) In 1534 was printed in a ſmall 12mo the *Pſalter*, with the following Title: David's *Pſalter, diligently and faithfully tranſlated by* George Joye, *with brief Arguments before every Pſalme, declarirg the effecte therof.* Pſal. cxx. *Lord, delyuer me from lyirge lippes and from a deceitful torge.*

At the End is printed:

Thus endeth the Text of the Pſalmes tranſlated oute of the Latyne *by* George Joye, *the yere of oure Lorde* M.D.xxxiiii. *the moneth of* Auguſte.

Then follows an Alphabetical Table, &c. as in the *Pſalter* juſt now mentioned: and at the End of the Table is *Martyne Emperour*, 1534. I'll only here add, that the *Latin* out of which *Joye* tranſlated, was that of Frier *Felix*'s of the Order of *Heremites* of St. *Auſtin*, which was firſt printed *A. D.* 1515, and again 1522. *Haganoæ* in ædibus *Thomæ Anſhelmi Badenſis* menſe *Decembris*.

The ſame Year *Joye* printed an *Engliſh* Tranſlation of the Prophecy of *Jeremy*, with the following (*b*) Title: Jeremy *the Prophete tranſlated into Engliſhe by* George Joye, *ſometyme Felowe of* Peter Collige *in* Cambridge.

The Songe of Moſes *is added in the ende to magnifie our Lorde for the Fall of* Pharao *the Biſshop of* Rome.

Anno M. D. *and* xxxiiii. *in the monthe of* Maye.

Then follows *The preface unto the prophete* Jeremy; and at the ende, *The ende of the prophete* Jeremy *tranſlated by* George Joye, *An.* M D. xxxiiii *menſe* Maij; after which immediately follows, *To ſuppiee the leſe take here, cryſten reder, that goodly and godly ſonge of* Moſes, *wherewith thou oughteſt now glorioufly to magnifie and prayſe* God *for the* (*c*) *deſtruccion and throing downe of our cruel* Pharao *the Biſshop of* Rome *non otherwyſe then did* Moſes *and his chirche* (*d*) *loaue him for drownyng of* Pharao; *whiche* Pharao *fygured our blodye Biſshops of* Rome.

The ſonge of Moſes *and his Chirche ſongen aftir* Pharao's *dethe drowned with his hoſte in the* (*e*) *ydde ſea.*

In the Preface *Joye* obſerves, that 'now at laſte it hath pleaſed almighty God to cal forthe *Jeremy* his pro-
'phete to ſende and to ſette him as a braſon wall and piller of (*f*) yerne to preche in Engliſhe againſt this hevy
'monſter of *Rome* and al his (*g*) draffe. He hath, he ſays, ſhewed *Jeremye* the rodde of the waking watcher
'and the ſeethinge potte boyillinge forthe as it were from the North-eſte, altogither threteninge the hevye bur-
'dens and preſent vengeaunce of God ſhortely to be powered forthe upon this Babyloniſh beaſt, ſo that whoſo
'read the XLVIII, XLIX, L & LI chapiters of this prophete, he ſhal ſe there clerely the preſent face of the
'ſoden miſerable fall of the Pope and his kyngedome, now at hande, ſo lyvely ſet forthe under the names of
'proude Moab, his brothere Ammon and Babylon, as no Apelles coulde have paynted it more preſently.'
He adds, that 'the Chriſten reader has him now in his handes preching unto *him* in Engliſhe the ſame Sermons
'which he preched unto the peple of *Juda* and *Jeruſalem* corrupted with the ſame ſynnes wheryn the people of
'*England* then laboured, and were as grievouſly infected.' He concludes this Epiſtle with an Account of the
'State and Succeſſion of thoſe IV Kinges, in whoſe dayes, and how longe *Jeremy* preched.'

The Convocation of the Clergy of the Province of *Canterbury* being now ſitting, *Cranmer*, who the (*h*) Year before was promoted to the See of *Canterbury*, moved that there might be a Tranſlation made of the Bible into *Engliſh*. Accordingly, *December* 19. the following Reſolution was agreed to by both Houſes (*i*): That 'the
'moſt reverend the Archbiſhop ſhould make inſtance in their Names to the King, that His Majeſty would
'vouchſafe, for the encreaſe of the Faith of his Subjects, to decree and command, That all his Subjects in
'whoſe poſſeſſion any Books of ſuſpected Doctrine were, eſpecially in the Vulgar Language imprinted beyond
'or on this Side the Sea, ſhould be warned within *three* Months to bring them in before Perſons to be ap-
'pointed by the King under a certain Pain to be limited by Him. And that moreover His Majeſty would vouch-
'ſafe to decree, That the Scriptures ſhould be tranſlated into the Vulgar Tongue by ſome honeſt and learned
'Men to be nominated by the King, and to be delivered unto the People according to their Learning.' But whether the Archbiſhop, however he approved of the latter Clauſe relating to the Tranſlation of the Scriptures, did not like the former, it does not appear, that this Petition of the Convocation was ever delivered to the King, or that any thing was done in purſuance of it. Mr. *Strype* (*k*), without telling us the Time, intimates, that the Archbiſhop however, engaged in this Deſign, and began with the Tranſlation of the New Teſtament, and that for this purpoſe he took an (*l*) old *Engliſh* Tranſlation which he divided into nine or ten Parts, and ſent them to the beſt Learned Biſhops and others, to make a perfect Correction of them, and when they had done, to return them to him at *Lambeth* by ſuch a Time. One of theſe Parts, *viz.* the *Acts of the Apoſtles*, was, it ſeems, ſent to (*m*) *Stokeſly* Biſhop of *London*. When the Day fix'd was come, all of them ſent their Portions to the Archbiſhop, as he had required, except *Stokeſly*, who when his Grace wrote to him for his Part, returned a very ſurly Anſwer, and abſolutely refuſed to meddle with it. And here this good Deſign, ſo far as I can find, ſtopp'd, however for the preſent.

The

(*a*) Publick Library, *Cambridge*, A. —— 7 —— 42. (*b*) Publick Library, *&c.* A —— 9 —— 12.

(*c*) Several Acts had paſſed here in *England* the Year before and this Year, tending to the utter aboliſhing and extinction of the Pope's uſurped Authority in this Kingdom. (*d*) laud. (*e*) pedde. (*f*) iron.

(*g*) Refuſe. The Grains of Malt from the *Dutch* word *Draf*. It is uſed to ſignify in general not only *Grains*, but all ſorts of *Swill* or Dirt; as in theſe Proverbs, Draffe *is good enough for* Swine, and, *The Still Sow eats up all the* Draff. *Ray*'s Collection of *Engliſh* words.

(*h*) *Mar.* 30. 1533. (*i*) *Strype*'s Memorials of Archbiſhop *Cranmer*, p. 24. (*k*) *Ibid.* p. 34.

(*l*) *Tyndal*'s. (*m*) He died *Sept.* 8. 1539.

The next Year, 1535, was finiſhed at the Preſs the whole Bible tranſlated into *Engliſh*. The late *Humphry Wanly* thought by the Types, that it was printed at *Zurich* in the Printing-Houſe of *Chriſtopher Froſchover*. However this be, it was a Folio dedicated to the King, in the following manner:

(a) 'Unto the mooſt victorious Prynce and our mooſt gracyous Soveraygne Lorde Kynge HENRY the eyghth, 'Kynge of *Englande* and of *Fraunce*, Lorde of *Irlande*, &c. Defendour of the Fayth, and under GOD the chefe 'and ſuppreme heade of the Church of *Englande*.'

'The ryght and juſt adminiſtracyon of the Lawes that GOD gave unto *Moſes* and unto *Joſua*: the Teſtimonye of Faythfulneſs that GOD gave of *David*: the plenteous abundaunce of wyſedome that GOD gave unto *Salomon*: the lucky and proſperous Age with the multiplicacyon of ſede which GOD gave unto *Abraham* and *Sara* his wyfe, be geven unto you, mooſt gracyous Prynce, with your deareſt juſt wyfe and mooſt vertuous Prynceſſe Quene JANE. *Amen*.' —— This Dedication is thus ſubſcribed,

'Your graces humble ſubjecte and daylye Oratour, *Myles Coverdale*.'

Coverdale was a Native of *Yorkſhire*, and afterwards profeſſed of the Houſe of *Auſtin* Friers in *Cambridge*, of which Dr. *Barnes* was Prior, who was burnt for pretended Hereſy. One of this Name took the Degree of Batchelor of Canon Law, *A. D.* 1530, but this ſeems too late for our *Coverdale*. However this be, entertaining the ſame Opinions with his Prior, and finding himſelf in danger by ſo doing, he fled beyond Sea, where he chiefly applied himſelf to the Study and Tranſlation of the Holy Scriptures.

In this Dedication he tells his Majeſty, that 'the blynd Biſhop of *Rome* no more knew what he did when he 'gave him this Title, *Defender of the Faith*, than the *Jewiſh* Biſhop *Cayphas* when he (b) propheſied, that it was 'better to put *Chriſt* to death, than that all the People ſhould periſh: that the Pope gave him this title, only 'becauſe His Highneſs ſuffered His Biſhops to burne GOD's word the root of faith, and to perſecute the lovers 'and miniſters of it, where in very deed he propheeyed, that by the righteous adminiſtration of his Grace the 'Faith ſhould be ſo defended, that GOD's word, the mother of faith, ſhould have its free courſe thorow all 'Chriſtendome, but eſpecially in His Graces Realme: that His Grace in very deed ſhould *defende the faith*, yea 'even the true faith of *Chriſt*, no dreames, no fables, no hereſye, no papiſtical inventions, but the uncorrupte 'faith of GOD's moſt holy word, which *to ſet forth His Highneſs with his moſt honourable Councel applied all ſtudie 'and endeavour*.'

He next obſerved to His Majeſty, that 'forſomuch as the word of GOD is the only truth that driveth awaye 'all lyes, and diſcloſeth all juggling and deceite, therfore is our *Balaam* of *Rome* ſo loth that the Scripture ſhould 'be known in the Mother-tongue, leſt if Kings and Princes (eſpecially above all other) were exercyſed therin, 'they ſhould reclaim and chalenge again their due authority, which he falſely hath uſurped ſo many years, and 'ſo to tie *him* ſhorter; and leſt the people, being taught by the word of GOD, ſhould fall from the falſe fayned 'obedience of him and his diſguiſed apoſtles unto the true obedience commanded by GOD's own mouth, as 'namely to obey their Prince, their father and mother, *&c.* and not to ſtep over them to enter into his 'painted religions.——For that the Scripture declareth moſt abundantly, that the office, authoritie and power 'given of GOD unto Kings is in earth above all other powers: that as ther is nothing above GOD, ſo is ther 'no man above the King *in his realme*; but that *He* only under GOD is the *chief head* of all the Congregation 'and Church of the ſame. And in token that this is true, he ſaid, ther hath been of old antiquitie, and was 'yet unto that day, a loving ceremonie uſed in our realme of *England*, that when the King's ſubjects read His 'Letters, or begun to talk or diſcourſe of His Majeſtie, they moved their bonnets for a ſign and token of re'verence unto Him, as to their moſt ſovereign Lord and Head under GOD, which thing no man uſed to do to 'any biſhop:—— that no prieſt or biſhop is exempt (nor can be lawfully) from the obedience of his prince:—— 'that *Aaron* was obedient unto *Moſes*; *Eleaſar* and *Phineas* were under the obedience of *Joſua*: that *Nathan* the 'prophet fell down to the ground before King *David*, he had his prince in ſuch reverence, he made not the 'King for to kiſs his foot, as the biſhop of *Rome* maketh Emperors to do, notwithſtanding he ſpared not to re'buke him, and that right ſharply when he fell from the word of GOD to adultery and manſlaughter: for he was 'not afraid to reprove him of his ſins, no more than *Helias* the prophet ſtode in fear to ſay unto King *Achab*, '*It is thou and thy father's houſe that trouble* Iſrael, *becauſe ye have forſaken the commandments of the Lord, and 'walk after* Baal; and as *John Baptiſt* durſt ſay unto Kynge *Herode*, *It is not lawful for thee to take thy bro'ther's wife?*

He next takes Notice of the intolerable injuries done unto GOD, to all Princes, and the Commonalties of all Chriſtian Realms, ſince 'they who ſhould be only the miniſters of GOD's word became Lords of the world, and 'thruſt the true and juſt Princes out of their rooms.' This he imputes to 'the ignorance of the Scripture 'of GOD, and to the light of GOD's word being extinct, and GOD's law being clean ſhut up, depreſſed, caſt 'aſide, and put out of remembrance.' But he adds, that 'by the King's moſt righteous adminiſtration it was 'now found again; and that His Majeſty, like another *Joſia*, commanded ſtraitly, that the Law of GOD ſhould 'be read and taught unto all the people.'

As to the preſent Tranſlation, *Coverdale* obſerves here, and in his Epiſtle to the reader, that 'it was neither 'his labour nor deſire to have this work put into *his* hand, but that being *inſtantly required* to undertake it, and 'the Holy Ghoſt moving other men to do the coſt therof, he was the more bold to take it in hand. Beſides, 'he conſidered how great pitie it was, that the *Engliſh* ſhould want ſuch a tranſlation ſo (c) long, and called to 'his remembrance the adverſitie of thoſe who were not only of ripe knowledge, but would alſo with all their 'hearts have performed that they begun, if they had not had impediment. According therfore as he was de'ſired, he took the more upon him, he ſaid, to ſet forth this *ſpecial tranſlation*, not as a checker, reprover or 'deſpiſer of other mens tranſlations, but lowly and faithfully following his interpreters, and that under cor'rection. Of theſe, he ſaid, he made uſe of *five* different ones, who had tranſlated the Scriptures not only 'into *Latin*, but alſo into *Dutch*.' Accordingly he made this declaration, that he 'had neither wreſted nor 'altered

(a) *Sion* Coll. Library. Penes *Tho. Granger* Arm.

(b) See Biſhop *Andrews*'s Anſwer to Cardinal *Bellarmine*'s Apology, p. 55. and Biſhop *Burnet*'s Dedication of his *Paſtoral Care* to the Queen.

(c) It was now nine Years ſince the *firſt* Publication of the New Teſtament in *Engliſh* by *Tyndal*.

'altered ſo much as one word for the maintenance of any manner of ſecte, but had with a clear conſcience 'purely and faithfully tranſlated out of the foregoing interpreters, having only the manifeſt truth of the Scrip-'ture before his eyes.' But becauſe ſuch different Tranſlations, he ſaw, were apt to offend weak Minds, he therefore added, that 'he was ſure, that there came more underſtanding and knowledge of the Scripture by 'theſe ſundry tranſlations than by all the gloſſes of our ſophiſtical Doctors. The readers therfore, he ſaid, 'ſhould not be offended though one call a *Scribe* that another calleth a *Lawyer*, or *Elders* that another calleth '*Father* and *Mother*, or *Repentance* that another calleth *Penance* or *Amendment*. For if we were not deceaved by 'men's traditions, we ſhould find no more diverſitie between theſe terms than between four-pence and a groat. 'And this manner, he ſaid, he had uſed in this his tranſlation, calling it in ſome place *Penance* that in another 'he called *Repentance*; and that not only becauſe the interpreters had done ſo before him, but that the adver-'ſaries of the truth might ſee, that we abhor not this word *Penance* no more than the interpreters of *Latin* 'abhor *pœnitere* when they read *reſipiſcere*. Only he deſired, that GOD's people be not blinded in their under-'ſtanding, leſt they believe *Penance* to be ought ſave a very *Repentance*, *Amendment*, or *Converſion* unto GOD, and 'to be an *unfained New Creature* in *Chriſt*, and to live according to his Lawe. For elſe ſhall they fall into the 'old blaſphemie of *Chriſt*'s blood, and believe, that they themſelves are able to make ſatisfaction unto GOD for 'their own ſins.'

He concluded his Dedication to the King with telling His Grace, that 'conſidering His Imperial Majeſtie not 'only to be his natural ſoveraygne liege Lord and *cheſe Head* of the Church of *Ergland*, but alſo the true de-'fender and maintener of GOD's Lawes, he thought it his dutie and to belonge unto his Allegiance, when he 'had tranſlated this Bible, not only to dedicate this tranſlation to His Highneſs, but wholly to commit it unto 'Him, to the intent that if any thing therin be tranſlated amiſs, it might ſtand in his Grace's hands to correct it, 'to amend it, to improve it, yea and clean to (*a*) rejecte it, if His godly wiſdom ſhould think it neceſſary.' The ſame humble Opinion of this his Performance, he expreſſes at the cloſe of his Epiſtle to the Reader, that 'tho' 'the Scripture be not worthily miniſtred unto him in this tranſlation by reaſon of *his* rudeneſs, yet if he 'was fervent in his prayer, GOD ſhould not only ſend it him in a better ſhape by the miniſtration of 'other *that began it afore*, but ſhall alſo move the hearts of them which as yet medled not with all to take 'it in hand.'

By what *Coverdale* here ſays to the King, it ſeems plain, that it was now allowed *by* His *authority*, that the Holy Scriptures ſhould be had and read in *Engliſh*. The ſame is as plainly intimated in a little MS. (*b*) Manual of Devotions, which, according to the tradition of the worthy Family in which it is preſerved, was the Preſent of Queen *Anne Boleyn* to her Maids of Honour: 'Grante us, moſt mercyful father, this one of the greateſt gyftes 'that ever thowe gaveſt to mankynde, *the knowledge of thie holy wille and gladde tidinges of oure ſaluation*, this 'greate while oppreſſed with the tyrannye of thy adverſary of *Rome* and his fautors, & kepte cloſe undre his '*Latyne Lettres*, and now at length *promulgate publyſhed and ſette at lybertie by the grace poured into the harte of thy 'ſupreme power our prince*, as all Kinges hartes be in thie hande, as in the olde Lawe dydeſt uſe lyke mercye to 'thie people of *Iſraell* by thie hie Inſtrument the good King *Joſia*, whiche reſtored the temple decayed to his 'former beawtie, abolyſhed all worſhippynge of Images and Ydolatrye, and ſette abrode the Lawe by the ſpace 'of many hundred yeres befor cleane oute of remembraunce.'

This Tranſlation *Coverdale* ſtiled, *a ſpecial tranſlation*, or diſtinct and different from the other *Engliſh* Tranſlations that were made before it. To give the Reader ſome Notion of this, I ſhall add the following Sample.

Tyndal.

When the LORDE ſawe, that Lea was deſpiſed, he made her frutefull, but Rahel was baren. And Lea conceaved and bare a ſonne and called his name Ruben, for ſhe ſayde: the LORDS hath lokeed upon my tribulation. And now my husbonde will love me. *Gen.* xxix.

Coverdale.

But when the LORDE ſawe, that Lea was nothinge regarded, he made her fruteful and Rachel barren And Lea conceaved and bare a ſonne whom ſhe called Ruben, & ſayde: The LORDE hath loked upon mine adverſitie. Now wyll my husbande love me. *Gen.* xxix.

So *Matt.* iii. is, *ſaynge*, *Amende youre ſelves*, as it is in *Tyndal*'s firſt Editions.

It is divided into (*c*) *Six* Tomes. The *firſt* Tome contains the Pentateuch. The *ſecond* Joſhua —— Heſter. The *third* Job —— Salomon's Balettes. The *fourth* All the Prophets. The *fifth* Apocrypha. The *ſixth* the New Teſtament. Before every one of theſe Tomes is a Title Page placed, and the Leaves are numbred diſtinct. Next to the Epiſtle to the Reader follow *the Names of the bokes of the hole Byble*, according to the Diviſion above mentioned. To the Tome of the New Teſtament is prefixed a Regiſter, or the Names of the Books contained in it, thus:

1. The *Goſpelles* and *Actes*.
2. The Epiſtles of S. *Paul*.
3. The firſt and ſecond Epiſtle of S. *Peter*.
   The three Epiſtles of S. *John*.
   The Epiſtle unto the *Hebrews*.
   The Epiſtle of S. *James*.
   The Epiſtle of S. *Jude*.
   The Revelation of S *Jhon*.

Throughout it is adorned with wooden Cuts, and in the Margin are Scripture-References.

In the laſt Page, *Prynted in the yeare of our Lorde* M.D.XXXV. *and fyniſhed the fourth day of* October.

This

(*a*) This has been reflected on by a late Author as a ſort of Flattery to a Prince, not enough reformed, that in a Chriſtian Reformer cannot be reckoned without blame. *Mattaire* Annales Typogra *Tom.* III. p. 819. But thus the Prelates conclude *their* Preface to *the Inſtitution of a Chriſtian Man*, 1537. —— 'We do moſt humbly ſubmitte it to the mooſte excellent wiſdome and exacte judgement 'of your maieſtie to be recognyſed, overſene and corrected, yf your grace ſhall fynde any worde or ſentence in it mete to be changed, 'qualified or further expounded for the playne ſettinge forth of your highnes moſt vertuous deſire and purpoſe in that behalfe. Where-'unto we ſhal in that caſe conforme our ſelves.'——

(*b*) Penes *Francis Wyat*, Eſq; of *Boxley* in *Kent*.

(*c*) *Sion* College Library. Publick Library, *Cambridge*, A.——4——9.

This is a plain inconſiſtency with the Title or Preamble of the Dedication to the King, wherein, as has been before obſerved, *Coverdale* mentions the King's *deareſt juſt wife* Jane, whereas it is certain, that the King was not married to Her till *May* 20, 1536. more than half a Year after the Date of finiſhing this Bible. The only way I can think of to reconcile this Difference, is this; That, after this Bible's being finiſhed at the Preſs in *October*, *Coverdale*, hearing from his Friends in *England*, that Queen *Anne* was declining at Court, thought it prudent to defer the Publication of it till he ſaw what Turn Affairs would take, and after the King's marrying Queen *Jane*, who was thought to favour the Reformation, then made the fore-mentioned Dedication to the King, or however altered the Title of it as it ſtands now, and reprinted it. This laſt is the more probable, in that another * Copy of this Tranſlation, which has this Dedication, the Text, Character, and every thing elſe like, or the ſame with, this, it is *your deareſt juſt wyfe and moſt vertuous Princeſſe Quene* Anne. I have only to add here, that of this Bible there was another Edition in a large Quarto, 1550, which was re-publiſhed with a new Title, 1553 (*a*), which, I think, was all the Editions it ever had.

Before I proceed to give an Account of the next Edition of the *Engliſh* Bible, it may not, perhaps, be wholly unacceptable to the Reader to obſerve to him an Hiſtorical Paſſage in this Preface of *Coverdale*'s to the Bible juſt now ſpoken of, relating to the Encreaſe of the Poor here in *England*; and that the rather, becauſe of the pompous Boaſts made by the *Romaniſts* of *their* Charity, and the hard Reflections made on *us* by them for the want of it, as if the great Number of Beggars was owing to the Reformation, and particularly to the Diſſolution of the Religious Houſes, as the Monaſteries were falſly called, *at whoſe Gates*, a profeſſed Proteſtant of more Zeal than Knowledge tells us (*b*), *all the Poor of the Nation were ſupported*. But now *Coverdale* here appeals to the Senſes of his Reader, and bids him *lift up his eyes and ſee how great a multitude of* (*c*) *poor People runne thorowe every towne*: and this too at a Time when theſe Religious Houſes were at the very Height of their Proſperity. Sir *Thomas More* ſpeaks (*d*) of People's going about ſick of the *French* Pox and begging with them: tho' he adds, 'that 30 yeare ago there were 5 againſt 1 that begged with them now.' In his *Utopia* (*e*) he propoſed, 'that 'the beggars ſhould by a Law made on purpoſe be all placed in the Convents of the *Benedictines*, ſince it was 'owing in a great meaſure to the avarice of theſe wealthy Abbies, who laid down their arable lands to paſture, 'that the number of beggars was ſo much increaſed.' But to return:

Coverdale, in this Edition of the *Engliſh* Bible, prefixed to every Book the Contents of the ſeveral Chapters, and not to the particular Chapters, as was afterwards done.

(*f*) Soon after the finiſhing this Bible were publiſhed by Lord *Cromwel*, Keeper of the Privy Seal, and Vicegerent to the King for and concerning all his Juriſdiction Eccleſiaſtical within his Realm, 'Injunctions to the Clergy, 'by the authorite of the King's Highneſſe,' the *ſeventh* of which was as follows:

(*g*) 'That every perſon or proprietary of any Pariſh Churche within this Realme ſhall on this ſide the Feaſt 'of St. *Peter*, *ad vincula* [*Auguſt* 1.] nexte comming prouide a boke of the *whole Bible*, both in *Laten* and alſo in '*Engliſh*, and lay the ſame in the Quire for everye Man that will to lcke and reade theron: And ſhall diſcourage 'no Man from the reading any parte of the Bible either in *Latin* or *Engliſh*, but rather comfort, exhort, and admoniſh every man to read the ſame as the very word of God and the ſpiritual foode of manne's ſoul, whereby 'they may the better knowe their duties to God, to their ſoueraigne Lord the King and their neighbour: ever 'gentilly and charitably exhorting them, that, uſing a ſober and a modeſt behavioure in the reading and inquiſition of the true ſenſe of the ſame, they doo in no wiſe ſtifly or eagerlye contend or ſtryve one with another aboute the ſame, but referre the declaration of thoſe places that be in controverſie to the judgemente of 'them that be better learned.' This ſeems a Confirmation of *Coverdale*'s Bible being licenſed by the King, ſince by this Injunction it's ordered to be had in Churches, and there read by any that would, there being no other Bible in *Engliſh* at this Time than this.

The ſame Year, 1536, was printed, as was intimated before, *The Newe Teſtament yet once agayne corrected by* Willyam Tyndale, *whereunto is added a neceſſarye Table, wherin eaſely and lightely may be found any ſtorye contayned in the* IV *Evangeliſts, and in the Acts of the Apoſtles.*

The Goſpel of { S. *Mathew.* / S. *Marke.* / S. *Luke.* / S. *Jhon.* }

The Acts of the Apoſtles.

Jeſus *ſayd*, Mark xvi. *Go ye into all the worlde & preache the glad tidynges to all creatures. He that believeth*, &c.

Printed in the yere of oure Lord God M. D. & xxxvi, 4to.

After the Title prefixed to the Epiſtles, is a large Prologue, and at the End of all are added, *The Piſtles taken out of the Old Teſtament which are read in the Church after the uſe of* Salisbury, and *A Table to find the Epiſtles and Goſpels*. This Copy by the Type ſeems to have been printed in *England*, and has interſperſed throughout the Goſpels ſmall wooden Cuts, and through the Apocalyps larger ones.

* Penes Rev. *W. Jacomb*, Vic. de *Marden* in *Kent*.

(*a*) *Biblia. Bodleia.*

(*b*) Dr. *Tho. Biſſe*'s Sermon to the Sons of the Clergy, p. 16.

(*c*) The Cauſe of this is aſſigned in an Act of Parliament, which paſſed about this Time, 1534, wherein it's recited, 'That diuers 'couetous perſons,' (among whom Sir *Tho. More*, in his *Utopia*, reckons the rich Abbats) 'eſpying the great profit of ſheepe, have gotten 'into theyr hands great portions of the grounds of this Realme, conuerting them to paſture from tillage, and keepe ſome 10,000 ſome '20,000, ſome 24,000 ſheep, whereby Churches and Towns be pulled down, rents of lands inhaunced, and the prices of cattell and 'vittaile greatly raiſed, and the poore driuen to fall to theft, and other inconveniences, to the utter deſtruction and deſolation of this 'Realme.' 25 *Hen.* VIII. c. 13.

The ſame Account is given by Sir *Thomas More* in his *Utopia*, Lib. 1. 'Oves veſtræ quæ tam mites eſſe tamque exiguo ſolent all nunc, uti 'ferrur, tam edaces, atque indomitæ eſſe cæperunt, ut homines devorent ipſos, agros, domos, oppida vaſtent ac depopulentur. Nempe 'quibuſcunque regni partibus naſcitur lana tenuior atque ideo preciofior, ibi nobiles & generoſi atque adeo abbates aliquot ſancti viri —— 'arvo nihil relinquunt, omnia claudunt paſcuis, demoliuntur domos, diruunt oppida, templo dumtaxat ſtabulandis ovibus relicto,' &c.

(*d*) *Supplication of Souls*, 1529.

(*e*) Lib. I.

(*f*) 1536.

(*g*) *Fox*'s Acts, &c. p. 524. col. 1, ed. 1.

Whether the Archbiſhop had a mind to have *Tyndal*'s Prologues and Notes reprinted, or the Printers thought ſuch an Edition would ſell well, we find the next Year publiſhed another Edition of the *Engliſh* Bible in Folio, with the following Title:

(*a*) *The Byble, which is all the Holy Scripture, in which are contayned the Olde and Newe Teſtament, truelye and purelye tranſlated into* Englyſh. *By* Thomas Matthewe.

Eſaye i.

Hearken to ye Heavers, and thou earth geave eare: for the Lorde ſpeaketh.

M. D. XXXVII.

(*b*) *Set forth with the King's moſt gracyous Lycence.*

Next to the Title Page follows, *A Dedication to the King*, which is ſubſcribed by *His Grace's faythfull and true Subject*, Thomas Matthew: and then *A Preface to the Reader.* After which are placed in order,

1. *A Calender with an Almanack:* in which are continued the following Popiſh Holy-days, *viz.* St. *Nicholas*, St. *Lawrence*, the *Invention* and *Exaltation* of Holy Croſs.

2. *An exhortation to the ſtudy of the Holy Scripture, gathered out of the Bible.* At the End are placed the initial Letters *J. R.* denoting, I ſuppoſe, *John Rogers.*

3. *The Summe and Content of all the holy Scripture both of the Old and Newe Teſtament.*

4. *A Table of the pryncypal matters conteyned in the Byble.*

5. (*c*) *A deſcription of the Kings of* Juda, *and what Prophets were in each reign.*

6. *The Names of all the Bokes of the Byble: and the contents of the chapters of every Boke: with the nombre of the Leaffe wherin the Bokes begynne.*

7. *A brief reherſall of the yeares paſſed ſence the begynnyrge of the worlde unto this yeare of our Lorde* M. cccccc. xxxvii. *both after the manner of the reckenyng of the* Hebrues, *and after the reckenyrge of* Euſebius *and other Chronyclers.*

At the beginning of the Prophets are printed on the top of the Page the initial Letters *R. G.* i. e. *Richard Graſton*, and at the bottom *E. W.* i. e. *Edward Whitchurch*, who were Printers, and at whoſe Charge and Expence this Impreſſion was made. At the End of the Old Teſtament are the initial Letters *W. T.* i. e. *William Tyndal*, as if it was tranſlated all by him, tho' this is not true, as will be ſhewn by and by. Then follows the (*d*) *Apocrypha*, and after that the *New Teſtament*, to which is prefixed the following Title:

The Newe Teſtament of our Sauyour Jeſu Chriſt, *newly and dylygentlye tranſlated into* Engliſhe, *with annotacions in the margent to helpe the Reader to the underſtandynge of the Texte.*

Prynted in the yere of our Lorde God,

M. D. XXXVII.

In the laſt Leaf is printed,

The ende of the Newe Teſtament and of the whole Byble.

To the honoure and prayſe of God *was this Byble prynted and fynyſhed in the Yere of our Lorde* God *a* M.D.XXXVII.

In the *Apocalypſe* it has the ſame wooden Cuts with thoſe in the *ſecond* Dutch Edition of *Tyndal*'s New Teſtament.

Mr. *Wanly* has obſerved of this Edition, that 'to the End of the Book of *Chronicles* it is *Tyndal*'s Tranſlation, 'and from thence to the End of the *Apocrypha*, *Coverdale*'s, and, that the whole New Teſtament is *Tyndal*'s.' He ought, I think, to have excepted the Prophecy of *Jonas*, which ſeems to be of *Tyndal*'s Tranſlation, having his Prologue before it. Sir (*e*) *Thomas More* is very expreſs, that about 1531 *Jonas* was made out by *Tyndal*, and yet it's ſure, that the Tranſlation of this Prophecy is the very ſame in both *Coverdale*'s Bible and this. However this be, *Coverdale*'s Method is not here entirely followed. The Contents of the ſeveral Chapters are prefixed to them, and not ſet all together before the Books, as in *Coverdale*'s Edition. The Prefaces to ſome Books, as to *Iſaiah*, for inſtance, are not here ſeparated from the Books themſelves, and placed before the firſt Chapter, as in the Edition by *Coverdale*. In *the Ballett of Ballets of* Solomon, which by *Coverdale* is called only the *Ballettes of* Solomon, the Speakers are here diſtinguiſhed, and the Drama according to the ſeveral Parts; prefixing to every Part in *red* Letters, thus. To the firſt: *The voyce of the Churche.* To the ſecond, *The ſpouſeſſe to her companion.* To the third, *The voice of the Church in perſecution.* To the fourth, *The voyce of the ſinagoge*, and ſo on of the reſt. The Verſes are not diſtinguiſhed here as afterwards, but inſtead of them capital Letters are printed in the Margin.

Mr. *Strype* gueſſed, that this Bible was printed at *Hamburgh.* But the late Mr. *Wanly* thought it more probable, that it was printed at *Paris.* However this be, *Cranmer*, who had been promoted to the See of *Canterbury* four Years before, favoured this Edition of the *Engliſh* Bible, and by his Intereſt with Lord *Cromwel* not only procured the Royal Licenſe for it, but that in the Injunctions, which, as the King's Vicar-General, *Cromwel* publiſhed the (*f*) next Year, 'the Clergy ſhould be ordered to provyde on thys ſyde the Feaſte of *N.* next 'comyng one Booke of the whole Byble of the largeſt Volume in *Engliſh*, and the ſame ſet up in ſome con-'venient place within their Churches that they have cure of, wheras their Pariſhioners might moſt commo-'diouſly reſort to the ſame and read it: and that the charges of this Book ſhould be ratably borne betweene 'them and the Pariſhioners aforeſaid; that is to ſay, thone half by the Parſon, and the other half by them,' &c. as in the Injunctions, 1536. before-mentioned.

A Declaration was likewiſe publiſhed by the King, to be read by the Curates of the ſeveral Churches, wherein they were to tell the People, that 'it had pleaſed the King's Majeſtie to permit and command the Bible, being 'tranſlated into their Mother-tongue, to be ſincerely taught by them, and to be openly layd forth in every Pa-'riſh Church.' But it was obſerved, that notwithſtanding theſe *Injunctions*, &c. the Curates were very cold in this Affair; and that therefore they read the King's Injunctions and Declaration in ſuch a manner, that ſcarce any

(*a*) Earl of *Pembroke*'s Library. This Bible is ſaid to have been a *ſecond* Edition of *Coverdale*'s Bible, prepared by *John Rogers*, who tranſlated the *Apocrypha*, and added it to it, with Prefaces and Notes out of *Luther*'s Tranſlation. But this laſt muſt be a Miſtake, ſince the *Apocrypha* was in *Coverdale*'s Edition.

(*b*) Printed in Red Ink.

(*c*) *Thoresby* Ducat. Leod.

(*d*) In this the *third* Book of the *Machabees* is omitted, becauſe it was never inſerted into the Vulgar *Latin* Verſion of the Bible, nor to be found in any MS. of it. *Prideaux*'s Connection, p. 11. Lib. II.

(*e*) Engliſh Works, p. 432. col. 1.

(*f*) 1538.

any body could know or underſtand what they read. Too many of the People likewiſe, how fond ſo ever they appeared to be of the Holy Scriptures, made but an ill uſe of the Liberty now granted them of reading or hearing them read in the Tongue wherein they were born. Inſtead of reading this Holy Book to learn their Duty, and to ſpeak and act as Chriſtians, they read it to ſatisfy their vain Curioſity and indulge their Humours, and accordingly contended and diſputed about what they read in Alehouſes, and other Places very unfit for ſuch Conferences. This therefore was another Part of the Deſign of the above-mentioned Declaration, to caution the People againſt taking ſuch indecent Liberties, and to exhort them to make a better uſe of this Privilege which the King had now granted them.

Grafton, one of the Undertakers of this Edition, complained to Lord *Cromwel*, that 'there were ſome who 'did not believe, that it had pleaſed the King's Grace to licenſe it, and therefore deſired it might be licenſed 'under the Privy-Seal, which, he ſaid, would be a Defence at this preſent, and in time to come, for all Ene-'mies and Adverſaries of the ſame.' He likewiſe intimated to his Lordſhip, a Deſign of printing this Bible upon him by the *Dutch* Printers, in a leſs Volume and ſmaller Letter, that ſo they might underſel him, which might be to his and his Friends Ruine, he having expended on this Edition 500 Pounds. He therefore deſired of his Lordſhip to obtain for him of the King, that 'none ſhould print this Bible but himſelf for '*three* Years.'

Whether this was granted or not, I don't find. But I have ſeen a (*a*) Copy of this Bible in a ſmall thick Folio, where the Text and Notes are the ſame with this of of 1537, and *Tyndal*'s Prologues to the *Pentateuch*, *Jonas*, and the Epiſtle to the *Romans*, are inſerted, but all the other Prologues are omitted: as are the initial Letters of *Grafton*, *Whitchurch*, and *Tyndal*, before-mentioned, and the wooden Cuts in the *Revelation*. It is divided into four Tomes or Volumes, The *firſt* contains the *Pentateuch*, &c. to the *Pſalms*, and has — 244 fol.

The *ſecond* has the *Pſalms* to the End of *Apocrypha*, and contains ——— 340 fol.
The *third* conſiſts of the four *Goſpels* and the *Acts* of the Apoſtles. ——— 76 fol.
The *fourth* contains the *Epiſtles* and *Revelation*. ——— ——— 61 fol.

In the *Ballet of Ballets* of *Solomon*, the Speakers are diſtinguiſhed as in the Edition, 1537.

Before the Prophecy of *Iſaiah* is printed,

The Prophetes in Inglysh.
Eſay, &c.

Before the Prophecy of *Jonas* is printed this Title:

¶ *The prophete* Jonas *wyth an introduction before, teachinge to underſtande hym and the ryghte uſe alſo of all the ſcripture, and why it was wrytten and what is therin to be ſought: and ſhewynge wherwyth the ſcripture is locked up that he which readeth it cannot underſtande it though he ſtudy therin never ſo muche: and againe with what keyes it is ſo opened that the reader can be ſtopped out with no ſubteltie or falſe doctryne of man from the true ſence and underſtandinge therof.*

W. T. unto the Chriſten reader.

As the envyous Philiſtines ———

After the End of the Prophets:

¶ *The Volume of the Bokes called Apcripha: contayned in the commen Tranſlacion in* Latyne, *whych are not founde in the* Hebrue *nor in the* Chalde.

¶ *The regiſter therof.*

The thyrd boke of Eſdras, &c.

¶ To the Reader.

In conſideration that the bokes before are found in the hebrew *tonge receiued of all men* ———

A Leaf or more ſeems to be torn before the *Pſalms* and *New Teſtament:* and at the End of the latter is,

This is the Table wherein ye ſhall finde the Epiſtles and the Goſpels after the uſe of Salysbury.

For to fynde them the ſoner, ſo ſhal ye ſeke after theſe Capytal letters by name, A. B. C. D, &c. —— This ſeems to be one of thoſe Bibles which the *Dutch* Printers publiſhed, who therefore left out ſome of the Prologues printed in the other Edition, that they might ſell it the cheaper.

Coverdale, as I obſerved before, intimated in his Preface to his Tranſlation, that *Tyndal*'s Helpers and Companions would finiſh what *Tyndal* had left unfiniſhed, and publiſh it in a better Form than himſelf had now done it. But it ſeems as if they had not time to do this, how good ſoever their Inclinations might be to ſuch a Work. The Curators therefore of this Edition, among whom I reckon Archbiſhop *Cranmer*, paid an equal Reſpect to the Labours of both theſe Tranſlators, by printing the Tranſlation of *Tyndal* ſo far as he went, and ſupplying what he left undone with the Tranſlation made by *Coverdale*. As to the Name of *Thomas Matthews*, it ſeems a fictitious one; ſince the Tranſlation, according to this Edition, was made by ſeveral Hands, therefore ſeems this Name to have been thought of as being the Name of neither, and under which the Editor choſe to appear. However this be, in a Dedication to the King of a Book now publiſhed by the two Archbiſhops, the Biſhops, Prelates, and Archdeacons, of this Realme, entituled, *The Inſtitution of a Chriſtian Man*, they tell his Grace, that 'they rejoyce and give thanks unto almyghtie God with all their heartes, that it hath pleaſed Hym to ſende ſuch 'a Kyng to reygne over them, *whiche ſo erneſtly myndeth to ſette forth amonge his ſubjectes the light of holy ſcripture, 'which alone ſheweth men the ryghte pathe to come to* God, *to ſe hym, to knowe hym, to love hym, to ſerue hym, and 'ſo to ſerue hym as he mooſt deſyreth.*'

This ſame Year was printed the (*b*) New Teſtament in *Latin* and *Engliſh* in 4to, with the following Title:

The Newe Teſtament both in Latine *and* Engliſhe *eche correſpondent to the other after the vulgare Text communely called* St. Jerome's. *Faithfully tranſlated by* Johan Hollybuſhe *Anno* M. ccccc. xxxviii.

Jeremie xxii.

Is not my worde like a fyre, ſaith the Lord: and lyke an hammer that breketh the harde ſtone?

Prynted in Southwarke *by* James Nicolſon. *Set forth wyth the Kynge's mooſt gracious licence.*

This

(*a*) Penes R. *Goodwin* D. D. Rectorem de *Tankerſly* in agro *Eboracenſi*.
(*b*) Penes *J. Evans* D. D. & penes me. *Pepys* Libras *Trinity* Coll.

This is *Coverdale*'s Tranſlation of the New Teſtament which he now gave leave to *Hollybuſhe*, &c. to print, with the *Latin* Verſion ſet againſt it. After *An Almanack for* 18 *Years*, commencing 1538, follows *The Calendar*: and at the End of all is *A Table of* Epiſtles *and* Goſpels *for Holydays*, wherein are retained a firſt, ſecond, and third Maſs at *Chriſtmaſs*, (*a*) four Lady-days, *viz. Purification*, *Annunciation*, *Aſſumption*, and *Nativity*, St. *George*'s, and *All-Souls*.

This is dedicated *to the mooſt noble, mooſt gracious & our mooſt dradde ſovereigne Lord Kynge* Henry *the eyght, Kynge of* England *and of* Fraunce, *Defender of Chriſt's true Fayth, and under* God *the chefe and ſupreme heade of the Church of* Englande, Irelande, *&c.* (*b*) In the Dedication he tells his Majeſty, that *oon of the chiefeſt cauſes why he did now with mooſt humble obedience dedicate and offre thys tranſlacion of the* New Teſtament *unto His mooſt royall Majeſty, was His Highneſſe's ſo lovingly and favourably taking his Infancy and rudeneſſe in dedicating the* whole Bible in Englyſh *to His moſt noble Grace.* Then he takes Notice of the Reflections made on that Tranſlation, as if he 'intended to pervert the Scripture, and to condemne the commune Tranſlation into *Latyn* which coſtumably is 'red in the Church' To obviate theſe falſe Suggeſtions, he tells his Majeſty, he has 'here ſet forth this com-'mon tranſlation in *Latin*, and alſo the *Engliſh* of it: tho' his principal deſign was to induce and inſtruct ſuch 'as (*c*) can but *engliſh* and are not learned in *latin*, that in comparing theſe two texts together, they may the 'better underſtand the one by the other (*d*). And he does not doubt, he ſays, but ſuch *ignorant bodies as, 'havirg curen and charge of ſouls, are very unlearned in the* latyn *tunge*, ſhall through thys ſmall labour be 'occaſion'd to atteyn unto more knowlege, and at leeſt be conſtrayned to ſaye well of the thynge which here-'tofore they have blaſphemed. The ignorance of which men, he ſaid, yf it were not ſo exceadynge great, 'a man would wonder what ſhould moue them to make ſuch importune cavillations againſt him. For in as much 'as in his *other tranſlacions* he dos not follow thys old *latyn* text word for word, they cried out upon him, he ſaid; 'as though al were not as nye the truth to tranſlate the ſcripture out of other languages, as to turne it out of '*latyn*: Or as though the holy Gooſt were not the authoure of his ſcripture as well in the *Hebrew*, *Greke*, *French*, '*Dutche*, and in *Erglyſh* as in *Latyn*' Next he obſerved, that 'as concerning this preſent *Latin* text, foraſmuch 'as it has been and was yet ſo greatly (*e*) corrupte as he thought none other tranſlation was, it were a godly 'and gracious dede, yf they that have authorite, knowlege and tyme, wolde, under his grace's correction, 'examen it better, after the mooſt ancient interpreters, and mooſt true textes of other languages.' This was what was attempted to be done about this time in *France* by *John Beredict* a *Paris* Divine, who gives us the following Account: *Huic autem morbo utcunque mederi volentes quos potuimus vetuſtiſſimos & ſcriptos manu & impreſſos inter ſe codices, & illos tandem cum* Hebræis Græciſque *contulimus, ut veriorem editionis noſtræ ſenſum integritati ſuæ reſtitueremus. Nec tamen tantum vetuſtati tribuimus, quin eccleſiæ uſum & qui paſſim legitur & cantatur in templis textum pro captu reformaremus.* He obſerved in his Title Page, that this Tranſlation, partly thro' the Careleſneſs of Tranſcribers, and partly thro' the Boldneſs of Pretenders to Criticiſm, abounded with innumerable Faults.

In his Epiſtle to the Reader, *Coverdale* tells him, that 'this preſent Text in *Latin*, which he ſaw here with the '*Engliſh*, was the ſame that is cuſtomably read in the Church, and commonly is called St. *Hierome*'s tranſlacioun. 'Wherin though in ſome places he uſed the honeſt and juſt libertye of a Grammarian, as was nedeful for the 'reader's better underſtandynge, yet becauſe he was lothe to ſwerve from the Texte, he ſo tempred his penne, 'that if the reader would he might make playn conſtruction of it by the *englyſhe* that ſtandeth on the other 'ſide. Wheras by the authorite of the text he ſometyme made it cleare for the readers better underſtandynge, 'there, he ſaid, he ſhould fynd this marke [ ] and he hoped this his diligence would not ſeme to the reader 'more temerarious than was the diligence of St. *Jerome* and *Origene* unto learned men of theyr tyme, who, 'uſing ſundry markes in their bokes, ſhewed judgment what were to be abated or added unto the bokes of 'ſcripture, that ſo they might be reſtored to the pure and very original texte.' He added, that 'though he 'ſeemed to be all to ſcrupulous, callynge it in one place *peraunce* that in another he calls *repentaunce*, and *gelded* 'that another calleth *chayſt*, this he thought ſhould not offend the reader, who ought to think it no more 'harme in *him* for calling it in one place *penaunce* that in another he called *repentaunce*, than *he* thought harm 'in him that calls it (*f*) *chayſt* whyche he by the nature of thys worde *eunuchus* called (*g*) *gelded*.'

This Tranſlation was, it ſeems, as *Coverdale* ſtiled it, *ſiniſtrally printed and negligently corrected*; he therefore the next Year, 1539, publiſhed another (*h*) Edition of it in 8vo, which he dedicated 'to the right honourable 'lorde *Cromwell* lorde preuye ſeale, vicegerent to the kynge's hygneſſe concernyng all his Juriſdiccion eccleſiaſti-'call within the realme of *Englande*.' Him he ſtiles his ſingular good Lorde, and tells him, that 'this laſt *Lent* 'he dyd with all humbleneſſe directe an epiſtle unto the kynge's moſt noble grace, truſtinge, that the boke, 'wherunto it was prefixed, ſhoulde afterwarde have ben aſwell correcte as other bokes were. And becauſe he 'could not be preſent himſelfe, by the reaſon of ſondrye notable impedimentes, therfore inaſmoch as the new 'teſtament which he had ſet forth in *Engliſh* before did ſo agree with the *latyn*, he was hartely well content, 'that the *latyn* and it ſhould be ſet together; provyded alwaye, that the corrector ſhulde followe the true 'copye of the *latyn* in anye wyſe, and to kepe the true and right *Engliſhe* of the ſame, and ſo doynge he was 'content to ſet his name to it; and that ſo he did, truſting, that though he was abſent and out of the lande, yet 'all ſhould be well: and he knew none other till that laſt *Julye* that it was his chance there in thoſe parts at a 'ſtranger's houſe to come by a copie of the ſayde prynte. But that when he had peruſed this copie he found, 'that as it was diſagreeable to his former tranſlacion in *Engliſh*, ſo was not the true copye of the *Latyn* texte ob-'ſerved, neither the *Engliſh* ſo correſpondent to the ſame as it ought to be; but in many places both baſe, inſen-

'ſyble,

(*a*) In the *Roman* Kalendar is a fifth, *viz.* The *Conception*.
(*b*) 1535.
(*c*) know.
(*d*) See *Hampole*'s Preface to his Tranſlation of the *Pſalter*.
(*e*) Biblia ſacra juxta vulgatam quam dicunt editionem a *mendis* quibus *innumeris* partim ſcribarum incuria partim ſciolorum audacia ſcatebat, ſumma cura parique fide repurgata, atque ad priſcorum probatiſſimorumque exemplarium normam, adhibita interdum fontium autoritate, *Johannis Benedicti* par ſienſis theologi induſtria reſtituta, &c.
(*f*) The *Greek* word *eunouchos*, Matt. xix. is tranſlated by *Wiclif geldingis*, by *Tyndal chaſt*, by *Coverdale gelded*, and *Acts* viii by the Revicwers of *Tyndal*, *chamberlayn*.
(*g*) a gelded man, *Acts* viii.
(*h*) Penes *T. Baker* e Coll. D. *Joannis* apud *Cantab*.

'ſyble, and cleane contrary, not onely to the phraſe of our language, but alſo from the underſtondyng of the 'text in *Latyn*. Therfore, he ſaid, he had endeauoured hymſelf to wede out the faultes that were in the *Latyn* 'and *Engliſh* afore, truſtynge that this preſent correction maye be unto them that ſhall prynte it hereafter a 'Copye ſufficient. But becauſe he might not be his own judge, ner leane to his owne prytiate opynion in this 'or any lyke worke of the ſcripture, therfore, according to the dutie that he owed unto his Lordſhippe's Of-'fice in the Juriſdiction eccleſiaſtical of the King, he humbly offered it unto the ſame, and beſought His Lord-'ſhip, that, whereas this copye had not bene exactly followed afore, the good heart and will of the doers 'might be conſidered, and not the necligence of the worke; ſpecially ſeing they were ſuch men, who as they 'are glad to prynte and ſet forth any good thynge, ſo wyll they be hartely well content to have it truely 'correcte, that they themſelves of no malyce ner ſet purpoſe have ouerſene; and for his parte, though it 'hath bene damage to his poore name, he heartily remitted it, as he did alſo the ignorance of thoſe who not 'long ago reported, that at the prynting of a right famous man's ſermon he had depraved the ſame, at the 'doing wherof he was 30 myle from thence, and never did ſet penne to it, though he was deſyred.' As to this *Latyn* text, he ſaid, 'becauſe it was the ſame that is commonly read in the Church, and therfore the 'more deſired, he did not doubte but that after it was examined of the learned, to whom he moſt heartily 'referred it, it ſhould inſtruct the ignoraunt, ſtoppe the mouthes of evil ſpeakers, and induce both the hearers 'and readers to fayth and good workes. Which thing if it ſo came to paſſe, then he had his hole deſyre, 'and all the gaynes that he ſought therin:' which was very agreeable to the Character of this great man, who as he ſpent his Life in going about and doing good, ſo he as much deſpiſed the Profits and Honours of this World as others coveted them.

In his Epiſtle to the Reader, he tells him, that 'thys tranſlation he has ſet forth for his edifying, and that, 'wheras it had not been ſet forth unto him heretofore ſo exactly and in all poyntes ſo perfectly as might have 'been, he prayed him to conſter all to the beſt, and blame neither the printer nor hym.'

Next this Epiſtle follows *A Kalender*, which in this Copy is imperfect. At the End is *A Table of the* Epiſtles *and* Goſpels *after* Salisbury *uſe*. But in this imperfect Copy is no Date, nor any Note of Printer. But if it be the ſame 8vo Edition which is mention'd in *Maunſel*'s Catalogue, p. 113. it was printed by *R. Graſton* and *E. Whitchurch*, 1539. A Copy of the former Edition of this Teſtament is among the old Bibles preſented by the late Biſhop *Compton* to the Library of St. *Paul*'s. There's likewiſe another Edition, unleſs it be the ſame, printed at *Paris* by *Regnaiilt*, 8vo, 1538.

In the Year 1538 was likewiſe publiſhed,

(a) *The Newe Teſtament in* Englyſhe *and* Latyn, *according to the Tranſlacyon of Doctour* Eraſmus *of* Roterodam, *Anno* Mccccccxxxviii. *prynted in* Fleetſtrete by *Robert Redman*, 4to.

Set forthe under the kynge's moſt gracyous Lycence.

Cum privilegio ad imprimendum ſolum.

At the End thus:

Thus endyth the Newe Teſtament both in Englyſhe *and in* Laten *of Mayſter* Eraſmus *Tranſlacyon, with the Pyſtles taken out of the olde Teſtament. Set furthe with the kynge's moſte gracious Lycence and imprynted by* Robert Redman *dwellyng in* Fleteſtrete *at the ſygne of the* George *nexte unto ſaynte* Dunſton's *Churche the yere of our Lorde* Mccccccxxxviii. *and the thirty yere of the kynge's moſt gracious Reygne.* God *ſave the kynge.*

The *Dutch* Printers, as has been ſaid before, had a Deſign to print upon *Graſton* and *Whitchurch* their late Edition of the *Engliſh* Bible, as they had done before *Tyndal*'s of the New Teſtament alone. This would have been a very great Loſs to them, as well as an Injury and Wrong done to the Publick. Of this Deſign therefore *Graſton* complained in a Letter to their great Friend the Lord Privy-Seal. He repreſented to his Lordſhip the great Expence they had been at in procuring this Edition, no leſs than 500 Pounds, a great Part of which they muſt neceſſarily loſe if the *Dutch* went on with their Deſign to print it again, in a leſs Volume and ſmaller Letter, and thereby to underſell them. But that not only *they*, but the Publick would ſuffer by this Act of Piracy, ſince it was like to prove a very bad Edition both for Paper and Print, and exceedingly erroneous and incorrect; for that the Printers were *Dutchmen* that could neither ſpeak nor write true *Engliſh*, and were generally ſo covetous as not to give ſufficient Encouragement to any learned Man to overſee and correct the Preſs. An Inſtance of this we had before in *Joye*, who very juſtly complained of the little he had allowed him for his Pains in correcting a very faulty Copy, which had been made ſo thro' the *Dutchmen*'s Ignorance of the Language, and their Haſte and Careleſneſs in compoſing. Therefore *Graſton* deſired the Favour of Lord *Cromwel* to obtain for him of the King the Privilege of the ſole Printing this Bible for *three* Years. To which he added another Requeſt, that every Curate might be obliged to have *one* of theſe Bibles, and every Abby *ſix*: By which it ſhould ſeem as if he intended another Impreſſion, ſince the Number already printed, *viz.* 1500, was no wiſe ſufficient to anſwer ſo large a Demand.

However this be, a Reſolution (*b*) was certainly taken to reviſe this Edition of *Matthews*'s, and to print it again without the Prologues or Annotations, at which great Offence was pretended to be taken, as containing Matters heretical, and very ſcandalous and defamatory. For this purpoſe were *Graſton* and *Whitchurch* employed, who, becauſe at that Time there were in *France* better Printers and Paper than could be had here in *England*, procured the King's Letters to the *French* King for the Liberty of Printing it at *Paris*. Accordingly they had the Royal Licence ſo to do, and had almoſt finiſhed their Deſign, when by an Order of the Inquiſition, dated *Decem.* 17. 1538. the Printers were inhibited under canonical Pains to print the ſaid *Engliſh Bible*, and were had before the Inquiſition and charged with Hereſy. The *Engliſh* who were there to correct the Preſs and take care of the Impreſſion, were all forc'd to flee, and the Impreſſion, conſiſting of 2500 Books in Number, was ſeized and confiſcated. But by the Encouragement of Lord *Cromwel*, ſome of the *Engliſh* returned to *Paris*, and got the Preſſes, Letters, and Printing-Servants, and brought them over to *London*, where they reſumed the Work, and finiſhed it next Year (*c*).

(*a*) *Thereby* Ducat. Leod. (*b*) 1538. (*c*) 1539.

Mr. *Thoresby* (*a*) mentions the New Teſtament printed at *Paris* by Biſhop *Bonner*'s means in 8vo, in two Columns, *Engliſh* and *Latin*, the latter of which was ſmaller than the other: and obſerves of it, that in it, 1 *Peter* ii. 13. was rendred *unto the Kynge as unto the chefe heade.*

In *November* 1539. (*b*) the King by his Letters Patent directed to all and ſingular Printers and Bookſellers within this his Realm, *&c.* appointed the Lord *Cromwel*, Keeper of his Privy-Seal, to take ſpecial Care and Charge, 'that no manner of Perſon or Perſons within this his Realm, ſhall enterprize, attempt or ſet in hand to print 'any Bible in the *Engliſh* Tongue, of any manner of Volume during the Space of *five* Years next enſuing the 'Date thereof, but only all ſuch as ſhall be deputed, aſſigned and admitted by the ſaid Lord *Cromwel*.' Accordingly it appears by the Bibles printed this very Year his Lordſhip aſſigned others beſides *Grafton* and *Whitchurch*, as *John Biddel*, *Thomas Barthlet*, &c. to print Bibles in the *Engliſh* Tongue.

The firſt of theſe printed this Year (*c*) a Bible in a large Folio, with the following Title: *The Byble in* Englyſhe, *that is to ſay the content of all the holy ſcripture bothe of the olde and newe teſtament, truly tranſlated after the veryte of the* Hebrue *and* Greke *textes by the dylygent ſtudye of dyuerſe excellent learned men, expert in the forſayde tonges.*

¶ *Prynted by* Richard Grafton *and* Edward Whitchurch.
Cum priuilegio ad imprimendum ſolum.
1539.

Round this Title, in a Border, is the following Repreſentation finely cut in Wood. On the Top is K. *Henry* VIII. ſitting in his Throne with the Lords Spiritual and Temporal ſtanding on each ſide of him. On his right Hand ſtand the Lords Spiritual bare-headed, with their Mitres caſt on the Ground before them, in Token, as it ſhould ſeem, of their Acknowledgment of the King's Supremacy: The Lords Temporal ſtand on the King's left Hand. The King holds in his right Hand a Bible ſhut, which he delivers to one of the Biſhops, Archbiſhop *Cranmer*, who receives it of him kneeling. Out of the King's Mouth comes a Label with theſe Words, *Hæc præcipe & doce*, and from the Archbiſhop's theſe Words, *Verbum tuum lucerna pedibus meis.* In his left Hand the King holds another Bible, which he delivers to one of the temporal Lords, the Lord *Cromwel*, who likewiſe receives it of him kneeling, and out of the King's Mouth comes another Label with theſe Words in it, *Quod juſtum eſt judicate, ita parvum audietis ut magnum. A me conſtitutum eſt & decretum, ut in univerſo imperio & regno meo homines revereantur & paveant* DEUM *viventem.* Over the King's Head is a Repreſentation of the Almighty ſitting in the Clouds of Heaven, with theſe words coming out of his Mouth in a Label towards his right Hand, *Verbum quod egredietur de me non revertetur ad me vacuum, ſed faciet quæcunque volui.* In another Label towards his left Hand, which points to the King, are theſe Words, *Ecce ſervum qui faciet omnes voluntates meas.* Underneath the Biſhops ſtands Archbiſhop *Cranmer*, with his Coat of Arms by him, with the Diſtinction of a Creſcent. He has his Mitre on his Head, and is dreſſed in his Pontificalibus. His Chaplain ſtands behind him, and one with the Tonſure kneels before him in the Poſture of a Candidate for Holy Orders, with his Hands held out to receive the Bible, which the Archbiſhop is about to give him. The Archbiſhop holds a Bible in his Hands towards him, with theſe Words in a Label coming out of his Mouth, *Paſcite qui in vobis eſt gregem Chriſti.* Underneath the Lords Temporal ſtands Lord *Cromwel* with his Coat of Arms, and out of his Mouth a Label with theſe Words, *Diverte a malo, ſequere pacem & perſequere.* At the Bottom is repreſented a Prieſt in a Pulpit preaching to a great Auditory of Perſons of all Ranks, Qualities, Orders, Sexes and Ages, to Men, Women, Children, Nobles, Prieſts, Soldiers, Tradeſmen, and Countrymen. Out of the Mouth of the Preacher goes a Label with theſe Words, 1 *Tim.* ii. *Obſecro igitur primum omnium fieri obſecrationes, orationes, poſtulationes, gratiarum actiones pro omnibus hominibus, pro regibus*, &c. implying the Benefit accruing to Princes by the People's Knowledge of the Scriptures, in that it taught them to pray and give Thanks for them. Out of the Mouth of the Men and Women of all Sorts go Labels with theſe Words, *Vivat Rex, Vivat Rex*: and out of the Mouth of the Children Labels with theſe Words, *God ſave the King*, to expreſs the great and univerſal Joy which all the King's Subjects, great and little, conceived for the having this Privilege, now granted unto them by the King, of reading the Holy Scriptures in their own Mother-tongue.

After this Frontiſpiece follow, *The names of all the bookes of the Byble, and the content of the Chapters of every booke, wyth the nombre of the leaffe where the bookes begynne.*

The Kalender.

An Almanach for xix *yeares.*

An exhortacion to the ſtudye of the holy ſcripture, gathered out of the Byble. It is a Collection of pertinent Texts from the New Teſtament firſt, and next from the Old.

The ſumme and content of all the holy ſcripture, both of the olde and newe teſtament. It is a ſummary of the moſt important Doctrines contained in Scripture.

A Prologue *expreſſynge what is meant by certayn ſygnes and tokens that we have ſet in the Byble.* This is as follows:

'Firſt, whereas often tymes ye ſhall fynde a ſmall letter in the texte, it ſygnyſyeth, that ſo moche as is in 'the ſmall lettre doth abounde and is more in the common tranſlacyon in *Latyn* then is founde either in the *Hebrue* or in the *Greke*, whych wordes and ſentences we have added, not only to manifeſt the ſame unto you, 'but alſo to ſatisſye and contente thoſe that here before tyme hath myſſed ſoche ſentences in the Bybles and 'New teſtaments before ſet forth. Moreover, whereas ye fynde this ſigne ⁂ it betokeneth a dyuerſyte and 'difference of readynge between the *Hebrues* and *Caldees* in the ſame place. Which diuerſytes of readinges 'we were purpoſed to have ſet forth particulerly unto you, but forſomoch as they are very long and tedious, 'and this Volume is very greate and long alreadye, we have therfore at thys tyme left them oute, truſtynge 'herafter to ſet them forth in ſome lytle Volume bi themſelves.

'We

(*a*) Ducatus *Leodienſis.* (*b*) *Nov* 13. 1539.
(*c*) Penes Dominum *Oxenden* de *Brook* in Parochia de *Wingham* in *Kent.*

Verbu
Inueni
Hec
A me
Quod
lucerna
Dilecte
Dilecte
Oblecro
VIVAT REX
GOD SAVE THE KING

'We have alſo, as ye may ſee, added many handes both in the margent of this Volume and alſo in the 'Text, upon the which we purpoſed to have made in the ende of the Byble (in a Table by themſelves) cer-'ten godly annotacyons: but for ſo moch as yet there hath not bene ſuffycient tyme mynyſtred to the Kynge's 'mooſt honourable councell for the ouerſyght and correccyon of the ſayde annotacions, we wyll therfore omyt 'them tyll their more convenient leyſour. Doynge now no more but beſeke the, mooſt gentle reader, that 'when thou commeſt at ſoch a place where a hande doth ſtand (or any other where in the Byble) and thou 'canſt not attayne to the meanynge and true knowledge of that ſentence, then do not raſhly preſume to make 'any pryuate interpretacyon therof, but ſubmyt thy ſelfe to the iudgement of thoſe that are godly learned in '*Chriſt Jeſu.*'

Next to this Prologue, which I thought proper to tranſcribe, that ſo the Reader might have a perfect Notion of this Edition, and wherin it differed from the Editions which went before it, followed,

¶ *A deſcriptyon and ſucceſſe of the kynges of* Juda *and* Jeruſalem, *declaryrge whan and under what kynges euery prophet lyued. And what notable thynges happened in their tymes, tranſlated oute of the* Hebrue.

¶ *Wyth what iudgement the bokes of the Olde Teſtament are to be red.*

Then follows *the firſt boke of* Moſes *called in the hebrue* Bereſchith *and in the latyn* Geneſis, *&c.* This Edition of the *Engliſh* Bible is divided, as *Mathews's Engliſh* Bible was, into *five* Tomes. The *fourth* of theſe contains the Apocryphal Books, and is here entituled, *The Bookes of* Hagiographa. This Name was occaſioned by their being ſo called in St. *Hierome*'s Prefaces to *Tobie* and *Judith*, as we now have them. But our learned Dr. *Reinolds* has obſerved (*a*), that in both theſe Places there is a foul Corruption of St. *Jerome*'s Text. And indeed, however this Error is crept into almoſt all the Manuſcripts, yet in ſome ancient ones it is read here *Apochrypha*, as it ought to be. And thus the Author of the Prologue to the Tranſlation of the Bible, *A. D.* 1396. intimates it was read in his Time in St. *Jerome*'s Prologue on the firſt Book of *Kings*, alias firſt of *Samuel*, tho' in the preſent printed Copies we now read *Hagiographa*. But this Title being favourable to the Papiſts Notion of theſe Books being a Part of the Canon, or of Authority in Matters of Faith, it's no wonder that it's countenanced by them. However, the Editors of this Impreſſion, as well as thoſe who went before them, have plainly diſtinguiſhed theſe Books, by placing them in a diſtinct Tome by themſelves, whereas in the *Latin* Bibles they are diſperſed among the Canonical Books, without any diſtinction at all.

The Title of the New Teſtament runs thus; *The newe Teſtament in* Englyſhe, *tranſlated after the* Greke, *conteyning theſe bokes*, &c. But in the fine Edition of this Bible printed on Vellom, a Copy of which is in the Library of St. *John*'s College *Cambridge*, the Titles before both Old and New Teſtament are ſhorter, thus: *The Byble in* Englyſhe. *The Newe Teſtament.* Around it, in a Border, are repreſented in wooden Cuts, the *Salutation*, the *Birth of our Saviour*, the *Hiſtory of the Shepherds*, the *Circumciſion*, the *Offering of the Magi*, the *Genealogie*, the *Crucifixion*, and the *Aſcenſion*.

After the *New Teſtament* follows:

¶ *A Table to fynde the Epiſtles and Goſpels uſually red in the Church after* Salysbury *uſe, wherof the firſt lyne is the Epiſtle and the other the Goſpell; whoſe begynning thou ſhalte fynde in the boke marked with a croſſe* ✠, *and the ende with half a croſſe* ✠, *conteyned within the letters* A. B. C. D, *&c.*

¶ *Here followeth the Table of the Epiſtles and Goſpels, whych are to be red on diuers ſainctes dayes in the yeare.* Among theſe are the following *Popiſh Holy-days*, with Collects for ſome of them, *viz. St.* Nicholas *Day*, the *Conception of our Lady*, *St.* George's *Day*, the *Invencion of the Croſſe*, *St.* Peter *and St.* Paul's *Day*, the *Commemoracion of St.* Paul, the *Viſitacion of our Lady*, *Relique Sondaie*, *St.* Margaret's *Day*, *St.* Anne's *Day*, *St.* Peter's *Day* ad vincula, the *Transfiguracion of our Lord*, the *Feaſt of the Name of* Jeſus, *St.* Laurence *Day*, the *Aſſumption of our Lady*, the *Decollation of St.* John, the *Nativitie of our Ladie*, the *Exaltacion of the Croſſe*, the *Tranſlation of St.* Edwardes *Day the King and Confeſſour*, the 11000 *Virgins Day*, *All-Soules Day*, *St.* Martyn's *Day*, *St.* Katherine's *Day*.

The ende of the new Teſtament and of the whole Byble, fyniſhed in Apryll, *Anno* 1539.

A dm̄ factum eſt iſtud. (*b*)

In this Edition *Mathews*'s Bible was reviſed, and ſeveral Alterations made in the Tranſlation, eſpecially in the Book of *Pſalms*. The three Verſes of *Pſalm* xiv. which in our Common-Prayer Books are numbred 5, 6, 7. and which were omitted in *Coverdale*'s and *Mathews*'s Editions, were now firſt inſerted and printed in a ſmaller Letter, to ſhew, that they are not in the *Hebrew*. In the ſame manner is 1 *John* v. 7. and the Words *in earth*, v. 8. printed for the ſame Reaſon, to let the Reader know they are not in the original *Greek*. This had been obſerved by *Tyndal* in his Edition of the New Teſtament, 1526, and in the After-editions of 1535, 1536, and 1537, and was done, it ſeems, on the Authority of the great *Eraſmus*, who in a *Latin* Tranſlation of the New Teſtament, which he publiſhed at *Baſil*, *A. D.* 1518. omitted theſe Words, tho' he reſtored them in his *third* Edition of this Book four Years after, *ne cui foret anſa calumniandi*, as he ſaid. According to this Tranſlation were the *Pſalms*, *Epiſtles* and *Goſpels*, &c. in our Liturgy, with very little Variation, of which this is one, that whereas in this Edition 1539. *Pſalm* lxviii. 4. is rendred, *Praiſe him in his Name* Jah *and rejoyce before him*, by ſome Miſtake or other the Word *Jah* in the After-editions is printed *Yea*. But in this Edition *Tyndal*'s Prologues and Notes, with the Notes added by others in the Edition 1537, are all omitted.

A *ſecond* Edition of this Bible (*c*) ſeems to have been printed either this or the next Year by *Edward Whitchurch*, for the Copy is imperfect, and without any Date remaining in any Part of it. The two firſt Letters of *Whitchurch*'s Name, *E. W.* appear in a Corner of the initial Letter of St. *Paul*'s Epiſtle to the *Romans*. That it is different from the Copy juſt now deſcribed, appear by the different Numbers of the Folios of the ſeveral Tomes, which ſtand thus:

Firſt

(*a*) *Prælectiones.* Dr. *Tho. James*'s Corruption of the Fathers, Part II. p. 22.
(*b*) *Pſal.* cxviii. 23.
(*c*) Lord *Malton*'s Library.

First Edition.		Second Edition.	
Tome 1.	fol. 84.	Tome 1.	fol. 84.
2.	123.	2.	123.
3.	134.	3.	132.
4.	61.	4.	80.
5.	102.	5.	103.

The two firſt Tomes of both theſe Editions are embelliſhed with wooden Cuts.

This ſame Year (*a*) was publiſhed another Edition of this *Engliſh* Bible, with the following Title:

(*b*) *The moſt ſacred Bible, whiche is the Holy Scripture, conteyning the Olde and New Teſtament, tranſlated into* Engliſh, *and newly recogniſed with great diligence after moſt faythful exemplars.*

By Richard Taverner.

Harken thou heven, and thou earth gyve eare, for the Lord ſpeaketh Eſaie I.

Prynted at London *in* Fleteſtrete *at the ſygne of the ſonne by* John Byddell *for* Thomas Barthlett.

Cum privilegio ad imprimendum ſolum.

M. D. XXXIX. (*c*)

After this Title follow,

1. *A Dedication to the Kirg, by* Taverner.
2. *An exhortation to the ſtudye of the holy ſcripture, gathered out of the Bible.*
3. *The ſumme and content of all the holye ſcripture bothe of the Olde and New Teſtament.*
4. *The names of all the Bokes of the Bible, with the contents of the Chapters.*
5. *A briefe reherſall declarynge how long the worlde hath endured from the creation of* Adam *unto this preſent yeare of our Lorde* M. D. XXXIX.
6. *A Table to fynde manye of the chyefe and pryncypal matters conteyned in the Bible.*

The Title of the *Apochrypha* is the ſame as in *Mathews*'s 1537, *viz.*

The Volume of the Bokes called Apocripha, *conteyned in the common tranſlacion in* Latyn, *whiche are not founde in the* Hebrue *nor in the* Chalde.

The Regiſtre therof, &c.

The Newe Teſtament of our Sauyour Jeſu Chriſt, *tranſlated into* Engliſh: *and newly recogniſed with great diligence after mooſt faythfull exemplars.*

By Rycharde Taverner.

Fray for us, that the worde of God *may have fre paſſage and be gloryfied.* ii *Teſſa.* iii.

Prynted in the yere of oure Lorde God,

M. D. XXXIX.

The ende of the Newe Teſtament.

Taverner was born at *Briſley* in *Norfolk*, *A. D.* 1505 (*d*), and being bred to Learning, was admitted one of the junior Canons of *Cardinal College*, now *Chriſt-Church*, in *Oxford*, where he took the Degree of Bachelor of Arts 1529. From thence he went to *Staire* Inn, otherwiſe called *Stronde* Inn, to ſtudy the Law, and from thence to the *Inner-Temple*, where, it's ſaid, his Way was to quote the Law in *Greek* when he read any thing thereof. In 1534 he went to Court, being taken into the Service of Sir *Thomas Cromwel*, then Principal Secretary of State, and by his Recommendation was in 1537 made one of the Signet in ordinary. In this Poſt he made the above-ſaid Recognition of the *Engliſh* Bible, being, very probably, encouraged ſo to do by his Maſter Lord *Cromwel*, on Account of his Knowledge and Expertneſs in the *Greek* Tongue. (*e*) After Lord *Cromwel*'s Death, *A. D.* 1540, he was for this his Labour in thus publiſhing the Bible committed Priſoner to the Tower, but he ſo well acquitted himſelf, that he was ſoon releaſed from thence, and reſtored to his Place at Court, and to the King's Favour.

In his Dedication of this Recognition of the Bible, he tells the King, that 'His Grace never did any thing 'more acceptable unto God, more profitable unto the auauncement of true Chriſtianity, more diſpleaſant to 'the enemies of the ſame, and alſo to His Grace's Enemies, than when His Majeſtie lycenſed and wylled the 'mooſt ſacred Byble, conteynyng the unſpotted and lyvely word of God, to be in the *Engliſh* Tonge ſet forth 'to His Hyghnes ſubjectes: that however it cannot be denied, however to the ſetting it forth ſome men have 'neither undiligently nor yet unlernedly traveled, that ſome faultes have eſcaped their hands. But that it is a 'worke of ſo great difficultie ſo abſolutely to tranſlate the hole Bible that it be faultleſſe, that he feared it could 'ſcarce be done of one or two perſons, but rather requyred both a deeper conferrynge of many learned wittes 'together, and alſo a juſter tyme and longer leyſure: that foraſmoch as the prynters herof were very deſirous 'to have the Bible come forth as faultleſſe and emendatly as the ſhortnes of tyme for the recognyſing of the 'ſame wold require, they deſyred hym, for default of a better learned, diligently to overloke and peruſe the 'hole copy, and in caſe he ſhould fynd any notable default that neded correction, to amende the ſame according 'to the true exemplars, which thing according to his talent he had gladly done.'

Biſhop *Bale* calls this Recognition *ſacrorum Bibliorum recognitio ſeu potius verſio nova*. It is neither a bare Reviſal, or correct Edition of the *Engliſh* Bible, nor yet ſtrictly a new Verſion, but between both. It's a Correction of what is called *Mathews*'s Bible wherever the Editor thought it needful. He takes in a great Part of *Mathews*'s marginal Notes, but omits ſeveral, and inſerts others of his own. For Example:

Gen. I. The fyrſt boke of *Moſes* called *Geneſis* or *Generation*. *By the worde all thynges be create of* God; *of man's creation, rule and ſuſtenance.* Mar. Note, *brethed or ſtered*, as in *Mathews*'s, but under it is added a new Note, *Spirite ſignifyeth a Breth or ſtiryrge, and is taken ſomtyme for the wynde, as in the* viii *of this boke*, a: *but in this place the moſte part of lerned men underſtande it of the holy goſt.* He has but one more marginal Note in all this Chapter;

(*a*) 1539. (*b*) Publick Library, *Cambridge*, A.——4——25.
(*c*) Another Edition of this Bible was printed this ſame Year in 4to. (*d*) *Wood's* Athenæ, Vol. I. col. 143.
(*e*) 1543.

Chapter; that is at Verſe the 22d, as now diſtinguiſhed. GOD *bleſſeth, that is to ſay, proſpereth his creatures.* The marginal Scripture-references are the ſame with thoſe in *Mathews's*. As to the Text, he has corrected it here thus:

v. 2. *The Spirit of* GOD *was born upon* ——

v. 7. For *it was ſo. And ſo it was doon.*

v. 11. For *that ſowe ſeed*, he has it, *that bereth ſeed.*

Mat. I. *The Goſpell after* Matthewe. Here the *firſt* marginal Note is as in *Mathews's* Bible, the *ſecond* is omitted, and the *third*, beginning with *David and*, is continued. At the Word *Jechonias* is this new Note: *This* Jechonias *is otherwiſe called* Jehoakim, *and is the ſon to* Jechonias *before mencioned.*

V. 18. For *maryed*, *Taverner* has *eſpouſed.*

19. Mar. Note, *enſample, that is to ſay*, as in *Mathews's*, but *Mathews's* preceding Note is omitted.

25. For *till ſhe had brought forth: tyll at laſt ſhe had brought forth.*

For *her fyrſt ſonne* —— *her fyrſt borne ſonne.*

Pointing Hands are often placed in the Margin throughout both the Old and New Teſtament, as in *Cranmer's* Bible 1539. And to the whole is prefixed *A Table of the principal Matters conteyned in the Byble* *.

Another Edition of the great Bible printed 1539, was publiſhed the next Year (*a*) with the ſame curious Frontiſpiece prefixed to both the Old and New Teſtament, only with this difference, that Lord *Cromwel's* Arms are here defaced, on account, I ſuppoſe, of that great Man's Fall about this Time. It is ſaid to be printed by *Edward Whitchurch*, *Cum privilegio ad imprimendum ſolum.*

M. D. XL.

Next the Title Page is *The Prologue.*

¶ *A prologue or preface made by the mooſte reverend father in* GOD Thomas *Archbyſhop of* Canterbury, *Metropolytan and Prymate of* Englande. At the End of which is,

GOD *ſaue the kynge*, and the Letters H. R. in *Roman* and flouriſhed *Text* Capitals.

¶ *The names of all the bookes of the Byble and the content of the Chapters of euery booke, with the nombre of the leafe where the bookes begynne.*

	Chapters.	Leafe.
Geneſis. *The fyrſt boke of* Moſes.	L.	fyrſt.
Exodus, *&c.*		
	The bookes of the ſeconde *part.*	
Joſua, *&c.*		
	The bookes of the thyrde *part.*	
Pſalterium, *&c.*		
	The bookes of Hagiographa.	
III. Eſdras, *&c.*		

All the bookes of the newe Teſtament are contayned in the tytle therof.

The Leaves are number'd as in the *ſecond* Edition of this Bible juſt now mentioned, and wooden Cuts, *&c.* are interſperſed throughout the Old Teſtament. At the Beginning of *Geneſis*, *Exodus*, *Numeri*, *Ruth*, 1 *Samuel*, *Pſalms*, are flouriſhed Text Capitals. The Title of the *New Teſtament* in red and black Ink is,

¶ *The newe Teſtament in Englyſhe tranſlated after the Greke, contaynynge theſe bookes.*

The Goſpelles.

Matthew. Luke.
Marke. Jhon.

The Actes, *&c.*

At the Beginning of the Goſpel of St. *Matthew* and the Epiſtle to the *Romans* are flouriſhed Text Capitals.

The ſeveral Verſes in the *Pſalms*, *Proverbs*, &c. which are tranſlated from the *Latin* Vulgate, are printed in a ſmaller Letter, and marked ☞, as in the Editin of 1539, to ſhew that they are not in the *Hebrew*, &c.

The ſame Year, 1540, was printed another Edition of the *Engliſh* Bible in Folio, with the following Title:

(*b*) *The Byble in* Englyſhe, *that is to ſaye, the content of al the holy ſcripture both of the Olde and Newe Teſtament, with a prologe therinto made by the reverende father in* GOD Thomas *archbyſhop of* Canterbury.

¶ *This is the Byble apoynted to the uſe of the Churches.*

Prynted by Edwarde Whytchurche, *Cum privilegio ad imprimendum ſolum.* MDXL.

Next this Title follows:

A prologue or preface made by Thomas Cranmer, *&c.* beginning thus: *The whole ſcripture of the Bible is divided into two Teſtaments*, &c. After which follow *The contents of the Olde and Newe Teſtament.*

After the Old Teſtament follows the New, the Apochrypha being omitted, to which this Title is prefixed; *The Newe Teſtament in* Englyſhe, *tranſlated after the* Greke, *contayning theſe Bookes.*

The Goſpelles.

Mathew, &c.

The three Verſes, *Pſalm* xiv. are here inſerted in a Parentheſis and ſmaller Letters, as is v. 7. of 1 *John* v.

1 *Tim.* iv. 14. *Deſpyſe not the gyfte that is in the, whych was geven the thorowe propheſye with the layinge on of handes* by the auctoryte of preſthode; whereas in *Tyndal's* Tranſlation it is, *the laienge on of the handes of an Elder.*

The Leaves are number'd with capital Letters.

Old Teſtament CXXXII fol.

New Teſtament CIII.

Another Edition, or rather Copy, of this Bible is in Biſhop *More's* Library, now the Royal Library at *Cambridge*, which has printed at the End, *Fynyſhed in* Apryll *Anno* MCCCCCXL. and another in Lord *Oxford's*,

* In *November* this Year were given out Injunctions, by the *third* of which it is ordered, 'That no printer within the Realme ſhould 'printe, *&c.* any *Engliſh* books of Scripture, onleſs they were firſt viewed by the King, or one of his privie Counſell, or one biſhop 'whoſe name ſhall therin be expreſſed.' *Fox's* Acts, *&c.* p. 572. ed. 1563.

(*a*) 1540. (*b*) *Sion* Coll. Library, A. ix. 3.

ſaid to be *Fynyſhed in* May MCCCCCXLI. and *printede by* Rycharde Grafton. There is another there of the ſame Year, *printede by* Edward (*a*) Withchurche, *cum privilegio ad imprimendum ſolum*, 1540. On which Mr. *Wanly* makes this Remark: 'Both theſe two laſt mentioned Bibles I take to be of the ſame Edition, as alſo 'ſome others of different Dates. The Royal Patent, *ad imprimendum ſolum*, was granted to *Grafton* and *Whit-'churche*, who were Partners, or to one of them. In the printing of the ſtated Number, ſo many were to 'bear *Grafton*'s Name; which done, his Name was to be taken out of the Form, and *Whitchurche*'s to be in-'ſerted in its Place.'

(*b*) In the Month of *May* 1540, came forth a Proclamation by the King, by which the Curates and Pariſhioners of every Pariſh were required, under the Penalty of 40 s. a Month that they ſhould be without it, to provide themſelves of this Bible of the largeſt Volume before *All-Saints* Day next coming. At the ſame Time the King ſet the Price of the Bible to be Ten Shillings unbound, and not above Twelve Shillings well bound and claſped, and charged all Ordinaries to take care for the ſeeing this his Proclamation obeyed: but giving the People to underſtand, that this his allowing them the Holy Scriptures in their own Mother-tongue, was not his Duty, but his Goodneſs and Liberality to them, of which he exhorted them not to make any ill uſe.

Upon this, *Bonner*, who on the Death of *Stokeſlie* Biſhop of *London*, *Sept.* 8. 1539, was promoted to that See, and conſecrated *April* 4. this Year, ſet up ſix Bibles in certain convenient Places of his Cathedral, together with an Admonition to the Readers, faſtned on the Pillars to which the Bibles were chained. This Admonition was to this Effect: 'That whoſoever came thither to read, ſhould prepare himſelf to be edified and 'made the better thereby: That he ſhould join thereunto his Readineſs to obey the King's Injunctions made 'in that behalf: That he bring with him Diſcretion, honeſt Intent, Charity, Reverence, and quiet Behaviour: 'That there ſhould no ſuch Number meet together as to make a Multitude: That no Expoſition be made there-'upon but what is declared in the Book it ſelf: and, That it be not read with Noiſe in Time of Divine Ser-'vice, nor that any Diſputation or Contention be uſed at it.'

This Proclamation had likewiſe its Effect, in cauſing The Holy Bible, in *Engliſh*, to be provided according to the Directions of it, by ſome of the Curates and Pariſhioners of the ſeveral Pariſhes Thus, (*c*) for inſtance, it appears by the Accounts of the Churchwardens of the Pariſh of *Wye* in *Kent*, for the Year 1541, that 12 d. was paid for making a Desk for the Bible. For by the King's Injunctions, before-mentioned, it was ordered to be laid in the Quire or Chancel for every one that would look and read in it: The Prieſts or Miniſters were not, as yet, required to read it to the People. But whether this Proclamation was at all minded in the ſmaller Pariſhes may admit of ſome doubt.

It ſeems to have been this Edition of the Bible that *Gregory Martin* ſhews ſuch an Averſion to. (*d*) *Surely*, ſays he, *the Bible that we moſt accuſe, not only in this Point*, (the tranſlating *Idols, Images*) *but for ſundry other moſt groſs Faults and heretical Tranſlations —— is that Bible which was authorized by* Cranmer *their Archbiſhop of* Canterbury, *and read all King* Edward's *Time in their Churches.* He inſtances in 1 *John* v. (*e*) *Babes kepe your ſelves from ymages. Which* ſentence, he ſays, *was placed of purpoſe in the top of every dore within our Churches.* But this Tranſlation, it's certain, was not peculiar to this Edition.

Be this as it will, this ſame Year (*f*) was printed another Edition of the *Engliſh* Bible, with the following Title:

(*g*) *The Byble in* Englyſhe, *that is to ſaye, the content of all the holye ſcrypture bothe of the Olde and Newe Teſtament, truly tranſlated after the veryte of the* Hebrue *and* Greke *Textes by the dylygent ſtudye of dyuers excellent lerned men, experte in the foreſayde tongues.*

Prynted at London *by* Thomas Petyt *and* Roberte Redman, *for* Thomas Berthelet, *Prynter unto the Kynge's Grace.*

Cum privilegio ad imprimendum ſolum.

1540.

The Newe Teſtament in Englyſhe, *after the laſt recognicion and ſettynge forth of* Eraſmus, *conteyning theſe Bokes*, &c.

There is in the King's Library at *Weſtminſter* a very beautiful Copy of this Edition of the Bible printed on Vellum, and finely illuminated, which concludes thus:

The ende of the Newe Teſtament and of the whole Byble, fynyſhed in Apryll, *Anno* M.CCCCC.XL.

A dñō factum eſt iſtud.

It was a Preſent made, or intended to be made, to the King, as appears by the Words written on the firſt Leaf of it.

This Booke is preſented unto youre moſt excellent Highneſſe, by your loving, faithful, and obedient ſubject, and daylie oratour,

Anthonye Marter *of* London, *Haberdeſher.*

Notwithſtanding this, the next Year, 1541, was the Bible printed again in *Engliſh*, in a large Folio, with the following Title in black and red Ink alternately:

(*h*) *The Byble in* Englyſhe, *of the largeſt and greateſt Volume, auctoriſed and apointed by the commaundement of oure moſt redoubted Prynce and Souraygne Lorde Kynge* Henrye *the* viii. *ſupreme Head of this his churche and realme of* Englande: *to be frequented and uſed in every Church within this his ſayd realme, accordynge to the tenoure of his former Iniunctions geven in that behalfe.*

Overſene and peruſed at the commaundement of the Kynge's Hyghnes by the Ryght reverende Fathers in God Cuthbert (*i*) *Byſshop of* Dureſme *and* Nicolas (*k*) *Biſshop of* Rocheſter.

Printed by *Rycharde Graſton.*

Cum privilegio ad imprimendum ſolum.

Round

(*a*) Whitchurche. (*b*) *Strype*'s Memorials of Archbiſhop *Cranmer*, p. 84 (*c*) Bibliotheca Literaria, No. 4.
(*d*) *Fulke*'s Defence of the *Engliſh* Tranſlations of the Bible, p. 40. (*e*) *ibid.* p 41.
(*f*) A. D. 1540. (*g*) *Emanuel* Coll. Library.
(*h*) Penes *Thomam Baker* de Coll. Sanct. *Johannis*, & *Gulielmum Newton* Capellanum Parochiæ de *Wingham* in agro *Cant.*
(*i*) Tonſtall. (*k*) Heath.

Round this Title, as likewiſe that of the New Teſtament, is the ſame wooden Cut as is in the Edition of 1539, only Lord *Cromwel*'s Arms are here defaced, as in that of 1540. After the Title Page follow,

1. *The names of all the Bokes of the Byble.*
2. *The Kalender.*
3. *An Almanach for* xviii *yeares.*
4. *A prologue or preface made by the mooſt reverende Father in* God Thomas *Archbyſhop of* Canterbury, *Metropolytan and Prymate of* England.

The Title of the New Teſtament runs thus:

The Newe Teſtament in Englyſhe, *tranſlated after the* Greke, *contaynynge theſe Bookes,* &c.

At the End of the *New Teſtament* is, *A Table to fynde the Epiſtles and Goſpels uſually read in the Churche after* Salysbury *uſe.* And another for *the Epiſtles and Goſpels read on the Saints dayes,* among which are *the daye of the Conception of our Lady, St.* George's *Day, St.* Mary Magdalen's *Day, the Aſſumpcioun of our Lady, the Nativite of our Lady, All-ſouls day.* Then follows in the laſt Page, *The ende of the Newe Teſtament and of the whole Byble. Fynyſhed in* November *Anno* M. CCCCC. XLI.

A dñō factum eſt iſtud.

In this Edition are omitted the Hands pointing, and the Mark ☞, but there's no difference in the Text.

Mr. *Strype* mentions one of theſe Bibles printed by *Richard Grafton*; and Mr. *Wanly* another *fynyſhed in* May 1541.

The King, whoſe ſettled Judgment it was, we are told, that (*a*) 'it was requiſite His Subjects ſhould be nurſed 'in *Chriſt* by reading the Scriptures,' now, by the Advice of his Council, ſet forth a * Brief or Decree for the ſetting up of the Bible in the great Volume in every Pariſh-Church in *England*, and by his Letters to *Bonner* the new Biſhop of *London*, ordered him to publiſh this Decree, and cauſe it to be ſet on every Church Door within his Dioceſe. Theſe Letters are dated at *Weſtminſter*, *May* 7, in the 33d Year of his Reign, *A. D.* 1541. Injunctions were likewiſe made to the Clergy to the ſame purpoſe. *Bonner* likewiſe ſent to his Archdeacons the King's Brief before-mentioned, with his Mandate for obſerving them, dated xi of *May* this Year.

But how awkwardly, and with what Reluctancy theſe Decrees and Injunctions were obſerved, will appear by what the Author of a little Tract called *The Supplication of the poor Commons*, printed a little after (*b*) this, tells His Majeſty, to whom it is addreſſed.

'When, ſays this Writer, your Highneſs gave commandment, that the Biſhops ſhould ſee, that there were 'in every Pariſh Church one Bible, at the leaſt, ſet at liberty, ſo that every man might freely come to it and 'read therein ſuch things as ſhould be for his conſolation: many —— would pluck it either into the Quire, or 'elſe into ſome Pew where poor men durſt not preſume to come: yea there was no ſmall number of Churches 'that had no Bible at all. And yet not ſufficed with the with-holding it from the Poor of their own Pariſhes, 'they never reſted till they had a commandment from your Highneſs, that no man, of what degree ſoever he 'were, ſhould read the Bible in the time of God's ſervice. —— (*c*) This, ſays this Writer, was their diligence 'in ſetting forth the Bible at His Highneſſes commandment. But when the King had deviced a Proclamation 'for the burning of certain Tranſlations of the *New Teſtament*, they were ſo bold as to burn the *whole Bible* be-'cauſe it was of thoſe Mens tranſlation.' He proceeds to tell the King, 'That the poor commons heard ſay, 'that the Biſhops proffered His Highneſs, that if He would pleaſe to call in the Bible again, *foraſmuch as it was 'not faithfully tranſlated in all parts*, they would overſee it, and within *ſeven* years ſet it forth again, but that if 'they might have gotten in the Bible for *ſeven* years, they could have truſted, that by that time either the 'King would have been dead, or the Bible forgotten, or they themſelves out of His Highneſſe's reach, ſo that 'He ſhould not have had like power over them as He had now. Laſtly, When His Majeſty, ſays this Writer, 'appointed two of the Biſhops [*Tunſtal* Bp. of *Durham* and *Hethe* Bp. of *Rocheſter*] to overlook the Tranſlation 'of the Bible, they ſaid *they had done His Highneſſes commandment therein*, yea they ſet their names thereunto. 'But when they ſaw the World ſomewhat like to wring on the other ſide they denyed it, and ſaid they never 'medled therewith, and cauſed the Printer to take out their names which were (*d*) erſt ſet before the Bible to 'certify all Men, that they had diligently peruſed it according as the King had commanded.' Nay, he adds, 'That it was reported, that (*e*) *Thomas Cromwel* late Earl of *Eſſex* was the chief doer, or the principal actor in 'authoriſing the Engliſh Bible, and not the King but as led by *him:* and that therfore it was a common reflec-'tion made on it, that this Bible was of a Traytor's ſetting forth, and not of the King's.'

For now Things were taking another Turn. The Tranſlating the Bible into *Engliſh* was certainly the greateſt Eyeſore of the Popiſh Party; and that which they knew would moſt effectually beat down all their Projects. But there was no oppoſing it directly, for the King was fully reſolved to have it. Therefore the Way they took was this; They loaded the Tranſlation with as many Faults as they could, and complained of it as very Erroneous and Hæretical: They likewiſe repreſented to the King, that the allowing the People the free Uſe of it, was a Means of encreaſing Faction and Parties, and deſtroying the Peace of His Kingdom; that the common People diſputed of the Scriptures, and quarrelled about them in Taverns and Alehouſes, calling one another Papiſt and Heretic; and that others read them in the Churches in time of Divine Service ſo loud as to diſturb the Congregation then aſſembled. In the Convocation therefore which met *Feb.* 16, 1542, the Archbiſhop in the King's Name required the Biſhops and Clergy to reviſe the Tranſlation of the New Teſtament. Accordingly in their *third* Seſſion a Propoſition was made for the manner of doing it, and (*f*) each Biſhop had his Part aſſigned him; St. *Matthew*'s Goſpel was the Archbiſhop's Lot; St. *Mark*'s the Biſhop of *Lincoln*'s, *Longland*; St. *Luke*, *Wincheſter*'s, *Gardiner*; St. *John*, *Goodricks*, Bp. of *Ely*; the *Acts of the Apoſtles* were committed to *Heath* Bp. of *Rocheſter*; the Epiſtle to the *Romans* to (*g*) *Sampſon* Bp. of *Chicheſter*; the two Epiſtles to the *Corinthians* to *Capon* Bp. of *Sarum*; the Epiſtles to the *Galatians*, *Epheſians*, *Philippians* and *Coloſſians*, to *Barlow* Bp. of St. *David*'s; the

(*a*) *Nich. Ulal*, Canon of *Windſor*. * *Fox*'s Acts, *&c.* (*b*) A. D. 1546. *Fox*'s Acts, *&c.* (*c*) See *Bonner*'s Admonition.
(*d*) before, ſome time ago. (*e*) To this the Tranſlators of the Bible, 1611, ſeem to refer in their Preface.
(*f*) Aliquamdiu quibus Biblia transferenda committerentur ambigebant. *Parker* Antiquit. *Fuller*'s Eccl. Hiſt. Lib. v. p. 237.
(*g*) In 1546 he publiſhed in *Latin* a very brief Explanation of the Epiſtles to the *Romans* and *Corinthians*;

the two Epiſtles to the *Theſſalonians* to *Bell* Bp. of *Worceſter*; thoſe to *Timothy*, *Titus* and *Philemon*, to *Parſew* Bp. of St. *Aſaph*; the two Epiſtles to *Peter*, to *Holgate* Bp. of *Llandaff*; that to the *Hebrews*, to *Skip* Bp. of *Hereford*; the Epiſtle of *James*, *John* and *Jude*, to *Thyrlby* Bp. of *Weſtminſter*; and the Book of the *Revelations*, to *Wakeman* and *Chambers* Biſhops of *Gloceſter* and *Peterborough*.

But this was not what they deſigned, but only to get rid of the Tranſlation already made. They therefore inſiſted much upon Trifles, and ſolemnly debated whether in their Tranſlation † *the Lord* or *our Lord* ſhould be the conſtant Form, whether *Eccleſia* ſhould be tranſlated *the Congregation* or *the Church*, and whether *charitas* ſhould be render'd *charitie* or *love*. *Gardiner* and his Party propoſed to have added at the End of the Second Commandment, *Thou ſhalt not make to thy ſelf any graven image*, and theſe Words, *with a deſign to perform divine worſhip to it*, becauſe they were afraid of having the Images caſt out of the Churches. *Gardiner*, in the *ſixth* Seſſion, read a Catalogue of *Latin* Words which he had collected out of the New Teſtament, and which he propoſed, that for their genuine and native Meaning, and the Majeſty of the Matter ſignified by them, they might either be left untranſlated, or however engliſhed with as little Alteration as poſſible. (*a*) Theſe were in Number 99, and are as follows:

Eccleſia.	*Conflictationes.*	*Humilis.*	*Prudentia.*	*Converſari.*
Pœnitentia.	*Ceremonia.*	*Humilitas.*	*Prudenter.*	*Profiteor.*
Pontifex.	*Myſterium.*	*Scientia.*	*Parabola.*	*Impoſitio manuum.*
Ancilla.	*Religio.*	*Gentilis.*	*Magnifico.*	*Idololatria.*
Contritus.	*Spiritus Sanctus.*	*Synagoga.*	*Oriens.*	*Dominus.*
Olocauſta.	*Spiritus.*	*Ejicere.*	*Subditus.*	*Sanctus.*
Juſtitia.	*Merces.*	*Miſericordia.*	*Hoſpitalitas.*	*Confeſſio.*
Juſtificare.	*Confiteor tibi pater.*	*Complacui.*	*Epiſcopus.*	*Imitator.*
Idiota.	*Panis propoſitionis.*	*Increpare.*	*Gratia.*	*Paſcha.*
Elementa.	*Communio.*	*Diſtribueretur orbis.*	*Charitas.*	*Innumerabilis.*
Baptizare.	*Perſeverare.*	*Inculpatus.*	*Tyrannus.*	*Inenarrabilis.*
Martyr.	*Dilectus.*	*Senior.*	*Concupiſcentia.*	*Paganus.*
Adorare.	*Sapientia.*	*Conflictationes.*	*Ciſera.*	*Infidelis.*
Dignus.	*Pietas.*	*Apocalypſis.*	*Apoſtolus.*	*Commilito.*
Sandalium.	*Presbyter.*	*Satisfactio.*	*Apoſtolatus.*	*Virtutes.*
Simplex.	*Lites.*	*Contentio.*	*Egenus.*	*Dominationes.*
Tetrarcha.	*Servus.*	*Conſcientia.*	*Stater.*	*Throni.*
Sacramentum.	*Opera.*	*Peccatum.*	*Societas.*	*Poteſtates.*
Simulachrum.	*Sacrificium.*	*Peccator.*	*Zizania,*	*Hoſtia.*
Gloria.	*Benedictio.*	*Idolum.*	*Chriſtus.*	

Some of theſe, Uſe and Cuſtom have made *Engliſh*, but it was very plain, that if all theſe Words muſt be retained as often as they occurred, the Tranſlation would be ſuch, that the *Engliſh* Readers would not be at all the better for it. By this *Cranmer* found, that the Biſhops were reſolved, that this Motion of tranſlating the Bible, or correcting the old Tranſlation, ſhould come to nothing. With this therefore he ſeems to have made the King acquainted, and to have propoſed to him, that the Matter might be taken out of the Hands of the Convocation, and referred to the two Univerſities. Accordingly he acquainted the Upper Houſe of this Reſolution of the King's, with which they were very much ſurprized, inſomuch that all the Biſhops, except *Goodrick* and *Barlow*, proteſted againſt it, and that not without reflecting on the State of the Univerſities at that Time, *viz.* that *they were much gone to decay of late*; *that all things in them were carried by young men*, the Regent Maſters, *whoſe judgments were not to be relied on*; and, *that the learning of the Land was chiefly in the Convocation.* But the Archbiſhop told them, he would abide by the King's Pleaſure, and that the Univerſities ſhould examine the Tranſlation. Which looks as if the Biſhops were content to make a Tranſlation ſo modified as above, but would have what they did to be abſolute and deciſive.

But all this ſignified little: In the Parliament that met by Prorogation the 22d Day of *January*, this Year, the Popiſh Party was the moſt prevailing, and therefore paſſed an (*b*) Act, in the Preamble of which they recited the Complaints before-mentioned, of the People's abuſing the Liberty which the King had indulged them, of reading the holy Scriptures; and then condemned *Tyndal*'s Tranſlation as *crafty*, *falſe*, and *untrue*, and enacted, 'That all manner of bokes of the olde and newe Teſtament in *Engliſh*, of this Tranſlation, ſhould be by authoritie of this Act cleerly and utterly aboliſhed, extinguiſhed, and forbidden to be kept and uſed in this realme or els where in anie the King's dominions.' But it was provided, 'That the Bibles and New Teſtament in *Engliſh*, not being of *Tyndalles* tranſlations, ſhould ſtand in force, and not be compriſed in this Abolition or Act. Nevertheleſſe, if there ſhould be found in anie ſuch Bibles or New Teſtamentes any annotations or preambles, that then the owners of them ſhould cut or blot the ſame in ſuch wiſe as they cannot be perceived or read, on pain of loſing or forfeiting for every bible, *&c.* 40 *s.* Provided, that this article ſhould not extend to the blotting, *&c.* any quotations or ſummaries of chapters in any Bibles.' It was likewiſe enacted, 'That no manner of perſon or perſons, after the firſte day of *October* then next enſuing, ſhould take upon him or them to read, *&c.* openly to other in any Church or open aſſembly, within any the King's Dominions, the Bible or any part of Scripture in *Engliſh*, unleſſe he was ſo appointed thereunto by the King, or by any ordinarie, *&c.* on pain of ſuffering a month's impriſonment. Provided, that the Chauncellor of *England*, Capitaines of the Warres, the King's Juſtices, the Recorders of any Citie, Borough, or Town, the Speaker of 'the

† *M. Parkeri* Antiquitat. v. *Thomas Cranmer.*

(*a*) Father *Simon*, the *French* Critick on the New Teſtament, obſerved of ſome of theſe Words, that they were generally called *Sacred*, becauſe received many Ages ſince in the Weſtern Church, and that therefore they ought to be retained in a *French* Tranſlation of the Scripture.

(*b*) An Act for the Advancement of True Religion, *&c.* *Anno* xxxiv *Hen.* viii.

'the Parliament, &c. which heretofore have been accuſtomed to declare or teache any good, vertuous or godly 'exhortations in anie aſſemblies, may uſe any part of the Bible or Holie Scripture as they have been wont; and 'that every Nobleman and Gentleman being a Houſholder, may read or cauſe to be read by any of his familie 'ſervants in his Houſe, Orchardes, or Garden, and to his owne familie, anie text of the Bible or New Teſta-'ment: and alſo every merchant-man being a Houſholder, and any other perſons other then women, prentices, &c. 'might read to themſelves privately the Bible, &c. But no women, except noblewomen and gentlewomen, who 'might read to themſelves alone and not to others any texts of the Bible, &c. nor artificers, prentiſes, iour-'neymen, ſerving-men of the degrees of (*a*) yomen or under, husband-men, nor labourers, were to read the 'bible or new teſtament in *Engliſhe* to himſelf or to any other privately or openly, upon paine of one month's 'impriſonment.' This Act, like *Arundel*'s Conſtitution, ſeems to have been a Net contrived by the Oppoſers 'of the *Engliſh* Tranſlation of the Bible for the catching or letting go whomſoever they pleaſed. Since it only mentions Books of the Old and New Teſtament of *Tindal*'s Tranſlation, without ſpecifying what thoſe Books were, tho' it was well known he never tranſlated all of them. On the other hand it was evident, that the *Pentateuch*, the Prophecy of *Jonas* and the *New Teſtament* were Books of his Tranſlation, becauſe they were publiſhed by him ſeparately. And this Tranſlation was retained in all the *Engliſh* Bibles printed at this time with very little Variation.

(*b*) Soon after the paſſing of this Act, was *ſet furthe by the Kynge's Majeſtie of* England, *&c.* as it is ſaid in the Title Page, *A neceſſary doctrine and erudition for any criſten man*, in the *Preface* to which, by way of Juſtification of the Reſtraints and Limitations enacted by this Act, the King thus ſpeaks to his Subjects: '*We*, ſays he, 'by the helpe of God and his worde, have trauayled to purge and cleníe our realme from the apparant enor-'mities of ſuperſtition, wherin by openynge of goddes trueth with *ſettyng furth and publiſhyng of the ſcriptures*, 'our labours, thankes be to God, have not ben void & fruſtrate: —— but conſiderynge, that God hath or-'dered ſome ſorte of men to teache other, and ſome to be taught, and, that for the one part which ſhould 'teache other is neceſſary knowlege —— by true expoſition of the ſcriptures accordynge to the apoſtolicall doc-'tryne receyued & mainteyned from the beginning, and the hauing, reading & ſtudyeng of holy ſcripture, 'bothe of the olde and newe teſtament, is not only *conuenient* but alſo *neceſſary*: but for the other parte of the 'church, ordeined to be taught, it ought to be demed certainly, that the readinge of the Olde and Newe Te-'ſtament is not *ſo neceſſary* for all thoſe folkes that of duty they ought & be bound to reade it, but as (*c*) the 'prince & the policy of the realme ſhall think conuenient ſo to be tollerated or taken from it. Conſonant wher-'unto *the politike lawe of our realme hath now reſtrained it from a greate meyny*, eſtemyng it ſufficient for thoſe ſo 'reſtreyned to here and truely beare away the doctrine of ſcripture taught by the preachers, and ſo imprint the 'leſſons of the ſame, that they may obſerue and kepe them inwardly in their harte, and as occaſion ſerueth 'expreſſe them in their deedes outwardly.'

Thus Matters ſeem to have ſtood with relation to the *Engliſh* Bible, during this Reign, of which, ſo far as I can find, there were no more Editions publiſhed till after the King's Deceaſe, when, as we ſhall ſee preſently, this Act was repealed. (*d*) For, not content with this ſevere Act, *Grafton*, the King's Printer, was now by the Popiſh Party called to an Account for printing *Mathews*'s Bible 1537. He was likewiſe examined about the *Great Bible*, and what Notes he intended to ſet to it; to which he replied, that 'he added none to the Bible he printed, 'when he perceived the King and the Clergy not willing to have any.' Yet was he ſent to the *Fleet*, where he remained a Priſoner ſix Weeks, and then was releaſed, on his being bound in a Bond of 300 Pounds neither to imprint nor ſell any more *Engliſh* Bibles till the King and the Clergy ſhould agree upon a Tranſlation, which, as we have ſeen, they never did.

In 1544 I find printed in 12mo the *Pentateuch*, with the following Title:

(*e*) *The firſt part of the Byble which is called the five books of* Moſes, *namely*, Geneſis, Exodus, Leviticus, Numeri, *and* Deuteronomium, *after the copy that the Kyng's Majeſty hath ſet forth.*

1544.

Imprinted at London *by* Jhon Day *dwelling at* Aldergate, *and* William Seres *dwelling in* Peter *College. Theſe bokes are to be ſold at the newe ſhop by the little Conduite in* Chepeſide *at the ſigne of the Reſurrection.*

Whether the other Parts were thus printed I don't find: But the (*f*) King being often teazed with the repeated Complaints of the ill uſe which the People made of their having and reading the Scriptures, in diſputing and quarrelling about what they read, and taking no manner of care to practiſe it, he in the (*g*) laſt Year of his Reign iſſued out his Proclamation, whereby he prohibited the having and reading *Tyndal*'s and *Coverdale*'s *Engliſh* Tranſlation of the Bible, and forbad the uſe of any other than what was allowed or permitted by Parliament. In this Proclamation it was obſerved, that 'under pretence of expounding and declaring the truth 'of God's Scriptures, divers lewd and evil diſpoſed perſons had taken occaſion to ſow abroad by books imprin-'ted in the Engliſh tongue ſondry pernicious and deteſtable errours and hereſies, to which ſome truths were 'annexed, to induce and deceave the ſimple people; ſo as now the purginge of that which is noyſome and 'hurtful, could not without taking awaye ſome part of that which is tolerable be put in execution. That ther-'fore the Kinge's Majeſtie was enforced to uſe his generall prohibition, commaundement and proclamation as 'followeth; firſt, that from henceforth no man, woman, or other perſon, of what eſtate, condicion or degree 'ſoever he or they be, ſhal after the laſt day of *Auguſt* next enſuing, receave, have, take or kepe in his or their

(*a*) In the Statute 33 *Hen.* VIII. chap. 10. entituled, *An Act concerning the Execution of certain Statutes*, is this Word explained: *by anye ſervauntes commonly called* yoongmen *or groomes. Cowel* ſays, *Yemen* were Officers in the King's Family, in the middle Place betwixt *Serjants* and *Groomes*. See Statute 33 *Hen.* VIII. c. 12.

(*b*) *May* 29. 1543.

(*c*) By the 26th and 27th of the Queſtions propoſed to *John Lambert*, 1538, for him to anſwer, it appears, that it was now made a Note of Herely to aſſert, that 'the *Heads* or *Rulers*, by neceſſity of ſalvation, are bound to give unto the people holy ſcripture in their mother-'tongue;' and, that 'it is not lawful for the Rulers for any cauſe, upon their reaſonable aduiſement, to ordeyne, that the ſcripture 'ſhould not be delyuered unto the people in the vulgare language. *Fox*'s Acts, *&c.* p. 535. ed. 1563.

(*d*) Memorials of Archbiſhop *Cranmer*, p. 85.

(*e*) Penes *John Evans*, D D.

(*f*) Memorials of Archbiſhop *Cranmer*, p. 138.

(*g*) *July* 8. 1546. *Fox*'s Acts, p. 680. ed. 1563.

'poſſeſſion the text of the New Teſtament of *Tindall*'s or *Coverdale*'s tranſlation in *Engliſh*, nor any other then 'is permitted by the Act of Parliament made in the Seſſion of the Parliament holden at *Weſtminſter* in the 34 or '35 yere of his Majeſtie's moſt noble reign, on the penalty of impriſonment and corporal puniſhment, at the 'King's pleaſure, and being fined by his Majeſtie or four of his counſel.' This was making the Prohibition of Reading the Scripture yet ſtricter, ſince now was *Coverdale*'s Tranſlation forbidden as well as *Tindal*'s, and People were ſtill as much to ſeek as ever what the Tranſlation was which was permitted by the Act, *&c.*

However, he then publiſhed in *Engliſh*, and in *Latin* and *Engliſh*, a Book of Prayers, with the following Title:

The Primer *ſet furth by the Kinge's Majeſtie and his Clergie, to be taught, lerned and red: and none other to be uſed thorowout all his Dominions.*

(*a*) *Imprinted at* London *within the precinct of the late diſſolved houſe of the* graye Friers *by* Richard Grafton, *Printer to the Prince's grace, the* xvii *day of* Auguſt *the yeare of our Lorde*

M. D. XLVI.

Cum privilegio ad imprimendum ſolum.

In a Preface made by the King's moſt excellent Majeſtie into this his Primer Booke, it is obſerved, that 'Praier is uſed or made with right and perfecte underſtanding, if we ſing with our ſpirite and ſing with our 'mynde or underſtandyng: and that in conſideration hereof His Majeſtie had ſette out and given to His Subjects a determinate fourme of praying in their owne mother-toung, to thentente that ſuche as are ignoraunt of 'any ſtraung or foren ſpeche may have what to praye in their owne acquainted and familiar language with fruict 'and underſtanding.' Among the other things contained in this little Book, are the *ſeven* penitential *Pſalms*, thoſe in the *Dirige* and *Commendations*, and the *Pſalmes* of the Paſſion, as likewiſe other Pſalms in the *Mattins* and *Even-Song*, with ſome Leſſons and Anthems taken out of the Old and New Teſtament: But they are none of them according to either the Tranſlation of *Mathews*, or that of the Great Bible, but are a verbal Tranſlation of the *Vulgar Latin*.

CHAP. III.

Of the ſeveral Editions of the Engliſh Bible, *&c. during the Reigns of King* Edward VI. *and Queen* Mary.

KING *Henry* VIII. dying on *Jan.* 28. 1546. was ſucceeded by his Son *Edward*, who ſoon after iſſued out a Summons for a Parliament to meet at *Weſtminſter* the *fourth* Day of *November* following. In this Parliament was the fore-mentioned Statute concerning the Books of the *Old* and *New Teſtament* in *Engliſh*, and the printing, ſelling and reading them, repealed, and declared to be utterly void and of none effect. The King likewiſe ordered a Royal Viſitation, in which were (*b*) Injunctions given by him as the ſupreme Head of the Church of *England*, to all and ſingular his loving Subjects, as well of the Clergy as of the Laity. By theſe 'the Parſons, Vicars and Curates were required to provide within *three* moneths next after this Viſitation *one book* '*of the* whole Bible *of the largeſt Volumn in* Engliſh;' and 'within one (*c*) *twelve* monethe next after the ſaid Vi'ſitation the paraphraſis of *Eraſmus* alſo in *Engliſh* upon the Goſpels, and the ſame ſet up in ſome convenient 'place within the ſaid Church that they have cure of, wheras their Pariſhioners may moſt commodiouſly reſort 'unto and read the ſame, the charges of which books it was ordered ſhould be ratably born between the Parſon 'or Approprietary and Pariſhioners, that is to ſay, the one half by the Parſon or Approprietary and the other 'half by the Pariſhioners.' The Parſons, *&c.* were likewiſe required to 'diſcourage no man, *authoriſed and li*'*cenſed thereto*, from the reading of any part of the Bible, *ſo ſet up in Churches*, either in *Latin* or *Engliſh*, but 'rather to comfort and exhort every perſon to read the ſame as the very lively word of GOD, and the ſpecial 'food of man's ſoul that all Chriſtian perſons are bound to embrace, believe and follow, if they look to be 'ſaved; wherby they may the better know their duties to GOD, to their ſovereign Lord the King, and to their 'neighbour. Laſtly, they were required ever gently and charitably to exhort the people, and in his Majeſtie's 'name ſtraitly to charge and command them, that in the reading of the Scriptures no man ſhould reaſon or 'contend, but quietly hear the reader.' It ſeems likewiſe as if at this time Sentences or Texts of Scripture were written on the Walls of the Churches in *Engliſh*. This was no new thing, ſince ſo long ago as St. *Ambroſe*'s Time ſome profitable Texts of Scripture were written there, particularly 1 *Cor.* vii. 34. which he tells the Maid, to whom he writes, ſhe ought to have remembred, becauſe it was written before her Eyes upon the (*d*) Walls of

(*a*) At the End of the Copy in *Latin* and *Engliſh* is 'Imprinted at *London*, in *Fletеſtrete*, at the ſigne of the *Sunne* over againſt the con'duite by *Edward Whitchurche* the ix day of *Januari*, M. D. XLVI.

'*Cum priuilegio ad imprimendum ſolum.*'

(*b*) Imprinted at *London* by *Richard Grafton*, 1547.

(*c*) The reaſon, I ſuppoſe, of this was, that theſe Paraphraſes were now not quite finiſhed at the Preſs.

(*d*) This Cuſtom ſeems to have taken its Riſe from that Precept to the *Jews*, Deut. vi. 9. See *Bingham*'s Orig. Eccl. Vol. III.

of the Church to which ſhe reſorted. (a) Biſhop *Bonner* repreſented theſe Texts as deſigned to uphold the Liberty of the Fleſh and Marriage of Prieſts, to deſtroy the reverend Sacrament of the Altar, and to extinguiſh and enervate Holy-days, Faſting-days, and other laudable Diſcipline of the Church. *Gregory Martin* tells us, that at the Top of every Door within the Churches was ſet this Text, 1 *John* v. *Babes, keep your ſelves from Images.* The late Popiſh Merry Andrew *Tho. Ward* ſaid, *He* had ſeen this writ upon our Church Walls to ſcare the People with *Images* even from their Cradles. But this muſt be a Lie, ſince the Sentences there written have been according to the preſent Tranſlation, *Little children, keep your ſelves from* Idols, long before he was born. However, from hence one may, I think collect, that Choice was made of ſuch Texts of Scripture, on this Occaſion, as were moſt oppoſite to the profane and ſuperſtitious Tenets of the *Roman* Church.

By the aforeſaid Injunctions it was likewiſe ordered, That every Parſon, Vicar, Curate, Chauntery, Prieſt and Stipendiary, being under the Degree of a Bachelor of Divinity, ſhould have of his own the New Teſtament both in *Latin* and *Engliſh*, with the Paraphraſe of *Eraſmus* upon it; and that the Biſhops, *&c.* in their Synods or Viſitations, ſhould examine them how they had profited in the Study of holy Scripture. It was likewiſe enjoined, that in the Time of High Maſs the Epiſtle and Goſpel of that Maſs ſhould be read in *Engliſh*; and that on every Sunday and Holy-day the Parſons, *&c.* ſhould plainly and diſtinctly read one Chapter of the New Teſtament in *Engliſh* at *Mattins*, and one Chapter of the Old Teſtament at Even-Song; and that when the Prieſt reads the Scripture to the Pariſhioners, no manner of Perſons, without a juſt and urgent Cauſe, ſhould depart out of the Church: which intimates, that ſome, out of a blind Zeal againſt this Tranſlation, uſed to go out of the Church whenever it was read there. This ſame Year therefore was printed in *Engliſh* and *Latin* the New Teſtament in 4to. The *Engliſh* was of the Tranſlation of the Great Bible, and the *Latin* of *Eraſmus*'s, which was firſt publiſhed by him with the Original *Greek*, *A. D.* 1516. of which F. *Simon* gives the following Character; *Hoc illi merito debetur quod recentiorum omnium Interpretum* Novi Testamenti *accuratiſſimus habeatur.*

The ſame learned Man, as is intimated in the Injunctions, had likewiſe made a Paraphraſe in *Latin* on the New Teſtament, *viz.* the four Goſpels, the Acts of the Apoſtles, and the Apoſtolical Epiſtles. This he begun to write *A. D.* 1517. and in 1523 he ſeems to have finiſhed and publiſhed it. He afterwards reviewed it, and *Froben* his Printer publiſhed it at *Baſil* in two Tomes, the firſt of which bears Date 1535, the other 1538. The four Goſpels ſeem at firſt to have been printed ſeparately, or each Goſpel by it ſelf, and were dedicated to the Emperor, the *French* King, the King of (b) *England*, and to Prince *Ferdinand* the Archduke of *Auſtria*. Theſe, it ſeems, the new Queen, *Catherine Parr*, who was married to the King in *July* 1543, and favoured the Reformed, had a mind ſhould be tranſlated into *Engliſh*. For this purpoſe ſhe employed *Nicholas Udall* (c) Maſter of *Eaton* School, and whom *Bale* ſtiles the moſt elegant Maſter of all good Letters, and the moſt happy Interpreter or Tranſlator of them. He began with the Goſpel of St. *Luke*, which the Author, as we have ſeen, dedicated in *Latin* to the King. This, as it was a Complement to his Majeſty, ſo it was judged 'twould be what would conduce to render him favourable to this Deſign, of publiſhing the whole Bible in *Engliſh*. In 1545 (d) *Udall*, it ſeems, had finiſhed *his* Tranſlation of this Goſpel, which he dedicated to the Queen: and, as it appears by theſe Injunctions, the Paraphraſes of the other three Goſpels were finiſhed and ordered to be printed ſome time before *September* this Year 1547, when the Orders for the Royal Viſitation were firſt iſſued out. But however this be, *Udall* dedicated his Tranſlation of this Goſpel *To the moſte vertuous ladie, and moſt gracious Quene* Katerine, *wife unto the moſt victorious and moſt noble Prince* Henry *the eight, King of* Englande, *&c.* In this Dedication *Udall* obſerves how 'at her exceeding great coſts and charges ſhe hired workmen to labour in the Vineyard 'of *Chriſt*'s goſpel, and procured the whole paraphraſe of *Eraſmus* upon *all the New Teſtament* to be diligently 'tranſlated into *Engliſh* by ſeveral men whom ſhe employed in this Work. This, he ſaid, he did not doubt 'was a thing ſo acceptable to her Royal Spouſe the King, that he would not ſuffer it to lye buryed in ſilence, 'but would one day, when his godly wiſdom ſhould ſo think expedient, *cauſe the* ſame paraphraſe *to be publiſhed* '*and ſet abroad in print* to the ſame uſe that her Highneſſe meant it, that is to ſay, to the publick commoditie 'and benefit of good *Engliſh* people, now a long time ſore thirſting and hungring after the ſincere and plain 'knowledge of God's word: ſince *His Highneſſe had already provided that the* holy Bible *ſhould be ſet forth in our own* '*Vulgar language.* For if in ſo little a time, having no more help but the mere text of the Bible, the people, 'through the goodneſs of God and the inſtinct of his holy Spirit, have had the eyes of their heart and ſoul ſo 'opened, that they have not only eſpied the abuſes in which the Romiſh *Babilon* hath ſome hundred of Years 'holden all Chriſtendom captive and thrall, but alſo with moſt ſtudious diligence do embrace the Truth; how 'is it likely, that they would profit in godly knowledge if they had ſome godly expoſition of ſome good ſincere writer upon the Newe Teſtament for their further edifying. Of this ſort, he ſaid, there could not any 'one man be picked out more mete than *Eraſmus*, eſpecially in this his paraphraſe, which Her Highneſs had 'thus procured to be turned into *Engliſh*.' As to this Paraphraſe of his on St. *Luke*'s Goſpel, which Her Highneſs had committed to *him* to be tranſlated, 'he was glad, he ſaid, that *Her* commandment ſo juſtly concurred 'with his own mind and purpoſe. For that he had a long time before appointed with himſelf to tranſlate this 'Paraphraſe as ſoon as any ſuch liberty might be, and to make it unto Her Grace a teſtification of his dutie 'and thankful remembrance of Her manyfold benefits afore done to him of Her mere bounty. Two things, 'he ſaid, there were that had moved him to take this province moſt ſpecially in hand. The *one*, becauſe as '*Luke* is the longeſt of all the Evangeliſts, ſo is he of all men noted to have written his Goſpel moſt exactly, 'as well by the relations of the Apoſtles as by the inſtructions of *Paul*. The *ſecond* was, that *Eraſmus*, who 'in this paraphraſe had beſtowed more diligence then in moſt of the others, ſpecially dedicated it unto the 'King. He thought therfore he could not deviſe any apter gift to preſent his moſt dear beloved wife withall 'than this paraphraſe tranſlated into *Engliſh*, which he certainly knew His Majeſtie ſingularly well allowed and 'moſt graciouſly accepted in *Latin*, and was exceedingly delighted in daily peruſing it.' As touching the Tranſlation it ſelf, he confeſſed 'he was many degrees inferior in knowledge and facultie to all the others whom 'he

(a) *Fox*'s Acts, *&c.* Vol. III. (b) This was printed *Aug.* 3. 1535.
(c) *Wood* Athenæ. He was afterwards Canon of *Windſor*, *Le Neve* Faſti, &c. (d) *Sept.* 30.

'he heard Her Highneſs had appointed to the tranſlating the other parts, but he truſted, that though he had not been able in all points requiſite fully to diſcharge the office of a good tranſlator, yet he had expreſſed the ſenſe and meaning of the author.'

The *four* Goſpels and the Acts being all finiſhed by thoſe whom the Queen had nominated to tranſlate them, they were by Her Order committed to the Care of *Udall* to publiſh. This was what he wiſhed for. Accordingly they were printed with the following Title:

The firſt Tome or Volume of the Paraphraſe of Eraſmus *upon the Newe Teſtament.*
Emprented at London *in* Fleteſtrete *at the ſigne of the Sunne, by* Edward Whitchurche, *the laſt day of* Januarie, *Anno Domini* 1548.

It was dedicated by *Udall* to King *Edward* VI. who tells his Majeſty, that 'this paraphraſe, like as the moſte 'vertuous Ladye Quene *Katerin* Dowager, late wyfe of his moſte noble Father, and nowe of his ryght dere 'beloved Uncle Sir *Thomas Scimour* knyght, Lorde *Seymour* of *Sudley*, and hygh Admiral of His Seaes, did ryght 'gracieuſly procure to be tranſlated into our Vulgare Tongue: So His mooſte godly Injunctions willed it to be 'read, uſed, and ſtudied by every Curate and Pryeſte, to the undoubted edyfying as well of them as of all 'other that with a deſyre to knowe God ſhal eyther reade or heare the ſame.' He adds, as to his own Share of this Work, that 'he himſelf had in a ſmall porcion of it filled one rume of ſome other man that might 'have ben hable to do it better than he had dooen: and that nothing it was that he did, or juſtely might, 'take unto him as hys acte, ſaving the tranſlacion of the paraphraſe upon *Luke*, and the digeſting and placing 'of the Texte throughout all the Ghoſpelles and the Actes (excepte the Ghoſpell of *Marke*) to thentent the unlearned readers may perceyue where and how the proceſſe and circumſtaunce of the *Paraphraſe* aunſwereth to 'the *Texte*, and how it joineth therewith.' For whereas in the *Latin* Paraphraſe, of which this was a Tranſlation, there was no Text placed, nor was the Paraphraſe divided into Paragraphs, *Udall*, to render this Work more uſeful to common Readers, for whom it was deſigned, divided the Paraphraſe into diſtinct Parts, and over every Part placed the Text belonging to it, according to the allowed Tranſlation of the *Great Bible*.

The ſame *Nicholas Udall* added *A Preface to the ientill Chriſtian Reader*, in which he firſt gives the following Character of the Paraphraſe of *Eraſmus* on the Goſpels, *viz.* That *it is a treaſure, and in a manner a full Librarie of all good divinite books.* Then he exhorts the Reader 'to accept it willingly, and to render thanks *firſt* to God 'who hath in theſe our daies ſent ſuch a number of good writers, and among them *Eraſmus* as one of the chief 'and principal: and then to King *Edward*, who dos ſo ſoon and ſo effectually begin firſt with the promoting of 'God's word and glorie: and *thirdly* to Quene *Katherine*, by whoſe good meanes and procurement this preſent 'work hath been by ſundrie mens labours turned into our Vulgar Tongue.'

Before the Paraphraſe on St. *Mark* is *The Preface of the Tranſlator*, as it is called, inſcribed to Quene *Caterine* wife to *Henry* VIII. by *Thomas Key*, who therein obſerves, that 'Her Grace much deſired to have theſe Paraphraſes tourned into *Engliſhe*, and for thexploiture and ſpedy accompliſhment of this Her moſt godly deſire 'had commaunded certayne well learned perſons to tranſlate the ſaid work, the Paraphraſe upon St. *Marke* excepted, which the right worſhipful Maſter *Owen* (a man of much learning and no leſs honeſtie, and therfore 'worthyly Phyſycian to the Kynge's mooſt royal perſon) moved him, Her Graces pleaſure firſt known, to go 'in hand withal, affirming, that he ſhould do a thing right acceptable to Her Highneſſe.'

Before the Paraphraſe on St. *John* is another Preface by the aforeſaid *Nicholas Udall*; *To the moſte vertuous Lady and moſte gracious Quene* Katharine *dowagier late wife to the moſte noble kyng* Henry *the eight of moſte famous memorie deceaſſed*. In it he obſerves to Her Majeſtie 'the great number of Noble (*a*) women at that time in *England*, 'not only given to the ſtudie of human ſciences and of ſtrange tongues, but alſo ſo throughly experte in holy 'ſcriptures that they were hable to compare with the beſt writers aſwell in endicting and pennying of godly 'and fruicteful traictiſes to the enſtruction and edifying of wholle realmes in the knowelage of God, as alſo in 'tranſlatyng good bookes out of *Latine* or *Greke* into *Engliſhe*, for the uſe and commoditee of ſuch as are rude 'and ignoraunt of the ſaid toungues. It was now, he ſaid, no news in *Englande* to ſee young damyſels in 'Nobles houſes and in the Courts of Princes, inſtede of cardes and other inſtruments of idle trifleyng, to have 'continually in their hands either Pſalmes, Omelies and other deuout meditacions, or els *Paule*'s epiſtles or ſome 'boke of holy ſcripture matiers, and as familiarly both to reade or reaſon therof in *Greke*, *Latine*, *Frenche* or '*Italian*, as in *Engliſhe*. It was now a common thyng to ſee young Virgins ſo nouzled and trained in the ſtudie 'of letters, that thei willyngly ſet all other vain paſtymes at naught for learnynges ſake. It was now no news at 'all to ſee Quenes and Ladies of moſt high eſtate and progenie, inſtede of Courtely daliaunce to embrace vertuous exerciſes of readyng and writyng, and with moſte earneſte ſtudie both erlye and late to apply themſelves to the acquiryng of knowledge as well in all other liberal artes and diſciplines, as alſo moſt ſpecially of 'God and his moſt holy worde. And in this behalfe, ſais he, lyke as to your Highneſſe, aſwell for compoſyng 'and ſettyng forth many godly (*b*) Pſalmes and diverſe other contemplative meditations, as alſo for cauſyng 'theſe Paraphraſes —— to be tranſlated into our Vulgare language, *England* can never be able to render thankes 'ſufficient: ſo maie it never be able, as Her deſertes require, enough to praiſe and magnifie the moſt noble, 'the moſt vertuous, the moſt wittie and the moſt ſtudious Ladie *Marie*'s Grace, daughter of the late moſt 'puiſſaunte and moſt victorious Kyng *Henry* the eight of moſt famous memorie, and mooſt derely beloved ſiſtir 'to the Kyng —— It maie never bee halfe enough to praiſe and magnifie hir Grace for takyng ſuche great 'ſtudie, peine and travaill in tranſlatyng this Paraphraſe of *Eraſmus* upon the Ghoſpel of *Jhon*, at your Highneſſe ſpeciall contemplacion, as a noumbre of right well learned men woulde bothe have made courteſie at, and 'alſo would have brought to wurſe frame in the dooyng. —— What coulde be a more playne declaracion of 'Her moſte conſtaunte purpoſe to promote Godde's worde and the free grace of His Ghoſpell, then ſo effectually to proſecute the worke of tranſlating which ſhe had begoonne, that whan ſhe had with ouerpeynfull 'ſtudie and labour of writyng caſt her weake body in a grievous and long ſickneſſe, yet, to the intent the 'dili-

(*a*) See Mr. *Reeper*'s Life of Sir *Thomas More*, printed 1728, p. 183. *Roger Aſcham*'s Epiſtles, Lib. I. ep. 4 —— II. ep. 31. —— III. ep. 22. Ep. Commend. No. viii. p. 503, ed. *Oxonia* 1703. *Eraſmi* Epiſt.
(*b*) Printed A. D. 1545.

‘ diligent *Englyſhe* people ſhould not be defrauded of the benefite entended and ment unto them, ſhe commytted ‘ the ſame Worke to Mayſter (*a*) *Fraunciſce Malet*, Doctour in the Facultee of Divinitee, with all celeritee and ‘ expedition to be finiſhed and made complete; that in caſe the Kynge's maieſtee's moſte royal commaundemente, ‘ by His moſte godly Injunctions expreſſed, declared and publiſhed, that the ſayed Paraphraſes ſhoulde within ‘ certayne monethes be ſette foorthe to the Curates and People of this Realme of *England*, hadde not ſo pre- ‘ vented Her Grace, but that ſhe might eftſones have put herſyle to the poliſhing thereof, where it is nowe ‘ alreadie veraye abſolute and perfect, it would then, emong the rude and homelye dooynges of Myſelf, and ‘ ſuch as I am, none otherwiſe have glittered then clothe of gold empowdred emong patches of canveſſe, or ‘ perles and diamonds emong pebble-ſtones.

To the *Acts of the Apoſtles* is prefixed another Preface of the ſame *Nicholas Udall*, inſcribed, as before, to Quene *Katerine*; in which he tells Her Majeſtie, that ‘ next unto the King and the Lord Protector, Her Grace ‘ deſerved no leſſe than to be eſteemed and called *the chiefe Patroneſſe*, not only for divers moſte godly Pſalmes ‘ and Meditations of her owne penning and ſetting forth, but alſo for procuring this preſent worke of *Eraſmus*'s ‘ Paraphraſes to be tranſlated to the uſe of the unlearned multitude, which can go no further then the under- ‘ ſtanding or reading of *Engliſh*.' Then he obſerves to her Highneſs, that ‘ the *Actes* were no leſs neceſſary to ‘ be tranſlated then the reſt of the Paraphraſes; which *Actes*, he ſaid, he had by occaſion of addyng, digeſtyng ‘ and ſortyng the *Texte* with the *Paraphraſe*, throughly peruſed; and that, conferryng the ſame with the *La-* ‘ *tyne*, he had here & there dooen his good will and diligence to make the *Engliſh* aunſwerable to the *Latine* ‘ boke, at leaſt wyſe in ſenſe; as by the ſame occaſion he did alſo with *Matthewe*. But that in *Jhon* he had in a ‘ manner dooen nothyng at al, ſaving only placed the *Texte* and divided the *Paraphraſe*, becauſe he knew the ‘ (*b*) Tranſlatours therof, with whoſe exquiſite dooynges he might not, he ſaid, without the crime of great ‘ arrogancie and preſumpcion be buiſie to entremedle.'

By this it ſhould ſeem as if *Udall* did not know the Tranſlators of St. *Matthewe*'s Goſpel and the *Actes*: and that they had a mind themſelves to be unknown.

This *firſt* Tome is thus ended:

The ende of the firſt Tome of the Paraphraſis. Printed at London *by* Edwarde Whitchurche.
Cum privilegio regali ad imprimendum ſolum.

The next Year, 1549, was printed the ſecond Tome of this Paraphraſe in *Engliſh*, with the following Title:

The ſecond *Tome or Volume of the Paraphraſe of* Eraſmus *upon the New Teſtament: Conteyning the Epiſtles of St.* Paul *and other the Apoſtles; wherunto is added a Paraphraſe upon the Revelation of S.* John.
Imprinted at London *in* Fleteſtrete, *at the ſigne of the Sunne. By* Edwarde Whitchurche *the* xvi *daye of* Auguſt.
Cum privilegio ad imprimendum ſolum.
Anno Do. 1549.

The Tranſlation of this Tome, or however of Part of it, was procured by the Printer, *Whitchurche*, to compleat the New Teſtament, and was not by either the King's Injunctions now or Queen *Elizabeth*'s afterwards required to be had and ſet up in Churches, but only to be had by ſuch of the Clergy as were not Bachelors of Divinity.

It was dedicated to King *Edward* VI. by *Myles Coverdale*, who prefixed to the Epiſtle to the *Romans* the Prologue made to it by *William Tyndal*. At the End of the Epiſtle to the *Galathians* is *Finis* printed, to intimate, I ſuppoſe, that ſo far was of *Coverdale*'s Tranſlation. *Seven* more of the Epiſtles, *viz.* to the *Epheſians*, *Philippians*, *Theſſalonians*, *Tymothy* and *Philemon*, were tranſlated by *John Olde*, whoſe *Preface to the Chriſtian Reader* is before the Epiſtle to the *Epheſians*, in which he gives the following Account of this Work of his:

‘ Foraſmuche as every Pryeſt under a certain degree in ſcholes is bounden by the Kynge's Majeſtie's moſt ‘ gracious Injunctions to have provided, by a daye lymited, for his owne ſtudy and erudicion (*c*) *the whole Para-* ‘ *phraſe of* D. Eraſmus *upon the Newe Teſtament*, both in *Latine* and *Engliſh*: And where I heard nevertheles in ‘ the begynnyng of this laſt Somer by the Pryntour, my very hertie good frend, *Edwarde Whitchurche*, that ‘ the Paraphraſes upon *ſeven* of *Paul*'s Epiſtles, that is to ſaye, to the *Epheſians*, *Philippians*, both thepiſtles ‘ to the *Theſſalonians*, both to *Timothie*, and thepiſtle to *Philemon*, were neyther tranſlated ready to the prynte, ‘ ne yet appoynted certaynly to be tranſlated of any man, ſo as the fore-mencioned Injunction ſhould be lyke ‘ in this caſe to be fruſtrate of his due execution——I toke in hande to tranſlate them at ſuch ſeldome leaſures ‘ as I poſſibly could from mine other prophane travailes, incident to my (*d*) drudginge vocation, ſpare, and now ‘ at laſt have finiſhed them.'

The ſame Perſon tranſlated the Paraphraſe on the ſeven canonical Epiſtles, as appears by the Preface prefixed to them by him inſcribed to the right excellent and moſt vertuous Lady *Anne* Ducheſſe of *Somerſet*, in which he tells her Grace, that ‘ in the latter ende of thys laſte yeare he toke in hand, at the requeſt of his ſpecial good ‘ frende *Edwarde Whitchurche*, Printour, to tranſlate the Paraphraſes of *Eraſmus* upon certain of *Paule*'s Epiſtles, ‘ which were left untranſlated for lacke of payne-takers in that matter, forſomuche as the lerned menne ap- ‘ poynted to thys purpoſe of tranſlacyon had finiſhed their limited Tasks before: and that now at the like ‘ requeſt, he had made the lyke enterpryſe to tranſlate the canonical Epiſtles, *&c.*' He added, that ‘ he offered ‘ this his tranſlation to Her Grace, as a monument and reknowlaginge of his moſte bounden duetie of humble ‘ Thankeſgevinge unto Her Grace for cauſinge him to be called of late to a competent Vicarage called (*e*) *Cobington*

(*a*) Chaplain to the King, Confeſſor to the Lady *Mary*, Canon of *Windſor* A. D. 1543, and Dean of *Lincoln* A. D. 1554, of which he died poſſeſſed A. D. 1570.
(*b*) Lady *Mary* and Dr. *Mallet*.
(*c*) The Injunction here referred to is this; That every Parſon, Vicar, Curate, Chauntery, Prieſt and Stipendiary, being under the Degree of a Bachelor of Divinity, ſhall provide and have of his own within three Months after this Viſitation, the New Teſtament, both in *Latin* and in *Engliſh*, with the Paraphraſe upon the ſame of *Eraſmus*, and diligently ſtudy the ſame, conferring the one with the other.
(*d*) By this it ſeems as if he was a Corrector of *Whitchurch*'s Preſs.
(*e*) *Cubington* V. clear yearly Value 44 *l.* 7 *s.* 6 *d.* *Eſton.*

'in *Warwickſhire*, at the humble ſute of the reverend Miniſtre of GODDE's worde his ſingular frende Doctour 'Hugh Latymer.' This is dated *July* 15. 1549.

The ſame *John Olde* is ſaid by *Bale* to have tranſlated the Paraphraſe on the Epiſtles to *Titus* and the *Hebrews*. But the former is a Miſtake, ſince (a) *Lioard Coxe*, whoſe Preface is prefixed to it, inſcribed to the right worſhipful Maſter *John Hales*, tells him, that 'Maſter *John Olde*, a man of right good learnyng, and his very frende, 'broughte unto him the Paraphraſe of *Eraſmus* of *Roterdame* upon St. *Paule*'s Epiſtle to *Titus*, the whiche he 'had certayne yeares gone tranſlated into *Engliſh*, requiringe that he ſhould peruſe it againe, and amende ſuch 'faultes as were therin, eyther by the Prynter's negligence or *his* overſyght.'

As *Eraſmus*'s Paraphraſe concluded with the Epiſtle to the *Hebrews*, the Printer procured *Leo Jude*'s Paraphraſe on the *Revelation* to be tranſlated out of the *High-Dutch*, and added to *Eraſmus*'s, that ſo the New Teſtament might be compleat. At the End of the ſeven canonical Epiſtles is therefore added,

A paraphraſe or commentarie upon the Revelacion *of S*t. John, *faythfully tranſlated by* Edmond Allen.

And at the End of this Paraphraſe,

The ende of the Revelacion *of St.* John, *thus brefely expounded by the ſervaunt of* Chriſt, Leo Jude, *a miniſter in the Church of* (b) Tigury, *and tranſlated of the* High Duche *by* Edmonde Alen.

Of theſe Paraphraſes of *Eraſmus*'s and their *Engliſh* Tranſlation, the following Character is given by a late (c) learned and judicious Critick: '*Eraſmus*'s Performance of this kind, ſays he, is very eloquent and judicious: 'but his Explications are large, having frequent Digreſſions, and in many Places he indulges allegorical Interpretations; and moreover the Beauty of his Work is loſt in our Tranſlation.'

Concerning the Injunctions relating to theſe Paraphraſes, *Gardiner* wrote to the Lord Protector, that (d) 'he 'thought it very weighty to have theſe Books recommended to the Realm in the King's Name by *his*, the 'Protector's, direction; ſince the King himſelf knew nothing of them, and therefore nothing could be aſcribed 'to him: And his, the Protector's, Grace had been ſo occupied, as all men knew *he* had no leiſure to peruſe 'them.' His Lordſhip particularly objected to theſe Words in the Paraphraſe on St. *Matthew* xxii. *Render therefore unto* Cæſar, *if any thing appertain unto* Cæſar; *but firſt of all, render unto* GOD *the things that appertain unto* GOD. *Meaning that is no hurt unto Godlineſs, if a man being dedicate unto* GOD *do give tribute unto a* (e) *prophane Prince, altho' he* (f) *ought it not.* 'Here, his Lordſhip ſaid, *Eraſmus* doth corrupt *Chriſt*'s words, with a condi-'tion which *Chriſt* ſpake not, and bringing in doubt the duty when GOD putteth no doubt at all.' He added, that 'whatſoever might be ſpoken to defame Princes government is not left unſpoken in theſe Paraphraſes, and 'that Biſhops are more gently handled. *Eraſmus*, he ſaith, makes *them* very Kings of the Goſpel, and calleth the 'true Kings of the world *profane Kings*.' He has alſo, he ſaid, a (g) commendation of (h) *Thomas Becket* of *Canterbury* in excommunicating the King of the Realm that then was, by implication, for the Mannor of *Otteford* in *Kent*, which the King, as he rehearſeth, then withheld. So light and wanton was *Eraſmus*'s Pen, his Lordſhip ſaid, in (i) thoſe days.

Eraſmus does indeed mention the Death of this Traitor *Becket* with commendation. He obſerved, that *eſt efficax piorum hominum occubitus.* The death of pious or devout men is of great Efficacy. It's as true, that he miſreports the Cauſe of the Quarrel betwixt the King and him, which was not the poor Seat at *Otteford*, but *Becket*'s refuſing to be governed by the Statutes of *Clarendon*, which he pretended were injurious to the Rights of the Church, or contrary to the Eccleſiaſtical Liberty, according to which the Biſhops and Clergy were to be independent on the King's Government. On theſe Accounts therefore, and for that the Name of *Thomas Becket* was by Authority forbid to be mentioned with Reſpect, the Tranſlator of this Dedication has quite omitted this Paſſage. Which, perhaps, occaſioned this ſly Reflection of the Biſhop's; *It may be the Tranſlator would have left this out.*

To ſhew His Grace what Author *Eraſmus* is, the Biſhop added, If he, *Eraſmus*, be to be believed, the Doctrine of *Only Faith juſtifieth* is a very Poyſon.

He calleth this another Poyſon, *to deny Puniſhment in* Purgatory *after this Life.* And

Another Poyſon *to deny the* Invocation *of* Saints *and* worſhipping *of them.*

And this he calls a Poyſon, to ſay, *We need no ſatisfactory Works*, for that were to miſtruſt *Chriſt.*

In another Place, His Lordſhip ſays, *Eraſmus* concludes, that if St. *Paul* was alive at this Day he would not (k) improve the preſent State of the Church, but cry out of Mens Faults. This, the Biſhop ſaid, was *Eraſmus*'s Judgment in his latter Days, who by Name and ſpecial Commandment was had in Credit in this Realm.

The Biſhop added, that *Eraſmus* taught, that between Chriſtian Men is no (l) Debt or Right but mutual Charity. This, he ſaid, was a marvellous Matter towards the Diſſolution of Laws and Duties, and therein doth *Eraſmus* violate Scripture, and ſaith not true. Thus far, the Biſhop ſaid, was *Eraſmus*'s Doctrine pernicious for common Policy.

As

(a) At the laſt he, *John Frith*, deſired that the Schoolmaſter of the Town might be brought unto him, which at that Time, 1526, was one *Lemard Coxe*, a Man very well learned. *Fox*'s Life of *John Frith*. He afterwards taught School at *Carlton*, his own native Town, 1540.

(b) Zurich. (c) *Dr.* Samuel Clark. (d) Memorials of Archbiſhop *Cranmer*, App. No. 36.

(e) A Heathen Prince. (f) owe.

(g) Dedication to *Francis* King of *France*. See *Lambard*'s Perambulation of *Kent*, p. 517. ed. 1556.

(h) *Eraſmus*, ſpeaking of the Differences among Chriſtian Princes, obſerves, that on Account of their being Chriſtians they are more tractable and ſooner reconciled if any Biſhop, *&c.* applied himſelf to them with ſound Reaſons. But, ſays he, if any ſuch happens on a a Prince that is not to be perſuaded, but is for proceeding to Violence, the worſt that even the moſt cruel Prince can do is putting his Monitor to Death, and oftentimes *that* has obtained for them what they could never effect in their Lives. He inſtances in *Thomas Becket*, who, he ſays, on a very ſmall Occaſion, not the reconciling the Differences of Princes, but on a Diſpute betwixt the King and him about a Seat or Place of Retirement at *Otteford*, fitter for a Recluſe than a King [*Libertatem Evangelicam exercuit*] exerciſed or put in ure the Evangelical Liberty. But his Death in this Quarrel ſo raiſed the Authority of the Clergy in *England*, and their Revenues were ſo much augmented by it, that, even at that Time, they were the Envy of almoſt every body.

(i) Twenty-ſix Years before. (k) diſapprove.

(l) Cæterum inter vos nullum ſit jus aut debitum niſi mutuæ charitatis. Ea non moratur exactorem officii, ſed ultro prævenit monitorem. Illis ſi penderis quod exigunt, deſinis debere: charitas enim ſi ſatisfaciat aliis, ſibi ipſa nunquam ſatisfacit, ſemper officia cumulans officiis. *Eraſmi* paraphra. in *Rom.* xiii.

As touching *Religion* in this Work of *Paraphraſis* it is, His Lordſhip obſerved, ſo wantonly and therewith untruly handled, as if we ſhould uſe to read it, there ſhould enſue a marvellous Confuſion. Some Specialties, he ſaid, he would note, but not all.

1. The Sacrament of the Altar is wantonly talked of by him, and called *Holy Bread* and *a Symbol.*

2. By the Doctrine of the *Paraphraſis*, whoſoever had done away his Wife for *(a)* advotrie might marry again.

3. By the *Paraphraſis* all Men may marry, Biſhops and Prieſts.

4. By the *Paraphraſis*, the keeping of a Concubine is called but a light Fault: And *that*, the Biſhop ſaid, were good for *Lancaſhire.*

5. By the Doctrine of the *Paraphraſis*, every Man muſt come to the high prick of Vertue, or to be extremely naught.

6. *Eraſmus* teacheth further than he hath warrant from Scripture, that *more glorious it is to die for the Goſpel's ſake; which death, tho' it ſhall be violent and ſore, yet it ſhall not come before the day: whenſoever it cometh, it ſhall not come without the Providence of* God.

7. The *Paraphraſis* in another place doth clearly violate the Text, and untruly handle it in a matter of Tiths.

Theſe, the Biſhop ſaid, were ſome of the *ſpecial* or particular *Faults* which he found with this Paraphraſe, to which He added, that 'it contradicted the Homilies lately ſet forth, and that the *Engliſh* Tranſlator of it had 'offended, ſometimes by ignorance and ſometimes of purpoſe by putting in, leaving out, and changing as he 'thought beſt.' But it is very viſible, that all this heavy Load of Cenſure and Condemnation laid on theſe Paraphraſes, was only, under the Name and Colour of *Eraſmus*, to utter their Stomach and Hatred againſt the *Engliſh New Teſtament* printed with it, as *Udall*, one of the Tranſlators, expreſſed himſelf.

In 1548 was publiſhed in 8vo. an *(b)* Edition of *Tyndal*'s New Teſtament, with the following Title; *The New Teſtament of our Sauiour* Chriſt *newly ſet forth after the beſt copie of* William Tindale's *tranſlation*, wherunto *are added the Notes of* Thomas Mathewe *wyth other healpynge Verie much to the underſtandynge of the Text. Imprinted at* London *by* John Daye *and* William Seres *dwelling in* Sepulchre's *Pariſh at the Sign of the Reſurrection a little above* Holbourn Conduit. *Anno* M.D.XLVIII. *the* XXVII *of* October. Cum gratia & privilegio ad imprimendum ſolum.

In the next Leaf is a ſhort Preface of the Printers to the Reader. Then an Almanack for 29 Years: A Table for finding *Eaſter*; then the Kalender; next *Tyndal*'s Preface to the New Teſtament: after which follows his Prologue to St. *Matthew*'s Goſpel, *&c.* At the end of the New Teſtament are *the* Epiſtles *taken out of the Old Teſtament which are read in the Church* after *the uſe of* Salisbury *upon certeyne dayes of the yere.*

The beginning of the next Year 1549, in *March*, was finiſhed by *Grafton* the King's Printer *The booke of the common prayer and adminiſtracion of the ſacramentes*, &c. By this it was ordered, that after the reading the Pſalms in ordre as they are appointed at Morning and Evening Prayer *ſhal be read* two leſſons *diſtinctly with a loud voyce that the people may heare. The* firſte *of the old teſtament, the* ſeconde *of the newe, lyke as they be appoynted by the Kalendar, excepte there be* proper Leſſons *aſſigned for that day, the miniſter that readeth the Leſſon ſtandyng and turnyng him ſo as he maye beſt be heard of all ſuch as be preſente. And before every Leſſon the miniſter ſhall ſaye thus:* The firſte, ſecond, third, fourth *chapter of* Geneſis *or* Exodus, Matthew, Marke, *or other lyke as is contayned in the Kalendar. And in the ende of every Chapter he ſhall ſay,*

¶ Here endeth ſuche a Chapter of ſuche a booke.

And, to the ende the people may the better heare, in ſuche places where they do ſyng there ſhall the Leſſons be ſong in a playne tune after the manner of diſtincte readynge: and likewiſe the Epiſtle *and* Goſpel.

It is not here ſaid out of what Tranſlation theſe Leſſons are to be read; but in *The Table and Kalendar expreſſing the order of the* Pſalms *and* Leſſons *to be ſayd at* Mattyns *and* Evenſong is a Rubric as follows. *And here is alſo to be noted, that in this Table and in all other parts of the ſervice where any Pſalms are appointed, the number is expreſſed after* the Great Engliſh Bible, *whiche from the* 9th Pſalme *unto the* 148th Pſalme, *following the diviſion of the* Hebrews, *doth vary in nombres from the common* Latin *Tranſlation.*

By this it ſhould ſeem, that the Bible now read and uſed in Churches was that which was reviſed by Archbiſhop *Cranmer*, which commonly went by the Name of *The Great Bible* on account of the largeneſs of its ſize. I only add, that in the *Preface* to this Book of Common Prayer, *&c.* it is obſerved, that *by this* Order *the* Curates *ſhall need none other* Books for their publick Service *but* this booke *and* the Bible, *by the meanes wherof the people ſhall not bee at ſo great charges for bookes as in times paſt they have been:* and that by the Act of Uniformity 2. 3. *Edw.* VI. it was enacted, *that* the books concerning the ſaid Services *ſhall be attained and gotten at the coſt and charges of the pariſhioners of every pariſh*, &c. So that now the Bible in Engliſh was by Law required to be had in every Pariſh Church at the Coſts and Expence of the Pariſhioners, whereas before the Parſon or Impropriator was to be at half the Charge.

In the Time of Popery's being eſtabliſhed here, as the Books uſed in Divine Service were many in number, as the *Miſſal*, *Portuiſe* or Breviary, *Manual*, &c. ſo, by Reaſon of their being all written, they were very expenſive. The finding theſe, originally belonged to the Rectors or Parſons of the ſeveral Churches. This ſeems plain from the Ordinations of the Vicarages, in which they are expreſly ſaid to be *(c)* Things concerning the Rectors. But when the Religious, as they were called, invented that fatal Diſtinction of Rectors and Vicars, and accordingly uſurped the Rectors Rights, or took to themſelves the Corn, and left the Chaff to thoſe who miniſtred in Holy Things, they made as good a Bargain as they could for their own worldly Advantage with the Vicar, by allowing him as little as poſſible of the Profits, and laying on him all they could of the Burden. Thus the Vicars were uſually obliged to find the Bread and Wine, and the Lights, for the Celebration of Divine Service, and the waſhing of the Church Linnen. And tho' the Religious took to themſelves the finding of the Books ſo far as pertained to the Rectors by Law or Cuſtom, yet they often obliged the poor Vicars to be at the

(*a*) Adultery. (*b*) *Windſor* College Library.

(*c*) —— poſicionem ſeu invencionem librorum ſeu veſtimentorum & ornamentorum quorum onus ad Rectores locorum pertinent de conſuetudine vel de jure in ſolidum. *Ordinatio Vicaria de* Kenynton *in* Kent.

the Expence of (a) Binding them, and the Care of Preſerving them. As to the finding the Books it appears, that the Rectors or they who uſurped their Rights, were frequently engaged in Diſputes with the Pariſhioners, whether they or themſelves ſhould be at the Charge of them. For thus Archbiſhop *Winchelſey* repreſented it as a doubtful Point, and made this the Ground of His Conſtitution 1305, to determine what the Things were which the Pariſhioners were obliged to find. Accordingly he ordered, that of the Books uſed in Divine Service the Pariſhioners ſhould find at their Charge the following ones, *viz.* the *Legend*, the *Antiphoner*, the *Gradual*, the *Pſalter*, the *Tropery*, the *Ordinal* or *Pye*, the *Miſſal* and *Manual*: And yet it ſhould ſeem by the Vicars being ordered, no leſs than ſixty two Years after this, to (a) provide the *Surplices*, which by this Conſtitution the Pariſhioners were to find, it was of very little Uſe or Authority. To judge of the Expence of theſe Books I need only obſerve from Sir (b) *Henry Spelman*, that two *Antiphoners*, *A. D.* 1424, coſt the Monaſtery of *Crabhuſe* in *Norfolk* 26 Marks, or 17 l. 06 s. 08 d. that is, according to the preſent Value of Money, as 1 to 7, above 121 Pounds, or about 60 Pounds apiece of our preſent Money. But then beſides theſe, there was the (c) *Breviary* or *Portuiſe* in two Volumes, one for the Winter half Year, the other for the Summer; but this commonly fell to the Vicar's Lot to find: There were likewiſe other Books to be provided; ſo that the People as well as the Clergy were by the Reformation no ſmall Gainers as to this World as well as with reſpect to the next.

But to proceed: In *Auguſt* this ſame Year, 1549, was finiſhed at the Preſs a new Edition of *Taverner*'s *Engliſh* Bible, with the following Title:

(d) *The Byble; that is to ſay, all the Holy Scripture: in which are contayned the Olde and New Teſtament truly and purely tranſlated into* Engliſh, *and nowe lately with greate induſtry and diligence recogniſed.*

Eſaye I.

Hearken to ye Heavens, and thou Earthe give eare: For the Lorde ſpeaketh.

Imprynted at London *by* Jhon Daye *dwelling at* Alderſgate, *and* William Seres *dwelling in* Peter *College.*

Cum gratia & privilegio ad imprimendum ſolum.

XVII *day of* Auguſt, M. D. XLIX.

After the Title Page follows:

1. *An Almanacke for* XXIX *Yeares.*
2. *The Kalendar.*
3. *An exhortacion to the ſtudy of the holy Scriptures, gathered oute of the Byble.*
4. *The ſumme and content of all the holy Scripture, both of the old and new Teſtament.*
5. *A dedication to the King.* —— —— —— Subſcribed,

Your Grace's faythful and humble Subject,

(e) *Edmunde Becke.*

6. *A deſcription of the ſucceſſe of the Kings of* Juda *and* Hieruſalem, *&c.*
7. *To the Chriſten Readers.*
8. *A Table of the principal matters conteyned in the Byble,* &c.
9. *A perfect ſupputation of the yeares and time from* Adam *unto* Chriſte, *proved by the Scriptures after the collection of dyvers authors, by* (e) Edmund becke.
10. (f) *A Prologe ſhewing the uſe of the Scripture.*
11. *The names of all the Bokes of the Byble, and the contente of the chapters of every Boke.*
12. *A Regyſter or a bryefe reherſall of the names of the mooſt famous and notable perſons mencyoned in the olde and newe Teſtament.*

The Title of the New Teſtament runs thus:

The newe teſtament of our Savyoure Jeſu Chriſte, *newly and dylygently tranſlated into* Englyſhe, *wyth annotations in the margent to helpe the reader to the underſtandynge of the Texte.*

Prynted in the yeare of our Lorde GOD,

M D. XLIX.

Next follows *Tyndal*'s Preface to his *ſecond* or correct Edition of his *Engliſh* New Teſtament, which begins thus: 'Here haſt thou, moſt dere reader, the new Teſtament or Couenant made with us of GOD in *Chriſte*'s 'bloud, whiche I have looked ouer agayne, now at the laſt, with all diligence,' *&c.*

At the End of the New Teſtament is printed:

To the honoure and prayſe of GOD *was this Byble printed and fyniſhed in the yeare of our Lorde* GOD,

Anno M. D. XLIX.

Imprinted at London *by* Jhon Daye *dwellynge at* Alderſgate, *and* William Seres *dwelling in* Peter *Colledge towarde* Ludgate.

Theſe Bookes are to be ſolde by the lyttle Conduyte in Chepeſide.

Cum privilegio ad imprimendum ſolum.

The ſame Year was publiſhed a third Edition of the New Teſtament in *Engliſh*, with the *Latin* of *Eraſmus*.

About *Midſummer* this Year arrived here that learned Man *Martin Bucer*, who was kindly invited over by Archbiſhop *Cranmer*, and by him deſired to review our *Engliſh* Liturgy, which had been printed the beginning of this Year. By a Hint given by *Caſtellio* in his Dedication of the Bible, tranſlated by him into *Latin*, to King *Edward* VI. it ſeems as if that Prince had likewiſe reſolved to have the *Engliſh* Tranſlation of the Bible reviewed and corrected, and had (g) actually appointed learned Men for that purpoſe; but that *Bucer*'s Death, 1551, quite put a Stop to that Deſign. But however this be,

In

(a) See *Hiſtory*, &c. *of the Iſle of* Tenet. *Collect.* No. VI.
(b) Gloſſarium, v. *Antiphonarius*,
(c) The Price of this Book is ſaid to have been about five or ſix Marks
(d) Publick Library, *Camb.* A—— 4—— 10. Penes *J. Ames.*
(e) Ordained Deacon by Biſhop *Ridley* A D. 1551. *Strype*'s Memorials, Vol. II. p. 201.
(f) This in the Edition 1537 is *W. T.*'s Preface to the Reader.
(g) Quod tu nuper hanc eandem transferendi libros ſacros provinciam hominibus doctis mandaviſſes, ſed unius obitu impeditus fuiſſes, 1551. See Memorials of Archbiſhop *Cranmer*, p. 197.

In *October* this ſame Year was finiſhed at the Preſs a new Edition of *Mathews*'s Bible, with this Title:

(a) *The Byble; whych is all the holy Scripture: in whych are contayned the olde and newe Teſtament, truelye and purely tranſlated into* Englyſhe, *by*

Thomas Matthewe, 1537.

And now imprinted in the yeere of oure Lorde

M. D. XLIX.

Eſaye I.

Hearken, ye Heavens, &c.

Imprinted at London *by* Thomas Raynolde *and* William Hyll *dwelling in* Paule's *Churche-yard.*

At the End:

The ende of the new Teſtament and the whole Bible.

¶ *To the honoure and prayſe of* God *was this Byble prynted and fynyſhed in the yeare of our Lord* God

M. D. XXXVII.

And nowe agayne accordyngly imprinted and fynyſhed the laſt daye of Octobre *in the yeare of our Lord* God

M. D. XLIX. *at* London.

By Wylliam Hill *and* Thomas Reynoldes, *Typographers.*

God *ſave the Kynge.*

Cum privilegio.

In this Edition the former was reviſed and corrected, and the Notes altered, as may be ſeen by the following Collation of one of the Notes, as it ſtands in the two Editions.

Ed. 1537.

Mat. xvi. *Origen* writing upon *Matthew* in his firſt Homily affirmeth, that theſe words, *I will give the Keyes of the Kingdom of Heaven*, were as well ſpoken to all the reſt of the Apoſtles as to *Peter*: and proves it, in that *Chriſt*, *John* xx. ſaith, *Receive the Holy Ghoſt, whoſe ſins ſoever* ye *remit*, &c. not *thou* remitteſt.

Ed. 1549.

Luke in the Letter *G* of his xi chap. calleth theſe Keys the *Keys of Science*, that is to ſaye of the knowledge of God by the Scriptures, whiche keyes Chriſt gave to his Apoſtles, that they might open unto the worlde the treaſures of the kyngdome, that is to ſaye communion of the faithful, remyſſion of ſynnes, and lyfe everlaſting thorow *Chriſt*, and for *Chriſte*'s ſake onelye.

In *December* following was publiſhed another Edition of the *Great Bible* as corrected 1541, with the following Title, by the King's Printers:

The Byble in Engliſhe: *that is, the Olde and Newe Teſtament after the Tranſlation appoynted to be read in Churches.*

Imprynted at London *in* Fleteſtrete *at the ſigne of the Sunne over agaynſte the condiyte by* Edwarde Whitchurche *the* xxix *day of* December *the yere of our Lord* MDXLIX.

Cum privilegio ad imprimendum ſolum.

Then follows:

1. *Archbiſhop* Cranmer's *Prologue*, &c.
2. *The ſumme and content of al the holy Scripture.*——The reſt torn out.

After the *Apocrypha*, not *Hagiographa*, follows the New Teſtament, with this Title:

The Newe Teſtament in Englyſhe, *tranſlated after the* Greke, *conteyning theſe bookes*, &c.

Some Time the ſame Year, 1549, was printed another (b) Edition of *Mathews*'s Bible. After the Title Page follows:

1. *The contentes of the Scripture.*
2. *A deſcription and ſucceſſe of the Kings of* Juda *and* Jeruſalem, *declarynge when and under what Kynges every Prophete lyved, and what notable thynges happened in their tymes: tranſlated out of the* Hebrew.

The Title before the *Apocrypha* runs thus:

The Volume of the Bokes called Apocripha: *contayned in the commen Tranſlation in* Latyne, *whych are not founde in the* Hebrue *nor in the* Chalde.

The regiſtre therof.

The thyrd boke of Eſdras, *&c.*

The Title of the New Teſtament is thus:

The New Teſtament of our Saviour Jeſu Chriſt *newly and diligently tranſlated into* Engliſh, *with Annotacions in the Margent to helpe the reader to the underſtandinge of the Texte.*

Printed in the yeare of oure Lorde God M. D. XLIX.

Next Year, 1550, was publiſhed another Edition of *Coverdale*'s Tranſlation of the Bible 1535, Folio. This is in 4to, with this Title:

(c) *The whole Byble, that is, the holy Scripture of the Old and New Teſtament faythfully tranſlated into* Englyſhe *by* Myles Coverdale, *and newly overſene and correcte.*

M. D. L.

Praye for us, that the worde of God *may have free paſſage and be glorified*, 1 Teſſ. iii.

Prynted for Andrew Heſter *dwellynge in* Paule's *Churche-yard at the ſygne of the white horſe, and are there to be ſolde.*

Set forth with the kynge's moſt gracious Lycence.

After the Title Page follows:

1. *The Bookes of the hole Bible.*
2. *A Dedication to the King*; in which the Author tells his Majeſty, that (d) ſixteen *yeres agoo he dedicated this his poore traſlation to his Grace's mooſt noble Father.*

(a) Royal Library at *Cambridge*, *John Ward* Profeſſor of Rhetoric at *Greſham* College.
(b) *Sion* Coll. Lib. A. ix. 2.
(c) Publick Library at *Cambridge*, A. 5.——5.
(d) 1534.

3. *A Prologue to the Reader*; in which he obſerves to him, that *whatſoever he could perceive by himſelf, or by the information of others, that he had failed (as it was no wonder) he ſhould overloke it better and amende it, he had now by the helpe of* God *overlooked it and amended it.*

4. *The Table and Kalender, expreſſynge the Ordre of the Pſalms and Leſſons,* &c.

5. *An Almanack for* xiv *yeares, beginning* 1550, *ending* 1563.

6. *A Kalendar and Table of Epiſtles and Goſpels.*

In this Edition are the three Verſes in *Pſalm* xiv. printed in the ſame Letter with the others, but a marginal Note is added, intimating that they are not in the *Hebrew.*

Another Edition of this Bible was printed by *Edward Whitchurch* in 4to this Year, and dedicated to Archbiſhop *Cranmer.*

The ſame Year was printed in 8vo a Book, of which (*a*) *Maunſell* gives the following Account: '*Myles* '*Coverdale* conferred with the Tranſlation of *Will. Tindal.*' Printed by *R. Wolf*, 1550, 8vo. But this I have not ſeen.

This ſame Year was likewiſe printed in a large 8vo a fourth Edition of the New Teſtament in *Engliſh* and *Latin*, the common Verſion in the outer Column, and *Eraſmus's Latin* in the inner one. It bore this Title:

The New Teſtament in Engliſhe *after the* Greeke *Tranſlation annexed with the Tranſlation of* Eraſmus *in* Latin.

Whereunto is added a Kalendar and an Exhortation to the readyng of the holy Scriptures made by the ſame Eraſmus, *wyth the Epiſtles taken out of the olde teſtament both in* Latyn *and* Engliſh, *a* (*b*) *Table neceſſary to find the Epiſtles and Goſpels for every ſonday and holy-day throughout the yere, after the uſe of the Churche of* Englande *nowe.*

Excuſum Londini *in Officina*
Thomæ (*c*) Gualtier *pro* J. C.
Pridie Kalendas Decembris, *Anno Domini* 1550.

On the other Page is an Almanack for xxii Yeares, beginning 1550, and ending 1571.

Then follows in the next Page,

J. C. *unto the Chriſten reader.*

'For as muche as it is knowen thorow out all *Europe*, to the great comforte of al them that love the pure 'and true religion of Chriſte, that our moſt noble and chriſtian kynge *Edwarde* entendeth erneſtly to reforme 'religion in al his Grace's Dominions by the holy worde of God, and wolde that his Grace's Subjectes, as in 'diligent readying of the holy Scripture, ſo in lyving and practiſe of the ſame, ſhould be exerciſed in good 'workes, alſo doyng theyr deutye to God and his majeſtye and to theyr neyghboures, To the intent that his 'Majeſti's purpoſe myght the more ſpedely and eaſely be brought to paſſe, I have cauſed to be ſet oute the *newe* 'Teſtament in *Engliſhe*, tranſlated out of the *Greeke*, with the tranſlation in *Latin* of *Eraſmus* ryght over againſte 'it; for that ende, that al men that are learned both in the *Engliſhe* and *Latin* Tonge may compare whether 'the *Engliſhe* Texte be faythfully taken out of the *Greeke* or no, by comparyng it with the Tranſlation of *Eraſ-* 'mus, whiche was done accordyng unto the truth of the *Greeke* Texte: and that if there be any faute com- 'mitted, eyther by the tranſlatour or by the printer, it may be perceived and amended by the Tranſlation of 'the moſte noble and famouſe Clerke *Eraſmus.* They that are learned in the *Greeke* Tonge, I graunt, nede 'none of this labour: but when as there is a very great numbre in this realme which underſtande wel the *Latin* 'tonge and underſtand not the *Greeke* (which is the tonge wherin the *Newe Teſtament* was written) it were pytie, 'ſeing the *Latin* Tranſlation is next in goodneſs unto the *Greke* Tonge for the examinyng of all vulgare and 'comon tranſlations of the *Newe Teſtament*, that the lerned in *Latin* ſhould be withoute the *Latin* Texte ſet over 'agaynſte the *Engliſhe.* For if they were not ſet together one againſt another, it wolde be very tedious and 'weriſum to compare them togyther out of two diverſe bookes. Therfore to encourage all *Engliſh* men, that 'are ſene in the *Latin* tonge, to the trial of the *Engliſhe* Tranſlation, as wel for the profyt of their neyghb- 'boures as for their own learnynge, I have partely taken this preſent labor in hand. I reken alſo, that this 'booke ſhall be very profytable for yonge ſcolers of this Realme which are deſyrous to learne the *Latin* tong. 'It will be alſo profytable, as I judge, for all ſtraungers that are learned in the *Latin* tong, and wold attayne 'to the knowledge of our *Engliſh* tong. Beſyde all theſe commodites, whatſoever profyt can enſue by the 'redyng of both the *Engliſh* and *Latin* tranſlation ſeverally, all the ſame commodites maye be had in this Booke 'alone by it ſelfe. And theſe my labours I dedicate unto you, moſt chriſtian readers, deſyring you to take 'them in good worthe: whiche yf I ſhall perceyve, it ſhall more incorage me to take more ſuche lyke labour 'hereafter. Almyghty God gyve you as well grace to lyve after your knowledge as to come unto the 'ſame. *Amen.*'

Who *J. C.* was I can't find. Sir *John Cheek* did about this Time tranſlate a Part, if not all, of the New Teſtament. In the MS. (*d*) Library of *Bennet* College, *Cambridge*, is the Goſpel of St. *Matthew* in *Engliſh*, of *his* Tranſlation imperfect, the ten laſt Verſes of the laſt Chapter being wanting, and the *twenty firſt* Verſes of the firſt Chapter of St. *Marke*: which ſeems to look as if he went no further. Sir *John*, who was a great Maſter of the *Greek* Language, ſeems to have compared the *Greek* with the *Latin.* The Tranſlation is divided into Chapters but not into Verſes, and the Whole ſeems to have been divided into about forty-nine Sections. The *ſecond* Chapter of *Matthew* begins thus; *When* Jeſus *was boorn in* Bethleem *a citi of* Juri *in King* Herood's *dais, lo then the Wiſards cam fro theſt parties.* He has many other ſuch Peculiarities, as *Toller* for *Publicane*, &c. By this it's plain, that the *Engliſh* in the above-mentioned Edition was not of Sir *John*'s tranſlating. But notwithſtanding *that*, this Edition might, poſſibly, be of Sir *John*'s ordering, for the Reaſons given in the Preface juſt now recited.

About this Time ſeems to have been finiſhed the Book which was afterwards (*e*) printed with the Title of *Reformatio Legum Eccleſiaſticarum*, in which, under the Title *De Eccleſia & Miniſtris ejus, illorumque officiis*, and *Cap.* 1. *de*

(*a*) Catalogue, p. 113.

(*b*) In this Table the Saints Days are reformed, and (except St. *Mary Magdalen*) reduced to the preſent Number and Order. The Epiſtles and Goſpels are ſtrictly the ſame as now uſed, and upon Chriſtmaſs-day the firſt and ſecond Communions are placed inſtead of the three Maſſes.

(*c*) Gualtier *Thoresby.*

(*d*) Dean *Stanly's* Catalogue, p. 79.

(*e*) Londini *ex officina* Johannis Day *Anno ſalutis humanæ* 1571, *Menſe* April 1.

de Ædituis, it is provided, to be a Part of the Buſineſs of theſe Officers, one of which is order'd to be in every Pariſh with a certain Stipend, *diligently to take care that the* Holy Bible *and* Paraphraſe, *and the other Books of the Church, be neither torn nor ſpoiled.*

The next Year, 1551, was publiſhed in a ſmall thick Folio another Edition of *Tho. Mathews*'s Bible: The Title is wanting.

After the Title Page follows:

(a) ¶ *Theſe things enſuynge are joined with this preſent Volume of the Byble.*

A Kalendar with an Almanacke.

A deſcrypcion and ſucceſſe of the Kyrges of Juda *and* Jeruſalem, *declaring when and under what Kynges every prophet lyved, and what notable thynges happened in theyr tymes.*

An exhortacion to the ſtudye of the holy Scripture gathered out of the Byble.

The ſumme and content of all the holy Scripture bothe of the Olde and Newe Teſtament.

A Table for to fynde many of the chief and principall matters conteyned in the Byble.

The names of the bokes of the Byble, with the contente of the chapters.

A brief rehersall, declarynge how longe the worlde hathe endured from the creacion of Adam *unto this preſente yeare of oure* Lorde.

At the End of the Book is printed:

Here endeth the whole Byble after the tranſlacion of Thomas Mathew *with all hys prologues, that is to ſay upon the* 5 *bookes of* Moſes, *the Prophet* Jonas, *and to every of the* iv *Evangeliſtes, and before every Epiſtle of the Newe Teſtament. And after every chapter of the booke are there added many playne annotations and expoſitions of ſuche places as unto the ſymple unlearned ſeame hard to underſtand, with other divers notable matters as ye ſhall find noted next unto the Calender.* Diligently peruſed and corrected.

Imprynted at London *by* Nicolas Hyl *for* Roberte Foye *dwellynge in* Paule's *churche-yarde at the ſigne of the Bell, in the yere of our Lorde* God,

1551.

Cum privilegio ad imprimendum ſolum.

This Edition was printed by different Printers at the Coſt of ſeveral Bookſellers, whoſe Names were accordingly ſet to their reſpective Parts of the Impreſſion. For inſtance:

By { *Nicholas Hyll* for *John Wyghte.* / *Richard Kale.* / *Thomas Petite.* ; *John Day* for *Thomas Petite.* }

In this Edition after *A Prologue unto the thyrde booke* of Moſes *called* Leviticus ſtand the initial Leters *W. T.* So after *The Prologe of the Prophete* Jonas is added, *W. T. unto the Chriſtian reader.*

The ſame Year 1551, was printed in Folio (b) the Bible in *Engliſh*, as appears from *the perfect Supputation of the Years and Time from* Adam *to* Chriſt, *&c.* which is brought down to this Year, and from the Title Page of the New Teſtament which in this imperfect Copy is preſerved intire. At the bottom of one of the Pages is the following Device, *viz.* The Riſing Sun and a Cupid waking a Perſon that lies aſleep upon the Ground, with theſe Words by the ſides, *Ariſe for it is day*, which was *John Day*'s rebus.

In it is, 1. *A Table of the principal matters conteyned in the Bible in whiche the readers may fynde and practiſe many commune places:* with *Tyndal*'s epiſtle to the Reader. 2. *A gatherynge of certeyne hard wordes in the Newe Teſtament with their expoſicion,* which is thus introduced: *There being in the* New Teſtament *ſome words not well underſtood of every body becauſe not uſed in common ſpeech they are here gathered and expounded, but not treated at large, but only to let the rude and ignorant knowe what they ſignifie, that he be not troubled in the reading.* 3. *An exhortacion to the ſtudye of the holy Scriptures gathered out of the Bible.* 4. *The ſumme and content of al the holy Scripture both of the Old and New Teſtament.* 5 *A perfect ſupputation of the yeares and tyme from* Adam *unto* Chriſte, *proued by the Scriptures after the collection of dyuers authors by* Edmund Becke. 6. *The Names of all the Bookes of the Bible, and the Contents of the Chapters of every Booke.* 7. *A Regyſter or a bryefe rehersall of names of the moſt famous and notable Perſons mencioned in the Old and New Teſtament.* 8. *A deſcription and ſucceſſe of the Kynges of* Juda *and* Hieruſalem, *declarynge when and under what Kynges every Prophet lyued, and what notable thynges happened in their tymes tranſlated out of the* Hebrew. 9. *A Prologue ſhewing the uſe of the Scripture.*

All *Tyndal*'s Prologues are here inſerted, but the Notes at the end of the Chapters in *Mathews*'s Bible till we come to *Job* are omitted, only ſome are placed in the Margin: and the Notes afterwards with the Contents of the Chapters are altered in abundance of places.

The Old Teſtament is divided into three Parts. The firſt ends with *Deuteronomy:* The ſecond with *Job:* and the third with *Malachy.* Hands pointing, as in the great Bible 1539, are in a great many places, ſometimes where there are Notes, ſometimes where there are none, and often before the Contents of the Chapters.

The *Machabees* in the *Apochrypha* is divided into Three Books, the *third* of which begins at the Hiſtory of *Philopater*'s Victory over *Antiochus*, and ends with his writing to the Rulers in *Egypt* to ſuffer the *Jews* to return home.

Before the IV Goſpels are placed wooden Cuts of the IV Evangeliſts. That of St. *Matthew* has a very particular Inſcription about it, thus:

A Prince of the Publicans, a taker of tolles
Is become a preacher, a fader of ſoules. Mat. ix.

The next Year 1552, was publiſhed an Edition of the New Teſtament, in 4to. of which the Title is as follows.

(c) The Newe Teſtament of our Saviour *Jeſu Chriſte* faythfully tranſlated out of the *Greke.*
Wyth the notes and expoſitions of the darke places therein.

Then

(a) Library of Chriſt-Church, *Canterbury*, to which it was given by the preſent Dean.
(b) Penes Rev. *William Jacomb* Vic. de *Marden* apud *Cantianos.*
(c) *Sion* Coll. Libr. A. x. 7. 4to.

Then follows a Picture of King Edward *within an Oval.* On his right ſide is REX, and over-againſt it on the left VIVAT. And round the border of the Oval, EDVARDVS SEXTVS DEI GRATIA ANGLIE, FRANCIE, ET HIBERNIE REX ET. C. ÆTATIS SVÆ. (*a*) XV.

Underneath,
Matt. xiii. f.
Unio quem precepit emi ſervator Jeſus
Hic ſitus eſt; debet non aliunde peti.
The pearle which Chriſt *commaunded to be bought*
Is here to be founde, not elles to be ſought.

After this Title Page follows;

1. A Dedication to the King by *Richard Jugge*; in which he tells his Majeſtie, that 'to the providing, 'that the word of GOD be truely and ſincerely ſet forth and taught, are required not only true and faith-'full Miniſters, but eſpeciallye, that the Bokes of the holye Scripture be well and truely tranſlated and 'printed alſo: and that foraſmuche as there ſemede to lacke no more to the abſolute perfectneſſe of that 'Heavenly doctrine, nowe ſo plentifully ſet forth thorowe His Grace's moſte prudent and godlye carefulneſſe, 'but that one undoubted true impreſſion mighte be had whereunto in all worde-debates men might have re-'courſe and be reſolved; accordyng to the ſtreyghte charge and commaundement that he received of His 'Highneſſe in that behalfe, he had endeavoured himſelfe, according to his duetye and power to put in print 'the Newe Teſtament, uſing thadviſe and help of godly learned men, both in reducing the ſame to the truth 'of the *Greke* Text (appoynting out alſo the diverſitye where it happeneth) and alſo in the kepynge of the true 'Ortographie of wordes as it ſhall manifeſtlye appeare unto them that will diligentlye and without affection 'conferre this with the other that went forth before.

2. A Kalendar, in which the Feſtivals of the Converſion of St. *Paul* and of St. *Barnabas* are omitted.

3. An Almanacke for xxiii Years, beginning 1552, ending 1575.

4. A Table of the principall Matters contained in this Teſtament.

5. A perfect ſupputation of the Yeres and Time from *Adam* unto *Chriſt* proved by the Scriptures after the Collection of divers Auctours.

6. An exhortation to the diligent ſtudye of the holy Scripture, gathered out of the Byble.

Then follow the Four Goſpels, before every of which is prefixed the Life of the Evangeliſt, as written by St. *Hierome*, &c.

At the End are *The Epiſtles of the old Teſtament according as they be now read.*
A Table to fynde the Epiſtles and Goſpels read in the Church of England, *&c.*

At the End of all:

Imprynted at London *by* Richarde Jugge *dwellynge in* Paule's *Churche-yarde at the ſigne of the Byble.*
With the Kynge his mooſte gracious Lycence and Privilege, forbiddynge all other men to print or cauſe to be printed this or any other Teſtament in Engliſh.

Another Edition of this Teſtament was printed the next Year by the ſame Perſon, *dwellynge at the* North dore *of* Paule's, with an Almanacke for xviii Years beginning 1553 and ending 1570, and in the Kalendar the Converſion of St. *Paul* is in the Black Letter, and the Feſtival of *Barnabas* omitted; and a *third* without any Date in Queen *Elizabeth*'s Reign, as will be ſeen there.

The ſame Year, 1553, was the Quarto Edition of *Coverdale*'s Bible, printed at *Zurich* 1550, re-publiſhed, with an Addition of a new Title Page. They are exactly alike, and both of a foreign Print, tho' it's pretended by *Heſter* and *Jugge* that it was printed at *London*. Thus runs the Title of theſe Books or Copies:

The whole Byble, that is the holye Scripture of the Olde and Newe Teſtament faithfullye tranſlated into Englyſhe *by* Myles Coverdale, *and newly overſene and correcte.*

M. D. LIII.

ii Teſſa. III.

Praye for us, that the worde of GOD *may have free paſſage and be glorified.*

Prynted at London *by* Rycharde Jugge *dwellynge at the North dore of* Powles *at the ſigne of the Byble.*

Set forth with the Kinge's mooſt gratious Licence.

The ſame Year was there another Edition of the Great Bible by the King's Printer *Edward Whitchurche* in Folio; which, ſo far as I can find, was the laſt that was printed in this ſhort Reign.

The King dying *July* 6. this Year, was ſucceeded by his Half-Siſter *Mary*. No ſooner was ſhe ſettled on the Throne, but ſhe got the Acts paſſed in her Brother's Reign for the Reformation of Religion repealed, and the Popiſh Service and Sacraments reſtored: It being enacted in her firſt Parliament, which met the fifth Day of *October*, that 'all ſuch divine ſervice and adminiſtration of ſacraments as were moſt commonly uſed in the realme 'of *England* in the laſt yeere of the Reign of King *Henry* VIII. ſhall be from and after the 20th Day of *Decem-'ber* in this preſent yeare of our Lord GOD 1553 uſed and frequented, and no other, through the whole 'Realm of *England*,' *&c.* A ſpecial Office of Thankſgiving was order'd for the Reconciliation of the Kingdom to the See of *Rome*. Biſhop (*b*) *Bonner* went ſo far in his Chriſtian Zeal, as he called his angry and irregular Paſſion, as by his Mandate, dated *October* 25, 1554, to require all Parſons, *&c.* to warn their Church-wardens to aboliſh and extinguiſh the Texts of Scripture painted on the Church-walls, which, he ſaid, were wrongly applied, and opened a Window to all Vices, and utterly cloſed up the Way to Virtue.

In *May* 1556 the Lord Cardinal *Pool* begun his Viſitation of his Dioceſe of *Canterbury*, and exhibited Articles of Enquiry to the Church-wardens; ſome of which were, Whether they had a (*c*) Rood in their Churches of decent Stature with *Mary* and *John*, and the (*d*) Image of the (*d*) Patron of the Church? The Deſign of this Viſitation

(*a*) King *Edward* was born *October* 12, 1537.
(*b*) *Fox*'s Acts, *&c.* Vol. III.
(*c*) A Crucifix which ſtood in a Loft betwixt the Body of the Church and the Chancel.
(*d*) This *Lyndwood* calls *The principal* Image *in the Chancel*, viz. of the Saint to whom the Church was dedicated.

ſitation will appear from the following Extracts of the Accounts of the Church-wardens of *Crundall*, a ſmall and obſcure Pariſh near *Wye* in the Dioceſe of *Canterbury*, for this Year.

	s.	d.
(a) *Item*, Paid a Joiner in *Canterbury* for making the Rood *Mary* and *John* and painting the ſame	40	00
——— For ſetting up the Rood *Mary* and *John* and for paper and thread to truſſe the ſame	01	06
——— For a Book of Articles of Injunctions at the Viſitation at *Canterbury*	00	02
——— Making a Coffin for the Sepulchre	00	09
——— Making a Desk and little Cupboard for the Chriſmatory	00	10
——— For a Lock and Key to the Font	00	05
——— Making two Childres Rochets, mending of the Albs, Reveſſes, Veſtments, and Croſſe-cloths, and for new Cloth put in	02	06
Supplication to my Lord Cardinal for the Church-Houſe	02	00
——— Paid at the Lord Cardinal's Viſitation at *Eaſter*	01	03

There ſeems likewiſe to have been at this Time a Parochial Viſitation made by the Suffragan of the Cardidal and Archdeacon. For thus it's entred in the ſame Accounts:

	s.	d.
——— Paid the Somner and Regiſter when the Archdeacon was at *Crundal*	00	10
——— A Reward given to my Lord Suffragan's Servants when the Chalice and Corpus-cloth was hallowed	00	04

But in how awkward a manner the People ſubmitted to the Reſtoration of theſe ſuperſtitious Uſages, appears from the *Injunctions* given in the foreſaid Viſitation by *James* Biſhop of *Glouceſtre*, who is ſo humble as to ſtile himſelf the *Lord Cardinal's Subdelegate*. There it is intimated, that inſtead of ſeeing and worſhipping the (b) Breaden God, they lurked behind the Pillars of the Churches where they could not ſee it, or held down their Heads, *&c.*

Thoſe of the Clergy who were married were obliged to leave their Wives: their lawful Marriage to them was condemned as null, and they now enjoined not privily to reſort to their pretenſed Wives, or ſuffer their Wives to come to them. Others who were ordained in the late Reign by the reformed Ordinal had their Orders annulled and their Benefices taken from them: and others proſecuted for Hereſy and burnt. At this Viſitation likewiſe, it ſeems as if the *Engliſh* Bibles and Common-Prayer Books were all ordered to be taken out of the Churches, and the Texts of Scripture on the Walls defaced. Since at the Viſitation of the Dioceſe of *Canterbury*, 1565, I find the following Preſentment made by the Churchwardens of *Wemingſwold* in *Kent*, *viz.* that they have had no Bible ſince their Church was defaced ten Years before. I don't indeed find any expreſs Law now made anew to prohibit the *Engliſh* Bible or Teſtament, but there was no occaſion for any ſuch ſo long as Archbiſhop *Arundel*'s Conſtitution was in force, whereby any one was to be puniſhed as a Fautor of Hereſy who read any of the Scriptures of *Wiclif*'s Tranſlation, or of the Tranſlation of any Body elſe after his Time. However, ſo far had the Reformation prevailed, or ſo much good had it effected, that now all Parſons, Vicars and Curates were enjoined every Holiday, when there was a Sermon, at the Sermon-time plainly to recite and diligently to teach the *Pater-Noſter*, the *Ave-Marie*, the *Crede*, and the *Tenne Commandments* in *Engliſh*, and to exhorte their Pariſhioners to teach the ſame likewiſe to their young Children at home. Alſo, they were enjoined earneſtly to employ themſelves in ſtudying the holy Scripture in ſuch ſort and wiſe as they might be able to make Account to their Ordinary yearly.

Things being thus, many of the Gentry and Clergy left their native Country and went abroad, where they found a very kind and chriſtian Reception in thoſe Places where the Inhabitants had ſhook off the intolerable Yoke of Popery. Among the latter were theſe that follow:

1. *Myles Coverdale*, who in the late Reign had returned home from *Zurich* or *Strasburgh*, where he had lived for ſome Time, and was for his great Learning, eſpecially in the Scriptures, promoted to the Biſhopric of *Exeter*, void by the Deprivation of *Voiſey* the former Biſhop. But now *Voiſey* was reſtored and *Coverdale* was in great Hazard of his Life, which was ſaved by the powerful Interceſſion of the King of *Denmark* with the Queen in his behalf. So he went abroad again, where he ſtaid till the next Reign.

2. (c) *Bartholomew Traheron*, who was born ſomewhere in *Cornwall*, and educated in *Exeter* College in *Oxford*. After which he travelled abroad, and returning home entred into Holy Orders, and was by King *Edward* VI. made Keeper of his Royal Library, and ſoon after, 1551, as it's ſaid, Dean of *Chicheſter*. But theſe Preferments he now quitted and went beyond Sea, where he read Lectures in one of the Congregations of the *Engliſh* Refugees. *Ten* of theſe on Part of St. *John*'s Goſpel againſt the *Arrians* he publiſhed with the following Title in 12mo.

(d) *An Expoſition of Part of St.* Johannes *Goſpel made in ſondrie readings in the* Engliſh *Congregation. By* Bartho. Traheron, *and now publiſhed againſt the wicked Enterpriſes of a new ſtarte-up* Arrians *in* Englande. *Imprinted Anno* 1557.

In his *Reading* or Expoſition on the firſt Chapter of St. *John*, he has theſe Words: 'Some thincke *the word* 'here is taken for *a thinge* after the *Hebrue* maner of ſpeakinge; for the *Hebrues* uſe *dabar*, which ſignifieth *a* '*worde* for *a thinge* —— So than after this underſtandinge S. *Johanne*'s meaninge is, that *in the beginninge there* '*was a* divine and heavenlie thinge *with* God.' This I mention to obſerve, that if *Ben. Early* had ſuch an *Engliſh* Bible as is before-mentioned, it is plain, that there were thoſe who corrupted it for other Ends than only to gratify their Curioſity and get a Penny.

3. (e) *Chriſtopher Goodman*. He was born in *Cheſhire*, and educated in *Braſenoſe* College in *Oxford*, and afterwards, 1547, was choſen one of the ſenior Students of *Chriſt-Church*, and *Margaret* Profeſſor of Divinity. But on

(a) Coll. Rev. *Ricardi Forſtar* Rectoris de *Crundale*.
(b) See Dr. *Whitby*'s Irriſio Dei panacei.
(c) *Wood*'s Athenæ Oxon.
(d) Royal Library *Caml.* No. 132.
(e) *Wood*'s Athenæ Oxon.

on Queen *Mary*'s coming to the Crown, *&c.* he quitted his Preferment and (*a*) went abroad, reſiding firſt at *Straſburg*, where we find him joining with *James Haddon*, *Edwin Sands*, *Edmond Grindall*, &c. in a Letter to the *Engliſh* Refugees at *Frankefort*, wherein they repreſented to them what occaſion it would give to their Adverſaries to accuſe their Doctrine of Imperfection, and them of Mutability, if they ſhould much alter or vary from that godly Order ſet forth and received in *England*; but he afterwards removed to *Geneva*. He ſeems to have been a Man of great Warmth and Violence, and too much irritated by his Sufferings. This he himſelf acknowledged in the Retractation that he made of his Book which he printed at *Geneva*, 1558, againſt Queen *Mary* and her Government.

4. *Anthony Gilby* was another of theſe Refugees, and pretty much of the Temper and Principles of *Goodman*. I find him ſubſcribing with *Goodman*, *Whitingham*, &c. to a Declaration deliver'd to the *Engliſh* Church at *Straſburgh*, that they had obtained a Church in another Place, and would undertake to defend their Departure to be lawful, and no Schiſm.

5. (*b*) *William Whittingham*. He was born in the City of *Cheſter*, and educated in *Braſenoſe* College in *Oxford*, where he was admitted about 1540, and made great Proficiency in Learning. In 1545 he was elected Fellow of *All-Souls*, and two Years after made one of the ſenior Students of *Chriſt-Church*. After King *Edward*'s Death he fled out of *England* and went to *Frankfort*, where he was of the Number of thoſe who were againſt admitting the *Engliſh* Liturgy, and therefore went to *Geneva*, there to ſet up a Church more agreeable to their own Humours and Platform. Returning to *England* on the Acceſſion of Queen *Elizabeth* to the Throne, he was made Dean of *Durholme*, *July* 19, 1563. He was one of thoſe who tranſlated the Pſalms into Metre, thoſe of his Tranſlation being diſtinguiſhed by the initial Letters of his Name *W. W.* being prefixed to them.

6. *Thomas Sampſon* was educated in *Oxford*, and afterwards at one of the Inns of Court, where being convinced of the Errors of Popery, he reſolved to take Orders, and accordingly was ordained by *Ridley* Biſhop of *London*, and became one of the moſt noted Preachers at that Time. In 1551, he was collated by the Archbiſhop of *Canterbury* to the Rectory of *Allhallows Breadſtreet*, in *London*, which he reſigned 1553, when it's ſaid he was promoted to the Deanry of *Chicheſter*; but this ſeems to be as uncertain as *Traheron*'s having this Dignity, ſince, according to the *Regiſter*, *Giles Eyre* was inſtalled *October* 10, 1549, and *William Pye*, *December* 21, 1553. However this be, *Sampſon*, on the Acceſſion of Queen *Mary* to the Crown, fled abroad and went with Mr. *Chambers*, an *Engliſh* Gentleman, to *Straſburg*, where he became very intimate with the famous *Tremelius*. But on the Differences which aroſe there among the *Engliſh* Refugees about admitting the *Engliſh* Liturgy, *Sampſon*, joining with thoſe who oppoſed it, retired with them to *Geneva*. After Queen *Elizabeth*'s coming to the Crown he returned to *England*, and was by her promoted to the Deanry of *Chriſt-Church* in *Oxford*, 1561, of which Dignity he was deprived 1564, for not wearing the Habits then enjoined, *viz.* the ſquare Cap, *&c.* Tho' we are (*c*) told, that ſoon after his Promotion to the Deanry, he ſupplicated the Congregation of Regents, that he might preach within the Limits of the Univerſity in the doctoral Habit.

7. (*d*) *Thomas Cole*, whoſe Name occurs among the *Engliſh* Refugees who ſeparated from thoſe at *Frankfort* and went to *Geneva*. He was Brother to *William Cole*, Preſident of *Corpus-Chriſti* College in *Oxford* in the next Reign, and Dean of *Lincoln*, and is ſaid to have been Dean of *Salisbury* on the Reſignation of *Peter Vannes* in the Beginning of King *Edward*'s Reign. But if *Vannes* did reſign it, he was afterwards repoſſeſſed of it, being Dean 1557, and reſigning it by Death 1563. However this be, *Cole*, it's certain, was a Refugee during the Reign of Queen *Mary*, and lived at *Geneva*. After the Acceſſion of Queen *Elizabeth* to the Crown, he returned into *England*, and was by *Grindall* Biſhop of *London*, his Fellow-Exile, collated to the Archdeaconry of *Eſſex*, *Jan.* 3, 1559, and had the Rectory of *High-Ongar* in *Eſſex* given him.

Of theſe I have given this particular Account, becauſe I find it ſaid, that *Six* of them, *viz.* Biſhop *Coverdale*, *Goodman*, *Gilby*, *Whittirgham*, *Sampſon*, and *Cole*, undertook to make a new Tranſlation of the Holy Bible into *Engliſh*, to whom ſome add *John Knox*, *John Bodleigh*, and *John Pullain*. It was Biſhop *Coverdale*'s Judgment, as I have ſhewn, that a Variety of Tranſlations was of great Uſe, and that the Tranſlation himſelf had made might be rendred yet more compleat and perfect. It's no wonder therefore, that *he* ſhould very readily join in a Deſign to make a new Tranſlation. This they ſeem to have ſet about ſoon after their being ſettled at *Geneva* (*e*) 1555, ſince *two* Years after, 1557, was there printed in a ſmall 12mo,

(*f*) *The Newe Teſtament of our Lorde* Jeſus Chriſt, *conferred diligently with the* Greke *and beſt approved Tranſlations.*

With the arguments, as wel before the chapters as for every Boke and Epiſtle, alſo diverſities of readings and moſt profitable annotations of all hard places: Whereunto is added a copious Table.

Printed by Conrad Badius, M. D. LVII.

After the Title Page follows,

1. *The Epiſtle, declaring, that* Chriſt *is the end of the Lawe, by* John Calvin.
2. *To the Reader, Mercie and Peace through* Chriſt *our Saviour.*

(*a*) Troubles of *Frankfort*, &c. p. 17. (*b*) *Wood*'s Athenæ, *&c.* Vol. I.
(*c*) *Wood*'s Athenæ Oxon. (*d*) Troubles of *Frankfort*, p. 47.
(*e*) Ratio & Forma Publice orandi DEUM, atque adminiſtrandi Sacramenta, *et cat.*
In ANGLORUM ECCLESIAM, quæ *Genevæ* colligitur, recepta: cum iudicio & comprobatione D. *Johannis Calvini.*
1 *Cor.* III. 11.
Fundamentum aliud præter id quod iactum eſt nemo poteſt ponere quod eſt Jeſus Chriſtus.
GENEVÆ:
Apud Joannem Criſpinum.
M. D. LVI.

(*f*) Penes D. *Tho. Baker* e Coll. S. Joan.

At the End is,

The Table of the Newe Teſtament. Being an Alphabetical Index.

A perfecte ſupputation of the Yeres and Time from Adam *unto* Chriſt, *proved from the Scriptures after the Collection of divers Auctors.*

Printed by Conrad Badius, M. D. LVII. *this* xth *of* June.

It is printed in a ſmall but very beautiful Character, and is the firſt New Teſtament in *Engliſh* with the Diſtinction of Verſes by numeral Figures. (*a*) The moſt ancient Copies of the New Teſtament in *Greek* are written without any Diſtinction of Chapters and Verſes; but theſe Diſtinctions were invented afterwards for the more eaſy and ready finding the ſeveral Quotations made from the Divine Authors. Accordingly there occur in theſe Copies the Diſtinctions of *Titles*, *Chapters*, and *Stichi*, which ſome ſay were long Lines, at the End of which the Writing was ended, leaving the reſt of the Line void in the ſame manner as a Line is left at a Break. But the Diviſion of the Holy Scriptures into Chapters and Verſes, as we now have them is of a much later Date. By ſome is the Invention of the preſent Chapters aſcribed to *Hugo de Sancto Claro*, a Dominican Monk, but commonly known by the Name of Cardinal *Hugo*, who flouriſhed about the Year 1240 and died 1262. Others attributed it to the Schoolmen. Others again ſay, that it was the Invention of *Stephen Langton* Archbiſhop of *Canterbury*, 1220; and *Heidegger* aſſigns it to one *Arlott* an *Hetruſcian* General of the Order of Minims, who flouriſhed about 1290. But our learned Dean *Prideaux* is poſitive, that the true Author of this Invention was Cardinal *Hugo*, who made the firſt Concordance that ever was of the Vulgar *Latin* Bible. In compoſing this, *Hugo* found it neceſſary in the firſt Place to divide the Books into Sections, and the Sections into Under-diviſions, that by theſe he might the better make the References, and the more exactly point out in the *Index* where every Word or Paſſage might be found in the *Text*, which, till then, in the Vulgar *Latin* Bibles was without any Diviſion at all. And theſe Sections are the Chapters which the Bible hath ever ſince been divided into. But as to the Under-diviſions of theſe Sections or Chapters, *Hugo*'s way of making them was, by the Letters A, B, C, D, E, F, G, placed in the Margin at an equal diſtance from each other, according as the Chapters were longer or ſhorter: which Method was imitated by our firſt *Engliſh* Tranſlators of the Bible. *Robert Stephens*, the learned and famous *French* Printer, taking an Hint from *Hugo*'s thus marking the Sub-diviſions of his Chapters by Capital Letters of the Alphabet, ſubdivided thoſe Under-diviſions, and, inſtead of Letters, placed numeral Figures in the Margin of a *Greek* Teſtament which he printed *A. D.* 1551, and afterwards in an Edition of the Vulgar *Latin* Bible which *Conrad Badius* printed for him *four* Years after, which ends thus:

Excudebat Roberto Stephano, Conradus Badius, *Anno* M. D. LV. viii. *Idus Aprilis.*

This *Stephens* did, as *Hugo* had done before him, for the ſake of a Concordance which he was then compoſing for the *Greek* Teſtament, and which was after his Death printed by his Son *Henry*, who gives the following Account of this Invention of his Father's, in ſubdividing the old Sections or Sub-diviſions, and marking them with Figures inſtead of Letters, *viz.* (*b*) 'That he made this Diviſion, ſo far as the New Teſtament was 'concerned, as he was going from *Paris* to *Lions*, and a great Part of it on Horſe-back; That this Project 'of his was condemned at firſt as an inſipid and uſeleſs one, and therefore ſo far from being to his Honour, 'that he would be cenſured as ſpending his Time and Pains to make himſelf ridiculous: but that, contrary 'to this Opinion which thus condemned his Father's Deſign, this Invention of his no ſooner ſaw the Light 'than it was liked by or took with every body, and was of ſuch Authority, that the Editions of the New Te'ſtament in which this Invention was not followed, were caſhiered as in a manner uſeleſs.' But now whereas *Stephens* had only put numeral Figures in the Margin, the Editors of this *Engliſh* New Teſtament printed the ſeveral little Sub-diviſions with Breaks, and placed the Number at the beginning of every one of them.

A *ſecond* Edition of this Teſtament, printed at *Geneva* with ſhort marginal Notes, in the ſame Volume, was publiſhed *three* Years after, 1560, with the following Title:

(*c*) *The New Teſtament of our Lord* Jeſus Chriſt, *conferred diligently with the* Greke *and beſt appoved tranſlations in divers languages.*

EXOD. XIII. VER. XIII.

(*d*) *Feare ye not, ſtand ſtill and beholde the ſalvacion of the Lord which he will ſhew to you this day. Great are the troubles of the righteous, but the Lord delivereth them out of all.* Pſal. xxxiv. 19. *The Lord ſhall fight for you, therefore hold you your peace.* Exod. xiv. *ver.* 14.

PRINTED AT GENEVA.

M. D. LX.

Next this Title follows,

The Holy Goſpel of Jeſus Chriſt *according to* Matthewe.

The Argument. But no Notes, only Scripture-references in the Margin.

After the Book of the *Revelation* is,

A brief Table of the Interpretation of the proper names which are chiefly founde in the Olde Teſtament, &c.

Whereas the wickednes of tyme ——

The order of the yeres from Paule's *Converſion, ſhewynge the tyme of his Peregrination, and of his Epiſtles written to the Churches.*

The end.

Joſhua, *chap.* I. *verſ.* 8.

Let not the boke of the Law depart out of thy mouth, but meditate therein daye and night.

(*a*) *Pritii* Introductio in Lectionem Novi Teſtamenti. Dean *Prideaux*'s Connection, *&c.* Part I. Book 5.
(*b*) Præfat. ad Concordant. Græcas N. Teſtamenti. *Fabricii* Bibliothecæ Græcæ, Lib. IV. c. 5.
(*c*) Penes *John Evans* D. D.
(*d*) Alluding, I ſuppoſe, to their Deliverance from Exile by the Acceſſion of Queen *Elizabeth* to the Crown.

Mr. (a) *Strype* intimates, that this was only the *Engliſh* Tranſlation reviſed and corrected; and that as they had finiſhed the New Teſtament, they proceeded to reviſe the Old, which they not having made an end of at Queen *Elizabeth*'s Acceſſion to the Crown, ſome of the Undertakers ſtaid at *Geneva* to finiſh it, and that accordingly the whole Bible was there printed 1560, 4to, with an Epiſtle to the Queen and another to the Reader, which, ſays he, by Miſtake, are left out in the After-editions of this Bible. Father (b) *Simon* aſſures us, that this Edition of the Bible was only an *Engliſh* Tranſlation of the *French* made at *Geneva* ſome Time before: Which ſeems to be ſaid only to leſſen and diſparage it. But of this Tranſlation more anon.

CHAP. IV.

Of the ſeveral Editions of the Engliſh Bible *and* Teſtament *in Queen* Elizabeth's *Reign.*

QUEEN *Mary* dying *November* 17, 1558, was ſucceeded by her Half-Siſter *Elizabeth*, who, reſolving to tread in the Steps of her Brother *Edward*, and to ſuppreſs Superſtition thorough all her Highneſs's Realms and Dominions, ſummoned her Parliament to meet at *Weſtminſter* the 23d of *January* following. In this Parliament an Act paſſed for reſtoring to the Crown the ancient Juriſdiction over the State Eccleſiaſtical and Spiritual, *&c.* and another for the Uniformity of Common Prayer and Service in the Church, *&c.* whereby the Statute of Repeal which had paſſed in the former Reign was declared void and of none effect. Her Majeſty likewiſe (c) next Year appointed a Royal Viſitation, and gave her Injunctions, as well to the Clergy as to the Laity of this Realm, by which it was ordered, as in King *Edward*'s Reign, that 'they ſhould provide within 'three monethes next after this Viſitation, at the charges of the Pariſh, one Booke of the *whole Bible* of the 'largeſt Volume in *Engliſh*; and within one xii monethes next after the ſaid Viſitation the Paraphraſes of *Eraſmus* 'alſo in *Engliſh* uppon the Goſpel, and the ſame ſet up in ſome convenient place within the ſayde Church that 'they have the cure of, whereas the Pariſhioners may moſt commodiouſly reſort unto the ſame, and read the 'ſame, out of the time of common ſervice.'

Together with theſe *Injunctions* were exhibited Articles to be enquired of in this Viſitation, one of which was, 'Whether the Parſons, Vicars and Curates did diſcourage any perſon from reading of any part of the Byble 'either in *Latine* or *Engliſh*, and did not rather comfort and exhort every perſon to read the ſame at convenient 'times, as the very lively worde of GOD, and the ſpeciall food of man's ſoul.'

Notwithſtanding this, I do not find any new Edition of the *Engliſh Bible* or *Teſtament* till three Years after, *viz.* 1562. which ſeems to intimate, that whatever Diſcouragement the *Engliſh* Bible might meet with in the late Reign, the printed Copies of it were not burnt or deſtroyed as they had been in King *Henry* VIII's Reign. However this be, there was this Year another Edition in Folio of the Great Bible, with the following Title: (d) *The Bible in* Engliſhe, *that is to ſay, the contentes of all the holy Scriptures both of the olde and newe teſtament, according to the tranſlation that is appointed to be read in Churches. Imprinted at* London *in white Croſſe ſtreet, by* Richard Harryſon, *An. Dom.* 1562.

After the Kalendar follows Archbiſhop *Cranmer*'s Prologue.

After *Malachi*, the *Volume of the Bokes called* Hagiographa, with a Preface to the Reader, as in *Mathews*'s Bible.

The Title of the *New Teſtament* runs thus:

The newe Teſtament in Englyſhe *after the laſt recognicion and ſettynge forth of* Eraſmus, *conteynynge theſe Bokes, &c.*

After the New Teſtament is a Table of the Epiſtles and Goſpels.

At the End of all:

Imprinted at London *in* White-croſſe-Strete *by* Richard Harriſon *the yeare of owre Lorde a thouſande fyve hundred threſcore and two.*

Cum privilegio ad imprimendum ſolum.

Four Years after, 1566, was another very fine and pompous Edition of this Bible, in a large Black Letter, and on a Royal Paper, with the following Title:

(e) *The Bible in* Englyſhe *of the largeſt and greateſt Volume: that is to ſaye, The Contentes of all the holye Scripture booth of the oulde and newe Teſtament.*

Accordyng to the Tranſlation apoynted by the Queene's Majeſtie's Injunctions to be read in all Churches within her Majeſtie's Realme.

At Rouen.

At the coſt and charges of Richard Carmarden.

Cum privilegio. 1566.

Then

(a) Annals of the Reformation, Vol. I. c 19.

(b) *Illa vero* Genevenſium *quam omnium peſſimam Rex* Jacobus *appellat, eadem eſt atque* Genevenſis Gallica *quæ in ſermonem* Anglicum *converſa fuerat, legebaturque in* Anglia *a nonnullis proteſtantibus qui ritus* Genevenſium *profitebantur.* Diſquiſit. Criticæ, *&c.*

(c) A D. 1559.

(d) *Thoresby* Ducat. Leod. p. 506.

(e) Penes D. *Tho. Baker*, D. *Dan. Waterland*, & *J. Lewis.*

Then follows,

1. The order howe the reſt of holy Scripture (beſide the Pſalter) is appointed to be read.

2. Proper Leſſons to be read for the firſt Leſſons, both at Morning and Evening Prayer, on the Sundayes throughout the Yeere, and for ſome alſo the ſecond Leſſons.

3. Leſſons proper for Holy-days, *among which are the Converſion of St.* Paul *and St.* Barnabe, *both in red Letters.*

4. Proper Pſalmes on certayne dayes, *viz.* Chriſtmaſs-day, Eaſter-day, Aſſention-day, Whitſon-day.

5. A brief declaration when every Terme begynneth and endeth.

6. An Almanacke for xxx Yeares, beginning at 1561 and ending 1590.

7. To fynde Eaſter for ever.

8. Theſe to be obſerved for Holy-daies, and none other. *They are printed in* red *and* black *Letters alternately; but I don't obſerve either the* Converſion of St. *Paul, or St.* Barnabe *among them.*

9. A Table for the order of the Pſalmes to be ſaide at Mornyng and Evenyng Prayer.

10. A Kalendar, in which *Converſio* Pauli *and* Barnab. *Apo.* are in black Letters.

11. The Order of Mornynge and Evenynge Prayer; The Collectes, Epiſtles and Goſpels to be uſed at the Celebration of the Lord's Supper (among which are Collects for the Converſion of Sainct *Paule* and Saynt *Barnabie* Apoſtle) and Some of the Prayers uſed at receiving the Communion, printed as they uſed to be at that Time in the Book called The (*a*) *Pſalter.*

12. The Names of all the bookes of the Bible, and the content of the Chapters of every booke.

The bookes of the old Teſtament.

Geneſis or the fyrſt of *Moyſes.* — — I. chapters.
Exodus, &c.

The Prophetes.

Eſay or *Iſaiah.* — — — — lxv. chapters.
Jeremy or *Jeremiah*, &c.

The Apocripha.

The thyrd of *Eſdras.* — — — ix. chapters.
The fourth, *&c.*

The Newe Teſtament.

The Goſpel of St. *Matthew.* — — xxviii. chapters.
The Goſpel, *&c.*

The Epiſtles.

S. *Paule* to the *Romaynes.* — — xvi. chapters.
The fyrſt, *&c. after the thyrde of S.* Jhon *is placed,*
To the *Hebrues.* —— —— —— xiii. chapters.

At the End is this Text of the *Apocripha:*

All theſe thynges are the booke of lyfe, the couenaunt of the byeſt, and the knowledge of the truth. Eccleſiaſticus xxiiii. c.

13. The Prologe, ſhewing the uſe of the Scripture. *Which begins thus:* Thoughe a man hadde a precyous Jewell and a ryche, yet yf he wiſt not the value therof, nor wherfore it ſerved, he were neyther the better nor rycher of a ſtrawe. —— *And ends:* To whome be honoure and prayſe for ever, and unto God our father thorowe hym. *As before* Tyndal's *Edition of the New Teſtament.*

At (*b*) *R.* by *C. Hamillon.*

The fyrſt parte of the Byble, contaynynge theſe bookes.

Geneſis, *&c.*

Round this Title, as likewiſe round the Titles of the other four Parts, is a large Border, in which are repreſented in wooden Cuts the principal hiſtorical Facts, beginning with the Angel's driving *Adam* and *Eve* out of *Paradiſe.* At the End of the *ſecond* Part, which concludes with the Book of *Job*, is printed, ¶ At the coſt and charges of *Rychard Carmarden.*——As if theſe two Parts of the Bible were printed at his Expence. *Carmarden*, it's ſaid, was an Officer of the Cuſtoms, and a Perſon of good Repute.

After *The Title of the bookes called Apocripha* is *A prologe to the Reader*, which begins thus: 'In conſideration 'that the books before are founde in the *Hebrue* tonge receyued of all men, *&c.*' as in *Mathews*'s Edition.

The Title of the New Teſtament is,

The Newe Teſtament in Englyſhe, *tranſlated after the* Greke, *contaynyng theſe Bookes*, &c.

At the End is printed,

The ende of the newe Teſtament.
M. D. LXVI.

A Table to find the Epiſtles and Goſpels uſually red in the Churche accordyng unto the Booke of Common Prayer: wherof the fyrſt line is the Epiſtle, and the other the Goſpell, whoſe begynnyng ye ſhall fynd in thys boke marked with a croſſe ✠, and the ende with half a croſſe ✝, or els the woordes expreſſed in this Table wherwyth any ſuche Goſpell or Epiſtle doth ende conteyned in theſe Letters A, B, C, D, E, F, *&c.*

The Epiſtles and Goſpels for Saynctes dayes.

To every Chapter are the Contents prefixed, the ſame with thoſe in *Mathews*'s Bible, and the ſame Scripture-References in the Margin, with ſome Additions. What is not in the *Hebrew* or *Greek* is printed in a ſmaller Letter than the Text.

(*a*) *See* The Pſalter or Pſalmes of *Dauid*, corrected and pointed as they ſhall be ſong in Churches after the tranſlation of the great Bible; with certain additions of collects and other the ordinari ſeruice gathered out of the booke of Common Prayer: confirmed by act of Parliament in the firſt yeare of the raigne of our ſoueraigne Lady Queene *Elizabeth.*

Londini in officina *Gulielmi Seres* Typographi.

Cum privilegio Regiæ Majeſtatis.

1569.

(*b*) *Roan* in *Normandy*, becauſe, I ſuppoſe, both Paper and Printing were cheaper there than in *England.*

Two Years after was another Edition of this Bible, printed in Quarto by the Queen's Printers, with this Title:

(*a*) *The Bible in* Englyſhe, *that is to ſaye, The content of all the holy Scripture both of the olde and newe Teſtament. According to the Tranſlation that is appointed to be read in the Churches.*

Anno 1568.

Then follow,

1. An Almanack for 14 Years, beginning 1567 and ending 1580.
2. A Kalender.
3. A Table for the order of the Pſalms.
4. The Order how the reſt of the holy Scripture, beſide the Pſalter, is appointed to be read.

[*A Leaf or more torn out.*]

The Common Prayer at large; and at the End thereof, facing the firſt of *Geneſis*,

Imprinted at *London* in *Paule*'s Church-yarde by *Richard Jugge* and *John Cawood*, Printers to the Queene's Majeſty.

Cum privilegio Regiæ Majeſtatis.

After the Old Teſtament follows,

The Volume of the Bokes called Hagiographa.

Then, *The New Teſtament in* Engliſh, *tranſlated after the* Greke, *contayning theſe bokes*, &c.

At the End the Copy is imperfect.

I have the *New Teſtament* alone, which ſeems to have been printed about this Time. It is in Quarto, the Title wanting; after which follows,

1. A Table of the principall matters conteyned in this Teſtament.
2. A true and perfect reckoning of the yeres and tyme from *Adam* unto *Chriſte* gathered out of the holy Scripture. —— Over this is a little wooden Cut, in which is repreſented *Adam* in *Paradiſe* lying aſleep, and the ancient of Days lifting a Woman out of his Side.
3. An exhortacion to the diligent ſtudie of the holie Scriptures gathered out of the Byble.
4. The deſcription of the lande of promyſe, called *Paleſtina*, *Canaan* or the holy lande, where *Chriſte* was borne, wrought his miracles, and ſuffred death. —— This is a little Map cut in Wood.

Then follow the *four* Goſpels, to which are prefixed the Lives of the Evangeliſts written and ſet foorth by the moſt holy doctour Saint *Hierome*; over which are placed their Pictures cut in Wood.

To the Acts, &c. is prefixed, The Argument of the *ſecond* booke of S. *Luke*, called, The Actes of the Apoſtles.

Then follows, The Cart Coſmographie of the Peregrination or iourney of S. *Paule*, with the diſtaunce of the myles.

Next, The order of times; at the end of which is placed FINIS.

Then follow, The Epiſtles of Saint *Paule*, among which is put that to the *Hebrews* next to the Epiſtle to *Philemon*.

Then, The Canonical Epiſtles. To every one of them is prefixed An Argument of the Epiſtle, excepting the five ſhort ones, to *Philemon*, of St. *John*, and St. *Jude*; and at the End of every Chapter both in the Goſpels and Epiſtles are added ſhort Notes different from thoſe which are in *Mathews*'s Bible. Then follows, The Revelation of Saint *John* the Divine, which has the Contents of the ſeveral Chapters, and Notes at the End of them, as in the Goſpels and Epiſtles.

After the *Revelation* are, *The Epiſtles of the olde Teſtament as they be now read:* and, *A Table to fynde the* Epiſtles *and* Goſpels *read in the Church of* Englande, &c. Among thoſe for the Holy-days no Notice is taken of either the Converſion of St. *Paul* or St. *Barnabe*.

At the Bottom is FINIS again placed; and,

Imprinted at *London* in *Powles* Church-yarde by *Richarde Jugge*, Printer to the Queene's Majeſtie, forbiddyng all other men to print or cauſe to be printed this or any other Teſtament in *Engliſhe*.

Cum privilegio Regiæ Majeſtatis.

Throughout the Goſpels and the Revelation are interſperſed large wooden Cuts, as in the Editions 1551, 1553.

In both theſe two laſt mentioned Editions the Text 1 *John* v. *For there are three which beare record in heaven*, &c. is printed in the ſame Letter with the other Texts.

In Mr. (*b*) *Thoresby*'s *Muſæum* is a Fragment of the New Teſtament in *Engliſh* in 4to of this Tranſlation. After the *Acts* is, *A compendious and briefe rehearſall of all the contents of the bokes of the New Teſtament in Metre.*

In the ſame (*c*) *Muſæum* is, *The New Teſtament in* Engliſh, in 8vo. The Tables, Maps, Notes as in *Jugge*'s 4to Edition. The Almanack for 34 Years commenceth 1561.

Beſides theſe Editions, there was printed in a ſmall *Engliſh* Letter in 4to an (*d*) Edition of the Great Bible, as it was printed in 1541, without any Notes or Contents of Chapters, only in the Margin are ſome parallel Texts, and the Capital Letters of the Alphabet A, B, C; but the Copy which I ſaw is ſo imperfect, as that there is no Name of the Printer, or any thing to be found of the Place or Date of the Printing: Only by the oblique Strokes which are here uſed inſtead of Commas, one would gueſs it to be ſome foreign Edition, and from its being ſaid at the End, that the *Table is to find the epiſtles and goſpels uſually read in the Church* according unto the Book of Common Prayer, it's plain, that it was printed ſome Time in King *Edward* VI. or Queen *Elizabeth*'s Reigns.

The

(*a*) *Trinity* Coll. *Cambridge.*
(*b*) Ducat. *Leod.* p. 504.
(*c*) Ibid. p. 581.
(*d*) Penes *J. Jarvis* of *Margate.*

The Leaves, not the Pages, are numbred; the laſt Leaf of the Book of *Job* is fol. cciii. On the foreſide of the next Leaf is this Title within a Border cut in Wood:

The third Part of the Byble, contaynynge theſe bookes;
The Pſalter, *The* Proverbs,
Eccleſiaſtes, Cantica Canticorum,
The Prophetes.

In either Part of the Border is a Cypher within a Shield cut in Wood, which, I ſuppoſe, is the Printer's Name.

The laſt Leaf of this third Part, which ends with *Malachi*, is numbred ccxxxiv. after which follows the New Teſtament, the Apochrypha being omitted. The Title of this is,

The New Teſtament in Engliſhe, *tranſlated after the* Greke, *contaynynge theſe bokes;*
Mathewe, Luke, *The* Acts *of the* Apoſtles,
Marke, Jhon, *The Epiſtles of Saynte* Paule.
To the Romaynes, *&c.*

Round this Title is a Border cut in Wood, at the Top of which is repreſented *Chriſt*'s eating his laſt Supper with his twelve Diſciples, and at the Bottom his being betrayed by *Judas*. The laſt Leaf ſave one is number'd *fol.* c. and in the outer Column of the next Leaf is, *A Table to fynde the Epiſtles*, &c. as hinted before.

The (*a*) New Teſtament alone of this Tranſlation was printed in 8vo ſome Time after 1537, when the Bible called *Thomas Mathewe*'s was publiſhed, for this Copy has no Date, only at the End it's ſaid to be

Imprinted at London *by* William Seres, *dwelling at the Weſt end of* Paule's *Church, at the ſigne of the* Hedge-hogge.

Cum privilegio ad imprimendum ſolum.

To it the Printer has prefixed the following Advertiſement to the Reader:

'Thou ſhalt underſtande, gentle reader, that whereas the Teſtamente which goeth under the Name of 'Thomas Matthewe hath certayne learned and godlye annotacyons in the margine for the better underſtanding 'of the Texte; I have for thy commoditye cauſed the ſame with manie moe boeth godly and catholyke to 'be ſet after the Chapters wherein the thinges be noted. And that thou mayeſt the better fynde the thinges 'noted, I have ſet theſe Letters, a, b, c, *&c.* before the beginninge of every note, and in the texte alſo at the 'beginninge of everye ſentence that is noted. In the *Revelations* alſo thou ſhalt find certaine notes, not ſo large 'as the matter requireth (for the volume would not bere it) but ſufficient to leade the diligent reader to the 'underſtandynge of the whole Revelations. In the beginning alſo thou haſt a Kalendar, wherein is noted the 'Epiſtle and Goſpel of every Holy-day, or Feaſt of the Saints, immediately after the ſame Feaſt, firſt the 'Epiſtle and then the Goſpel. And continually with the ſame Kalendar renneth the Table of the Epiſtles 'and Goſpels of the *Sundays*, *Wenſdayes*, *Fridayes*, and other Feaſt-dayes which tary not upon one Letter, be-'ginning at New-yeare's day and ſo holdinge on to Chriſtmas daye folowynge, after the order of the ac-'cuſtomed Tables. The Spirit of God be thy leader in the reading of thys Godde's holy teſtament. 'Farewell.'

Before the *Kalendar* here mentioned is an *Almanack* for xxxix Years, which contains the Leap-Year, the Sunday Letter, the Golden Number, Eaſter, and the Year of our Lord, in diſtinct Colums. It begins with the Year 1549 and ends 1577, which looks as if this Teſtament was printed 1549. After the Kalendar is printed *Tyndal*'s Preface to the ſecond Edition of his New Teſtament, and at the End are *The* Epiſtles *taken out of the* Olde Teſtament *which are read in the Churche after the uſe of* Salisbury *upon certaine dayes of the Yeare*, beginning with the firſt Fridaye in *Advente*. Then follow *The Epiſtles of the* Sainctes, *which are alſo taken out of the* Olde Teſtament, *viz.* Saynte *Nicholas* daye, On the Conception of our Lady, On Candlemas daye, On the Annunciation of oure Ladye, On St. *Philip* and *Jacob*'s day, On the Nativite of St. *John Baptiſt*'s day, On the Viſitacion of oure Ladye, On *Mary Magdalen*'s day, On the Nativitie of our Ladye, On St. *Matthew*'s day, and On St. *Luke*'s day.

Theſe are all the moſt remarkable Editions of the Bible and New Teſtament alone of this Tranſlation and Reviſion that I have either ſeen or heard of.

It commonly paſſes for current that the Old and New Teſtament were tranſlated by *Tyndal* and *Coverdale*, and the Apochrypha by *John Rogers*. But, as has been already obſerved, it is plain, that the Apochrypha in *Mathews*'s Bible is of the ſame Tranſlation with that in *Coverdale*'s, and that *Coverdale* gives not the leaſt Hint of any one's aſſiſting him in his Tranſlation, but always ſpeaks of it as entirely his own.

(*b*) *John Rogers* was educated at *Cambridge*, where he took the Degree of Bachelor of Arts, 1525: From thence he was choſen the ſame Year to the Cardinal's College at *Oxford*, of which he was made a junior Canon. But ſoon after going into Holy Orders, and being appointed Chaplain to the *Engliſh* Factory at *Antwerp*, he there became acquainted with *William Tyrdal*, and by him, it's ſaid, was convinced of the Errors of Popery. After which he married, and removed to *Witenberg* in *Germany*, where he became Paſtor of a Congregation, and, as ſome ſay, was made a Superintendent. Now it's not improbable, that when, after *Tyrdal*'s Death, a new Edition of the *Engliſh* Bible, with his Prologues and Notes, was intended, and which was accordingly finiſhed, as we have ſeen, in 1537, Application might be made to *Rogers* to prepare it for the Preſs and correct it.

Biſhop *Bale* tells us, that 'Rogers, having followed *Tyrdal*, very faithfully tranſlated into the vulgar Tongue the 'great Work of the Bible from the Beginning to the End, from the firſt of *Geneſis* to the laſt of the *Revela-'tions*, having recourſe to the *Hebrew*, *Greek*, *Latin*, *German* and *Engliſh* Copies: and that this laborious Work, 'with

(*a*) E Coll Rev. *W. Jacomb.* (*b*) E. Coll. *T. Baker*, S. T. B.

'with the Addition of very uſeful Prefaces and Annotations from *Martin Luther*, he dedicated to King *Henry* the 'eighth, in an Epiſtle prefixed written in the Name of *Thomas Mathew*.' But it's plain, that in this Account there are the following Miſtakes. 1. The Bible called *Mathews*'s is not a new Tranſlation, but made up of *Tyndal*'s and *Coverdale*'s, as has been ſaid already, improved with ſome Amendments. 2. The Prefaces and Notes are not *Luther*'s but *Tyndal*'s. Biſhop *Bale* adds, that '*Rogers* compoſed *Indexes* to the Bible;' by which he means, I ſuppoſe, *The Tables of principal matters contained in the Bible*, which are found in an (*a*) Edition of the *Engliſh* Bible in Folio, printed ſomewhere abroad, as appears by the Letter, and *tank* being printed for *thank*, 1549. In Queen *Mary*'s Reign, after ſeveral Hearings, he was condemned to be burnt by the Name of *Rogers* alias *Mathews*, on Account of his printing this Bible under that Name.

It has been likewiſe affirmed, that 'the *Engliſh* Pſalter in our Liturgy was firſt publiſhed, together with the 'reſt of the Bible, in the Year of *Chriſt* 1535, and dedicated to *Henry* VIII. by Dr. *Coverdale*; that *William* '*Tyndal* was one of the three concerned in tranſlating it; and, that in the Year 1539 there was another Edi-'tion of it.' But, beſides that it is ſaid in the Title of this Pſalter firſt printed with the Liturgy, 1552, that it is *after the tranſlation of the* Great Bible, not *Mathews's*, the Title of the Great Bible informs us, that it was *truly tranſlated after the veryte of the* Hebrue *and* Greke *textes, by the dylygent ſtudye of* dyuerſe excellent learned men *expert in the forſayde tonges*. It does not appear who theſe learned men were, they might be *Tyndal*, *Coverdale* and *Rogers*; but it ſeems not improbable, that they were ſuch as Archbiſhop *Cranmer* employed in reviſing *Mathews*'s Bible, and making ſuch little Alterations in it as they found neceſſary. That this was done in this Edition called the Great Bible, is very plain to any one who compares it with *Mathews*'s. For inſtance, *Gen.* xxiv. *a*.

Mathews, 1537.	*Great Bible*, 1539.
And there fell a derthe in the lande paſſing the firſt derth that fel in the dayes of *Abraham*.	And there came a derthe in the lande paſſing the firſt derth that was in the dayes of *Abraham*.

The Chapter ends with Verſe 33, as the Chapters are divided in our Tranſlation, whereas in the Great Bible it ends as it does in our preſent Bibles. In the Pſalter the Variation is ſtill greater. For inſtance, *Pſalm* lxxi. 22, 23. is in *Mathews*'s thus:

Therfore wyl I prayſe thee and thy faythfulneſſe, O GOD, playinge upon the Lute, unto the wyl I ſyng upon the Harpe, O thou holye one of Iſrael.

My lyppes woulde fayne ſynge prayſes unto thee: and ſo woulde my ſoule whom thou haſt delyuered.

But now by the Tranſlators or Reviſors of the Great Bible is *the Lute* altered into *an inſtrument of muſick*, and *my lyppes would* (*b*) *fayne ſynge* to *my lips will be fain when I ſing*.

Theſe Reviſors likewiſe inſerted in the Text in a ſmaller Letter 'what abounds and is more in the com-'mon tranſlation in *Latyn* than is founde either in the *Hebrew* or in the *Greeke*' Thus *Exod.* xxxvii. 6. And he made the mercy-ſeat: (*c*) *that is to ſaye*, GOD'S *anſwering place*. So *Numeri.* xx. 6. And *Moſes* and *Aaron* went from the congregation unto the dore of the tabernacle of witneſs and fell upon theyr faces. (*c*) *And they cryede unto the Lorde and ſayde*, O LORDE GOD, *heare the crye of thys people, and open them thy treaſure, euen a fountayne of lyuynge water: that they may be ſatisfyed, and that their murmuryng may ceaſſe*. And, to name no more of almoſt numberleſs Inſtances of this Nature, to *Pſal.* xiv. are added the three Verſes 5, 6, 7.

By others it has been affirmed, That 'when the Engliſh Liturgy was compiled in the *ſecond* Year of King '*Edward* VI. and again reviſed and altered in the 5th year of that reign, the Epiſtles, Goſpels, Pſalms and 'Hymns put into thoſe Liturgies were *all* according to the Tranſlation of the *Great Bible*, or *the Bible in the largeſt Volume*.' But this is partly true and partly falſe. The *Pſalms*, *Goſpels* and *Epiſtles* were indeed according to that Tranſlation or Edition, and ſo continued to be till the Reviſion 1661, when the Epiſtles and Goſpels were ordered to be according to the laſt Tranſlation: but then the Sentences at the beginning of Morning and Evening Service in the 5 *Ed.* VI. and the Hymns *Benedictus*, *Magnificat*, and *Nunc dimittis*, and the Places of Scripture at the End of the Office of *Matrimony* are plainly another Tranſlation. From whence the Sentences were taken I know not, but imagine they were tranſlated by the Compilers themſelves from the *Latin* Vulgate. For thus *Pſalm* L. 3.

Lat. Vulg.	*Liturgy* 5 *Edw.* VI.
—— iniquitatem meam cognoſco, & peccatum meum contra me eſt ſemper.	(*d*) I doe knowe mine owne wickedneſſe, and my ſinne is alway againſt me.

The three Hymns are tranſcribed from King *Henry* VIII's Primer, 1546, the Authors of which tranſlated them from the *Latin*.

The Places of Scripture at the End of the Matrimonial Office are according to no *Engliſh* Tranſlation of the Bible or New Teſtament that I have ſeen. Neither *Tyndal*'s, *Coverdale*'s, *Mathews*'s Bibles, nor the *Great Bible*, are ſo tranſlated, as any one will be convinced who will take the ſame Pleaſure that I have taken in comparing them. I gueſs therefore, that theſe, as well as the Sentences before-mentioned, were likewiſe tranſlated from the *Latin* by ſome of thoſe who compiled this Liturgy.

The Obſervation that follows is no more accurate, *viz.* That (*e*) to Mr. *Tyndal*'s Labour we chiefly owe the Tranſlation of the *Pſalms* in the *Engliſh* Liturgy; ſince it appears, that when *he* was apprehended he was not got ſo far.

Of

(*a*) *Thoresby*'s Ducatus Leodienſ.

(*b*) glad, chearfully. *As ſoul is* fayne *when that the Sun upriſeth* Chaucer. It is uſed adverbially by *Coverdale*, *would fain*, i. e. *would gladly*. So we ſtill ſpeak.

(*c*) See the *Latin* Vulgar.

(*d*) In King *Henry*'s Primer is this Verſe tranſlated thus, *For I knowledge mine iniquitie, and my ſinne is ever before myne eyes*.

(*e*) Holy *David* and his old *Engliſh* Tranſlators clear'd, &c. 1706.

Of this Tranſlation of the Bible by *Tyndale* and *Coverdale*, and its Reviſions by Archbiſhop *Cranmer*, &c. many Complaints, we are told, were made by even thoſe who favoured the *Engliſh* Bible as well as by thoſe who oppoſed it. Biſhop *Sandys*, then of *Worceſter* and afterwards Archbiſhop of *York*, wrote to Archbiſhop *Parker*, that (a) 'the Setters forth of this our common tranſlation followed *Munſter* too much, who doubtleſs was a 'very negligent man in his doings, and often ſwerved very much from the *Hebrew*.' But this is a Character of *Munſter* that is very different from what other learned Men give of him.

Sebaſtian Munſter was a learned Proteſtant, and particularly skilled in the *Hebrew* Language and the Rabbins. So that he tranſlated the *Hebrew* Bible into *Latin*, and printed both the *Hebrew* and *Latin* with Annotations in 2 Vol. in Fol. at *Baſil* 1534-5. The learned (b) *Huetius* gave this Character of it, that he 'alwaies adapts his 'ſtile to the *Hebrew*, and at the ſame time is not neglectful of the *Latin*, tho' he be not over attentive to the 'elegancies of it.' (c) *F. Simon* ſaid of him, that 'of the modern tranſlators, eſpecially of the Proteſtants, no 'one ſeems better to have expreſſed the words and ſenſe of the *Hebrew* context than *Munſter*, who, in his 'opinion, is only faulty in this, that, neglecting the ancient interpreters of the Holy Scripture, he with too 'much anxiety follows the more modern *Jewiſh* Rabbins.' And indeed in ſo high Eſteem was this Tranſlation of *Munſter*'s had here in Queen *Elizabeth*'s Reign, that it was uſed in our (d) *Latin* Common-Prayer Book where the Pſalms were of this Verſion with that great Supplement *Pſalm* xiv. from the Vulgar *Latin*, which is wanting in *Munſter*'s Edition, inſerted in diſtinct Characters.

Dr. *Gre. Martin*, among other things, objected to this Tranſlation ſome Years after, that it was done in haſte, of which he gives the following Proofs from the Edition 1562, that ſaith, *Mat.* xxii. *With* Herod's *ſervants*, and tranſlates Idiotas *Lay-men*, Mat. xxiv. Kiboton *a Shippe*, Mar. v. thorubon *wondring*, Mat. xxv. sbennutai *are gone out*, Eph. iii. exouſian *his ſubſtance*, and *to know the excellent love of the knowledge of Chriſt* for *the love of Chriſt that excelleth knowledge*; and *of men that turne away the truth* for *that ſhun the truth and turn away from it*; and *Mount* Sina *is* Agar *in* Arabia for Agar *is Mount* Sina, &c.

The *firſt* of theſe Dr. *Field* imputed to the Tranſlator's not knowing of what Sect the *Herodians* ſhould be, *Eph.* iii. he owns is corrected in the latter Editions, tho' the Words, he ſaid, may bear that other Tranſlation alſo. And in *Gal.* iv. the Tranſpoſition *Sina* before *Agar* ſeemeth, he ſaid, to be the Fault of the Printer rather than of the Tranſlator. But it was either pure Ignorance or perfect Cavilling that let *Martin* find fault with its being tranſlated *Mat.* xxv. *their lamps were gone out*, &c.

(e) *Laurence*, a noted *Grecian* at this Time, obſerved to Archbiſhop *Parker*, that in the New Teſtament of this Tranſlation of the Great Bible, there were ſome Words not aptly tranſlated; Words and Pieces of Sentences omitted; Words ſuperfluous, and Sentences changed, and Errors in Doctrine. The Encouragers of the (f) *Geneva* Tranſlation repreſented this Bible as ill tranſlated and falſly printed, and gave it the general Name of *a corrupted Bible*.

Laurence inſtanced particularly in the following Texts; tho' it's to be obſerved, his Quotations don't always exactly agree with the Tranſlation of either *Mathews*'s or the *Great Bible*.

Mat. xvii. 25. *Of whom doee the Kyrges of the earth take tribute or* (g) *tolle, of their children or of ſtraungers.* Here *Laurence* obſerved, it was otherwiſe in the *Greek*, and ſhould have been rendred, *of their own children or of the ſtrangers.*

——— 27. Is in the Great Bible, *goo thou to the ſea and* (h) *caſt* [*an*] *angle*; but *Laurence* noted, that it ſhould have been *caſt an hook*. Whereas the word *angel* in the *Engliſh-Saxon* ſignifies an *hook*. Thus is this place rendred in that Tranſlation of the Goſpels; ȝanȝ ðo þæpe ræ, anð þuppþinne anȝel up.

—— xxi. 33. *Ther was a certain man an houſholder which made a Vineyard.* The word *made*, *Laurence* ſaid, was too general; to *plant*, he obſerved, is as ſpecial a Word in our Tongue as *phuteuein* in the *Greek*. And ſo it is rendred in the Copies which I have ſeen of *Mathews*'s and the *Great Bible*, viz. *which planted a Vineyard.*

——— 38. *Come let us kyll hym, and let* (i) *us* enjoye *his inheritance.* It ſhould have been, *Laurence* ſaid, *Let us* take poſſeſſion or ſeiſin upon *his inheritance.* The Great Bible ed. 1566 rendred it, *take his inheritance to our ſelves.*

—— xxii. 7. *He was wroth and ſent forth his men of war.* *Laurence* would have it, *when he had ſent his armies.*

—— xxv. 20. *I have gayned with them fyve talents moo.* Here *Laurence* noted, that *epi* ſignifies *over* and *beſides.*

—— xxvi. 38. *My ſoule is hevy even unto the death.* Here *Laurence* obſerved, that the *Greek* Word here rendred *hevy* is *perilupos*, which ſignifies *exceeding heavie* or *very heavie.*

——— 42. *He went away* (k) *once agayn and prayed.* This *Laurence* ſaid ſhould have been rendred as it is in the *Geneva* Tranſlation, *He went away the ſecond time.*

—— xxviii. 14. *We wyll* —— *ſave you harmeles.* It ſhould, *Laurence* ſaid, have been tranſlated, *ſave you careleſs.*

Mark i. 24. —— *he cryed ſaiyng*; (l) *Alas: legone ea*, that is, ſaid *Laurence*, *ſaying*, *Let be*, or *Let us alone.*

——— 45. *He* —— *began to tell many thinges*; *eerxato keeruſſein polla*; *he began openlie to declare* or *preache.* This, *Laurence* added, was not conſider'd in the *Geneva* Bible.

—— x. 19. *Thou ſhalt not commit adulterie, thou ſhalt not kyll, thou ſhalt not ſteale.* *Laurence* ſaid, it ought to have been thus tranſlated, *Do not commit adulterie, doe not kill, do not ſteale.* The ſelf-ſame Error is, he ſaid, in *Luke* xviii. 20. and that in both theſe Places the Bible printed at *Geneva* hath the ſame Fault. But in the Copies that I have of *Mathews*'s and the *Great Bible*, *Mark* x. 19. is read thus, *Breake not matrimonie, kyll not, ſteale not*; and *Luke* xviii. 20. *Thou ſhalt not commit advoutrie*, &c.

(a) *Strype*'s Life of Archbiſhop *Parker*, p. 208.
(b) De claris interpretibus, &c. Lib. II. §. 14.
(c) Diſquiſit. criticæ devariis Biblio editi, p. 187, 188.
(d) Edit. 1572, 1574, 8vo.
(e) Life of Archbiſhop *Parker*.
(f) Troubles of *Frankfort*, p. 166.
(g) Polle money, *Gr. Bib.*
(h) caſt in thine angel, *Gr. Bib.*
(i) Great Bible, 1539.
(k) once more.
(l) let be.

Mark xii. 15. *But he seynge their hypocrisie, seide unto them*; that is, said *Laurence*, *knowing their hypocrisie*. And so it is in the *Great Bible*, which renders this Place, *he understood their* (*a*) *dissimulacion*.

Luke i. 3, 4. *I determyned also (assone as I had searched out diligently all thinges from the begynning) that then I woulde wryte unto thee*. This, *Laurence* says, should have been translated thus: *It seemed good to me, having perfect understandinge of all thinges from the beginning, to write to thee in order*.

—— vi. 44. —— *nor of bushes gather they grapes, ek betou*, that is, of *a bramble*.

As to Words, &c. omitted in this Translation, *Laurence* gave the following Instances.

Matthew xv. 16. *Are ye also* [*yet*] *without understanding?* Here, *Laurence* observed, *akmen* is omitted; and that it should have been translated, *are ye also* yet *without understanding?* And so it is in the *Great Bible* 1539: but *Mathews*'s Edition omits *also*.

—— xxii. 13. *Bynde him hand and foot and cast him into utter darkness*. Here, *Laurence* observed, *take him up is omitted*. But both *Matthews*'s and the *Great Bible* have it, *take and bynd him*, &c.

—— xxvi. 13. *Preached in the world*. Here, *Laurence* said, is the word *all* or *whole* omitted. But *Tyndal*'s Translation runs thus: *shal be preached thorowe out all the worlde* —— *in all the world*, Great Bible 1539.

Mark xv. 3. The words *but he answered nothing* are omitted both here and in the *Geneva* Bible.

Luke viii. 23. *There came down a storm*; the word *anemou, wind*, is omitted. But both *Mathews*'s and the *Great Bible* render it, *there arose a storm of wind*.

—— x. 23. Are omitted these words, *and he turnyrge to his Disciples, saide*. But *Mathews*'s and the *Great Bible* have it, *and he turned to his Disciples and said secretly*.

—— xxii. 12. *He shal shewe you an upper chambre*. Here, *Laurence* says, is the word *great* omitted. But the Translation of *Mathews*'s and the *Great Bible* is, *he shall shew you a* great parlour *paved*.

—— xxiv. 27. *He interpreted unto theim in all Scriptures which wer written of him*. Here are omitted the words *those things*.

As to the *Words superfluous* in this Translation, *Laurence* gave the *two* following Instances.

Mark xiii. 16. *Let hym that is in the fielde not turne backe agayn unto* the thynges *which he left behynde hym*. Here *the thynges*, *Laurence* said, are words superfluous, *ta opiso* signifieth no more than *back*, and is so rendred *John* vi. 66.

Luke xii. 24. *Howe muche are ye better then fethered fowles?* Here *fethered* is superfluous. *Mathews*'s Edition runs thus, *How much are ye better then the fowles?*

Of the Sentences changed and Errors in Doctrine, *Laurence* gave the *two* following Proofs.

Luke ix. 45. *It was hid from them that they understode it not*. The manner of Expression, *Laurence* said, intimates as if *it was hid from them of purpose*, to the End that they should not understand it. He would therefore have the words translated, *that they* should not *understand it*.

Colossians ii. 13. *And ye being deade to synne, and to the uncircumcision of your flesshe hath he quyckened with him*. This Translation, *Laurence* observed, hath Error in Doctrine: for it is not true, that he quickened us being dead *to* Sin, but being dead *in* Sin. This Fault, he said, is amended in the *Geneva* Bible, where this Place is translated thus: *and you which were dead in sins*. In *Mathews*'s Bible they are rendred, *and ye whiche were dead* in *sin thorowe the uncircumcision of your flesh*. In the *Great Bible* thus: *And ye when ye were dead thorowe synne and thorowe the uncircumcision of your flesshe*.

This may serve to shew what sort of Faults were found with this Translation, of which, however, one may, I think, venture to say, there never was one more *entirely English*. As to the typographical Errors, they have been accounted for before, by its having so many Editions abroad, printed by Foreigners who understood not a Word of *English*. But to return:

It was before just hinted, that the Bible, translated into *English* by some Refugees who fled to *Geneva* in the late Reign was finished in 1560, and there printed in Quarto by *Rowland Harle*. This Edition I have never seen, but it seems, some way or other it was so ordered, that it was not presently reprinted here in *England*. By what the Author of the Discourse of the Troubles of *Frankfort*, which was printed 1575, (*b*) says, one would imagine, that it was not again printed before that Discourse was written. 'If, says he, that Bible be such as 'no enemy of GOD could justly find fault with, then may men marvell, that such a worke, being so profi-'table, should finde so small favour as *not to be printed againe*.' But why this Complaint should be made when this Bible was printed again 1570, I can't see, unless this Discourse was written before that Year. However this be, the former Impression being sold off, the Proprietors of it (who were *English* Refugees at *Geneva*, among whom was one *John Bodleigh*) had it carefully reviewed and corrected in order for another Edition. This Review they had finished about the beginning of *March* 1565, when *Bodleigh* applied himself to Mr. Secretary *Cecyl* for the Queen's Privilege for the new printing of this Bible. This Mr. *Strype* calls *the renewing of his Privilege with longer term of Years than was at first granted to* Bodleigh *and his Associates*; which seems to intimate, that the former was printed with the Royal License or Privilege. Or perhaps the Queen might grant her Letters to prohibit any other of Her Subjects printing or selling this Bible for such a Term of Years. Be that as it will, the Secretary, it seems, referred *Bodleigh* to the Archbishop of *Canterbury* and the Bishop of *London*, being unwilling to give any Encouragement to this new Edition without their Advice, because of their intending themselves speedily to publish an *English* Translation of their own providing. Upon this, the Archbishop wrote to the Secretary, That 'He and the Bishop of *London* thought so (*c*) well of the first Impression of this Bible, and the Re-'view of those who had since travelled therein, that they wish'd it would please Him to be a means, that Twelve 'Years longer Term might be by *special Privilege* granted to *Bodleigh*, in consideration of the charges sustained 'by *Him* and his Associates in the *first* Impression and the Review since: that tho' *another* special Bible *for the 'Churches* was intended by them to be set forth as convenient time and leisure should hereafter permit, yet it 'should nothing hinder, but rather do much good to have diversitie of Translations and Readings: And 'that if the License hereafter to be made went simply forth without any Proviso of *their* oversight, *they* would 'take

(*a*) simulacion, *Mat.* and *Tyndal* and *Great Bible* 1539. (*b*) P. 164.

(*c*) Life of Archbishop *Parker*, p. 207. Had Dr. *Dupin* known this, he would not, perhaps, have said, that the Episcopal Party did what in them lay to have this Translation suppressed. *Hist. of the Canon*, Vol. I p. 221.

'take ſuch order with the party in writing, that no Impreſſion ſhould paſs but by their Direction, Conſent 'and Advice.' How long after this it was before this Bible was reprinted, I can't ſay. Mr. *Strype* names an Edition of 1576, and a learned Friend of mine one of 1570, and 1575. The firſt I have ſeen printed is in a large 4to, (*a*) 1576, of which I ſhall hereafter give an Account.

Archbiſhop *Parker*, as was juſt now intimated, deſigning a new (*b*) Tranſlation or Edition of the Bible into *Engliſh* for the Uſe of the Churches, reſolved on the ſame Method for accompliſhing it which ſome Years before his moſt Reverend Predeceſſor Archbiſhop *Cranmer* had attempted on the ſame Occaſion: He divided the whole Bible into ſeveral Parts, which He diſtributed to divers of his learned Fellow Biſhops, and to ſome other learned Men of his Acquaintance.

The Reaſon given by the (*c*) Archbiſhop for this Proceeding of his were, that (*b*) the 'Copies of the former 'Tranſlation were ſo wafted that very many Churches wanted Bibles, and that they were very faultily printed. 'This, he ſaid, gave occaſion to ſome well diſpoſed Men to review it, to add ſome more light in the Tranſ-'lation and order of the Text, and to print it more correctly: in doing which, he added, they had followed 'the former Tranſlation more than any other, and varied as little as poſſible from it, unleſs where they obſer-'ved it was not ſo agreeable to the Original Text.'

The learned Men employed by the Archbiſhop in doing this were theſe that follow, who had the ſeveral Tasks alotted to them annexed to their Names.

Dr. *William Alley* Biſhop of *Exeter*	— — —	The *Pentateuch*.
Dr. *Richard Davis* Biſhop of St. *David's*	——	*Joſhua*. *Judges*. *Ruth*.
Dr. *Edwin Sandys* Biſhop of *Worceſter*	— —	1. 2. Book of *Samuel*. 1. 2. Book of *Kings*. 1. 2. Book of *Chronicles*.
Dr. *Andrew Peerſon* Prebendary of *Canterbury*	—	*Ezra*. *Nehemiah*. *Eſther*. *Job*.
Thomas Becon Prebendary of *Canterbury*	— — —	The Book of *Pſalms*.
A. P. C.	—— —— —— —	The Book of *Proverbs*.
Dr. *Andrew Perne* Dean of *Ely*	—— —	The Book of *Eccleſiaſtes*. The Ballet of Ballets of *Solomon*.
Dr. *Robert Horne* Biſhop of *Wincheſter*	——	*Eſay*. *Jeremiah*, and *Lamentations*.
Thomas Cole of *Lincolnſhire*, one of the *Geneva* Tran.		*Ezekiel*. *Daniel*.
Dr. *Edmund Grindal* Biſhop of *London*	——	— All the Leſſer Prophets.
Dr. *John Parkhurſt* Biſhop of *Norwich*	— —	— *Apochrypha*.
Dr. *Richard Cox* Biſhop of *Ely*	—— —	The Four Goſpels. The Acts of the Apoſtles.
Dr. *Edmund Gueſt* Biſhop of *Rocheſter*	——	— The Epiſtle to the *Romans*.
Dr. *Gabriel Goodman* Dean of *Weſtminſter*	——	— 1. Epiſtle to the *Corinthians*.

Theſe are ſuppoſed to have been ſome of thoſe learned Men to whom the Archbiſhop aſſigned theſe ſeveral Parts of the Bible to be tranſlated from the Capitals printed at the end of theſe Portions which are gueſſed to be the initial Letters of the Tranſlators Names and Titles. But as there are none of theſe printed after the remaining Epiſtles, *&c.* of the New Teſtament, we cannot ſo much as gueſs who had *them* allotted to them for their Parts. Of theſe which are named the majority were Biſhops, from whence this Tranſlation came to be called, *The Biſhops Bible*. As for the Archbiſhop, His Province was not ſo much to tranſlate, as to order, direct, overlook, examine and finiſh all.

Beſides thoſe abovementioned the Archbiſhop likewiſe employed *Laurence*, a Man famous at that time for his critical Knowledge in the *Greek* Language. Him with other Criticks the Archbiſhop directed to peruſe the Old Tranſlation, and diligently to compare it with the Original Text. Accordingly *Laurence* drew up ſome Notes of Errors in the Tranſlation of the New Teſtament, as has been already ſhewn.

The late Popiſh *Hudibras* ridicules this excellent Deſign of the Archbiſhop to reviſe the former Tranſlation of the Bible and print it anew, with feigning, that His Grace put it into the Queen's Head to have another Verſion made, and that for that purpoſe Her Majeſty called a Convocation, to whom the Archbiſhop is repreſented as making a very whimſical Speech, and in particular recommending to them,

——— *to adapt a New Tranſlation*
To this New Faith they taught the Nation.

But all this is a Lie of this Buffoon's own inventing, in order to make the *Engliſh* Reformation as ridiculous as his little Wit and ill Manners could make it. It ſeems his Party, having done their utmoſt to argue and force Prote-

(*a*) P. 57.

(*b*) Elſewhere his Grace gives the following Account of the making this Tranſlation: 'Cumque ſacrorum Bibliorum Anglicana 'editio quæ in ſingulis Eccleſiis ex ſtatuto collocanda fuit jam prope deleta defecſſet; novis typis magnitudine uſitata, aut paulo grandiori, 'nurſus cudi curavit. Sed priſtinam illam Anglicam verſionem prius totam pio judicio examinavit, adhibitis ſibi literatis ſuis Capellanis, 'quorum ſemper optimum delectum ex Academiis ad ſe ſumpſit, nec non fratrum ſuorum Epiſcoporum aliorum doctorum hominum adjumento, quibuſcum cupide atque ſtudioſe egit, ut hunc tam divinum laborem ſecum communicarent.' *De Antiquitat. Eccle. Britan.*

(*c*) Preface to the Bible.

Proteſtants out of their Religion, and not being able to gain their End, they are now for making Uſe of the Deiſts Tools, and trying if they can't by Jeſts and Ridicule laugh them out of it. By what has been juſt now ſaid, it appears, that this Matter never came before the Convocation, but was by the Archbiſhop committed to the Care of ſuch of the Biſhops and of the Univerſity and His Grace's own Family, as He thought beſt qualified to be employed in this excellent and uſeful Work. But this great and learned Prelate had ſo baffled and expoſed, by his ſearching the Antiquities of the *Britiſh* Church, the weak and vain Pretences of the feigned Catholicks to Antiquity, that it's no wonder that even at this Day His Grace is the Butt at which they ſhoot their poiſon'd Arrows, even the moſt bitter Words.

The ſame profligate Writer remarks of theſe Tranſlators, that they were ſo much afraid of being *ruled*, that in St. *Mat.* ii. 6. they falſly turned the word *rule* into *feed*. Whereas any one who durſt believe his own Eyes, may there ſee it is tranſlated as it was in the Great Bible, only with the Change of *the Captain* into *a Captain*, *out of thee ſhall there come* a captaine *that ſhall* goueme *my people* Iſrael. He adds, that in the Bible 1599, St. *John* i. 12. is corruptly put *Prerogative* inſtead of *Power*. But this likewiſe is a Lie. In the Great Bible, the Biſhop's Bible, and the *Geneva* Tranſlation, 8vo. 1599, is it, *gave he* Power. Another of his Cenſures of this Tranſlation or Reviſion is, that it has *Inſtructions* and *Ordinances* inſtead of *Traditions*. But any one who pleaſes may ſoon be convinced of the ſtaring Falſhood of this, by looking on St. *Mat.* xv. 2, 3. where he'll find the word *Tradition*. So it is in other Places, as 1 *Pet.* i. 18. *which ye received by the* Tradition *of your fathers*. But indeed 2 *Theſſ.* ii. 15. and iii. 6. is it rendred *Ordinances* and *Inſtitution*. The Great Bible uſes the ſame Words, and the Geneva *Inſtructions*. I'll only mention one more of this Scorner's Reflections on this Tranſlation, *viz.* that 'in that Text of the Prophet *Malachi* ii. 7. Queen *Elizabeth*'s Bibles falſly turn the word 'ſ*hall* into *ſhould*, and King *James*'s ſtill retains the Corruption: ſuggeſting by it, that *the Prieſts Lips* ſhould 'k*eep Knowledge and teach the Law, but* do not.' Whereas any one who can read may ſee, that in this Tranſlation it is, *The Prieſtes lippes* ſhall *keepe knowledge*, *and they* ſhall *ſeeke the lawe at his mouth*. But to return:

The Archbiſhop met with better Succeſs in this his excellent Undertaking than his Predeceſſor *Cranmer* had done. For with ſo much Chearfulneſs and Readineſs did the ſeveral Biſhops and others, to whom his Grace ſent the ſeveral Parcels of the Bible to review and his Inſtructions, concur with him in this his good Deſign, that ſome Time before the Year 1568 it was all finiſhed and ready for the Preſs: So that in this Year it was printed and publiſhed in a very elegant and pompous manner in a large Folio, and on Royal Paper, and a moſt beautiful *Engliſh* Letter, and embelliſhed with ſeveral Cuts of the moſt remarkable things in the Old and New Teſtament and Apochrypha, and Maps finely cut in Wood, and other Draughts engraven on Copper. The Title Page is as follows:

(*a*) Within in a Border is the Title printed thus, *The Holy Bible*. At the Top of the Border is the Picture of Queen *Elizabeth*, engraved on Copper, ſitting in a Royal Pavillion. On each Side of her are the Emblems of Religion and Charity ſitting. At the Bottom is printed within an oblong Border, ſupported by the Supporters of the Queen's Arms, the Lion and the Dragon, with this Motto, *Non me pudet Evangelij Chriſti, Virtus enim eſt*, &c. *Ro.* i. Then follows on another Leaf:

1. The ſumme of the whole Scripture of the bookes of the Old and New Teſtament.
2. A Table ſetting out to the eye the genealogy of *Adam*: ſo paſſing by the Patriarchs, Judges, Kings, Prophets and Prieſts, and the Fathers of their time, continuing in a lineal diſſent to Chriſte our Saviour. *The running Title of this is*, Chriſt's Line, *and it takes up five Leaves and a half*. In the initial Letter T are the Archbiſhop's paternal Arms, empaled with thoſe of *Chriſt-Church Canterbury*, with the initial Letters of his Name M. P. on each Side, and the Date of the Year 1568 at the Bottom, and underneath a Cypher. Thro' the Stem of the T is run the Croſier Staff, the Head of which appears above in the Place of the Creſt, and round the Arms within a double Circle is the Archbiſhop's Motto, MVNDVS TRANSIT ET CONCVPISCENTIA EIVS.
3. *A Table of the books of the Old Teſtament*. '¶ The whole Scripture of the Bible is divided into two Te'ſtamentes, the olde teſtamente and the newe, which booke is of diuers natures, ſome legall, ſome hiſtoricall, 'ſome ſapientiall, and ſome propheticall: The olde teacheth by figures and ceremonies, the lawe was geven ter'ribly in lightnyng and thundryng, to induce the people to obſeruaunce thereof by feare. The newe Te'ſtament came in more glorioufly with the gentle name of the Goſpel and good tydings, to induce men 'to obſerve it by love.'——
4. Proper Leſſons to be read for the firſt Leſſons both at Morning and Evening Praier on the Sundays throughout the Year, and for ſome alſo the ſecond Leſſons.
5. Leſſons proper for Holidays.
6. Proper Pſalms for certayne dayes.
7. The order how the reſt of holy Scripture, beſide the Pſalter, is appointed to be read.
8. A brief declaration when every term begins and ends.
9. An Almanack for xxix *Years*, *beginning* 1561.
10. To find *Eaſter* for ever.
11. What days to be obſerved for Holidays, and none other.
12. A Table of the Order of the Pſalms to be ſaid at Morning and Evening Praier.
13. The Kalender. In the inner margin of it are notes of the Sun's riſing and ſetting. At the bottom of *January* is *An Admonition to the Reader*, as follows:

'Where in this Kalender be appoynted almoſt to all the dayes of euery moneth names of Saintes (as they call 'them) this we have done, gentle reader, not for that we accompte them all for Saintes, of whom we repute 'ſome not good, or yet for that eyther, howe holy ſoever they be, we iudge any divine worſhip or honour to be

(*a*) The Bible of this Edition which I ſaw is now the Property of *W. Rigden* of *Canterbury*, and once belonged to *Robert Beys* of *Iſlington*, Clerk of the *Avere* of the Queen's Stables 1558, and Son of *Thomas Beys* the third Son of *John Beys*, Eſq; of *Fredfielde* in the Pariſh of *Nonington* in *Kent*. A Copy of it is likewiſe in the Publick Library at *Cambridge*.

'be referred to them; but rather that they ſhould be as notes and markes of ſome certayne matters, whoſe 'appoynted tymes to knowe as it maye do much good: ſo to be ignoraunt of the ſame may do to men much 'hurt. And this is the reaſon of this fact and purpoſe. Farewell.'

14. A Preface into the Byble folowyng, made by the Archbiſhop, and printed in the *Roman* Letter. In the initial Letter of it O is the Archbiſhop's paternal Coat of Arms, with his Motto round them, and the firſt Letters of his Name M. P. on each Side. The Croſier Staff goes through the Arms, and the Top of it appears inſtead of a Creſt. In this Preface the Archbiſhop obſerves from theſe Words of our Lord, (*a*) '*Search yee the* '*Scriptures, for in them ye think to have eternal life, and thoſe they bee which bear witneſs of me*, that as to al belongeth '. 'it to be called unto eternal Life, therfore to every man, woman or child is this ſpoken proportionally to their 'Degrees and Ages: for that His will is that al men ſhould be ſaved: that the groſs *Jews* uſed to read the 'Scriptures, and were not of Chriſt rebuked or diſproved, either for their ſearching, or for the opinion they had 'therin to find eternal life, how ſuperſtitiouſly or ſuperficially ſoever ſome of them uſed to expend the Scriptures. 'How much more unadviſedly do ſuch as boaſt themſelfe to be either Chriſt's Vicars, or be of his Garde to 'loth chriſten men from reading by their covert ſlanderous reproaches of the Scriptures, or in their authoritie 'by Law or Statute to contract this Liberty of ſtudying the word of eternal Salvation? Antichriſt therefore, 'His Grace ſaid, he muſt be that under whatſoever colour would give contrary Precept or Counſil to that 'which Chriſt did give unto us. The Archbiſhop next proceeds to an earneſt exhortation to the Reader to 'ſearch the Holy Scripture as GOD biddeth him wherein he may find his Salvation, and not to let the covert 'ſuſpicious inſinuations of the Adverſaries drive him from this ſearch, either for the Obſcurity which they 'ſay is in them, or for the inſcrutable hidden Myſteries they talk to be comprized in them, or for the ſtrange-'neſs and homelineſs of the phraſes they would charge GOD's Book with: But only to ſearch it with an hum-'ble ſpirit, to ask in continual prayer, to ſeek with purity of life, to knock with perpetual perſeverance, and 'cry to that good Spirit of Chriſt the Comforter. His Grace next obſerves what Care GOD hath had to pre-'ſcribe theſe Books unto us, and to maintain and defend them againſt the Malignity of the Devil and his Mi-'niſters, who alway went about to deſtroy them: ſince they could never be put out of the way neither by the 'ſpite of any Tyrant, nor the hatred of either any Porphyrian Philoſopher or Rhetorician, neither by the envy 'of the Romaniſts and ſuch Hypocrites, who from time to time did ever bark againſt them, ſome of them not 'in open ſort of Condemnation, but more cunningly under ſubtil Pretences, for that, as they ſay, they are ſo 'hard to underſtand, and eſpecially for that they affirm it to be a perilous matter to tranſlate the Text of the 'Holy Scripture, and therfore it cannot be wel tranſlated. By which means they labour al they can to ſlaunder 'the Tranſlators, to find fault in ſome words of the Tranſlation, but themſelf wil never ſet pen to the Book to 'ſet out any Tranſlation. They can, His Grace ſaid, in their (*b*) Conſtitutions provincial, under pain of ex-'communication, inhibite al other men to tranſlate them without the Ordinaries of the provincial Councils agree 'therunto, but they wil be wel ware never to agree or give counſail to ſet them out. Being in this their judg-'ment far unlike the old Fathers in the primitive Church, who have exhorted indifferently al perſons, as wel 'Men as Women, to exerciſe themſelves in the Scriptures, which, by S. *Hierome*'s Authoritie, be the Scrip-'tures of the People. Yea, they be far unlike their old Forefathers that have ruled in this Realm, who in 'their Times and in divers Ages did their diligence to tranſlate whole books of the Scriptures to the erudition 'of the Laity, as yet at this day be to be ſeen divers books tranſlated into the vulgar Tongue, ſome by Kings 'of the Realm, ſome by Biſhops, ſome by Abbots, ſome by other devout godly Fathers; tho' for the age 'of the ſpeech and ſtrangeneſs of the character of many of them, almoſt worn out of knowledge. In which 'Books may be ſeen evidently how it was uſed among the *Saxons* to have in their Churches read the Four Go-'ſpels, ſo diſtributed and picked out of the Body of the Evangeliſts Books, that to every Sunday and Feſtival 'Day in the Year they were ſorted out to the common Miniſters of the Church in their Common Prayers to be 'read to their people. The Archbiſhop next ſhews what is done in the Tranſlation, and for what reaſons it 'was undertaken, as I have ſhewn before. He then reflects on Cardinal *Hoſius* for altering the Text of the Holy 'Scripture to favour the Popiſh Doctrines of Satisfaction and Praying to Saints, and asks, What manner of 'Tranſlation may men look for at their hands, if they ſhould tranſlate the Scriptures, to the comfort of 'GOD's Elect, which they never did, nor be not like to purpoſe it, but rather ſtudious onely to ſeek Quarels 'in other mens well-doings, to pick faults where none are, and where any are eſcaped through humane neg-'ligence, there to cry out with their Tragical Exclamations, but in no wiſe to amend by the Spirit of Charity 'and Lenity that which might be more aptly ſet. His Grace next adviſeth the Reader not to be offended 'with the diverſitie of Tranſlators, nor with the ambiguity of Tranſlations. Since of congruence, no Of-'fence can juſtly be taken for this new labour, nothing prejudicing any other Man's Judgment by this doing; 'nor yet hereby profeſſing this to be ſo abſolute a Tranſlation as that hereafter might follow no other that might 'ſee that which as yet was not underſtood. In this point, the Archbiſhop added, it is convenient to conſider 'the Judgment of *John* [*Fiſher*] once Biſhop of *Rocheſter* was in, who thus wrote: (*c*) 'It is not unknown, but that 'many things have been more diligently diſcuſſed, and more clearly underſtanded by the Wits of theſe latter 'dayes, as wel concerning the Goſpels, as other Scriptures, than in old Time they were. The cauſe whereof 'is, for that to the old men the Ice was not broken, or for that their Age was not ſufficient exquiſitely to expend 'the whole main Sea of the Scriptures, or elſe for that in this large Field of the Scriptures a Man may gather 'ſome Ears untouched after the Harveſt-men, how diligent ſoever they were. For there be yet in the Go-'ſpels very many dark places, which without all doubt to poſterity ſhall be made much more open. For 'why ſhould we deſpair herein, ſeeing the Goſpel was delivered to this intent, that it might be utterly under-'ſtanded by us, yea to the very inch. Wherefore, foraſmuch as Chriſt ſheweth no leſs Love to his Church now than 'hitherto he has done, the authoritie whereof is as yet no whit diminiſhed; and foraſmuch as that Holy Spi-'rit, the perpetual Keeper and Guardian of the ſame Church, whoſe Gifts and Graces do flow as continually, and 'as abundantly as from the beginning; who can doubt but that ſuch Things as remain yet unknown in

(*a*) *John* v. (*b*) *Tho. Arundel* in Concilio apud *Oxon.* An. 1407. Art. 7.
(*c*) Articulo xvii. contra Lutherum.

'the Goſpel ſhal be hereafter made open to the latter Wits of our Poſterity to their clear Under-
'ſtanding?'

The good Archbiſhop concludes this his Preface with exhorting the Readers 'oft to call upon the Holy 'Spirit of GOD, our Heavenly Father, by the Mediation of our Lord and Saviour, with the Words of the '(*a*) octonary Pſalm of *David*, who did ſo importunately crave of GOD to have the underſtanding of His 'Laws and Teſtament; and humbly on their Knees to pray to Almighty GOD with that wiſe King *Solomon*, in 'his very Words, *Sapient.* ix.'

15. Next to this Preface follows A Prologue or Preface, in the *Engliſh* Letter, made by *Thomas Cranmer* late Archbiſhop of *Canterbury*. In the capital or initial Letter C are included his Arms impaled wth thoſe of the See of *Canterbury*, and on the right hand of them in the back of the Letter is placed the firſt Letter of the Archbiſhop's Name T.

16. A deſcription of the Yeeres from the Creation of the World until this preſent Yere 1568, drawen for the moſt part out of the holy Scripture, with declaration of certayne places wherinne is certayne diffrence of the Yeres. In the inner margin are notes of the Archbiſhop's.

17. The order of the Books of the Old and Newe Teſtament. Then follows the firſte booke of *Moſes*, &c. divided into Verſes, as the *Geneva* Tranſlation, with Contents before each Chapter, and in the Margin Notes and Scripture-references. Under the Contents of the firſt Chapter is a large wooden Cut repreſenting the Hiſtory of the Creation. The ſame Method is obſerved in almoſt all the following Books. After the ſecond Chapter is placed a little Map of the Kingdom of *Eden* cut in Wood. At the 8th Verſe of the 46th Chapter is a Hand pointing in the Margin, and from thence to the end of verſe 27 (*b*) inverted Commas, as is done in ſeveral other places. Next the 27th Chapter of *Exodus* follows a large Repreſentation of the *Jews* Tabernacle, Sacrifices, *&c.* and the manner of their pitching their Tents round about it. After Verſe 10. of the xviiith Chapter of *Leviticus* are two Tables thus entituled, i. *Degrees of kinrede which let Matrimonie as it is ſet forth in the* xviii *of* Leviticus. ii. *Degrees of affinitie or alliance which let Matrimonie as it is ſet forth*, &c.

After *Deuteronomy* follows, on a ſpare Leaf,

The ſecond Part of the Byble, conteyning theſe bookes,

The book of *Joſhua*, &c. The booke of *Job*.

Underneath the Names of the Books is a Copper Cut of the Earl of *Leyceſter* of half length in Armour, holding a Truncheon in his left Hand. Underneath the Picture is his Motto, DROIT ET LOYAL, and on the right Side of it is a Tablet with $\begin{matrix}123\\456\\789\end{matrix}$ on it. Facing Chap. xx. and xxi. of the Book of *Joſhua* is a ſmall Map of *the Diviſion of the Lande of* Canaan *to the Children of* Iſrael, *that is to wyt by* Moſes *unto two tribes and an halfe*, &c. The Running-title of 1 *Samuel*, &c. is 1 *Kinges* on one Page, and on the Page over againſt it 1 *Samuel*, &c.

After *Job* follows,

The third Part of the Byble, contayning theſe bookes,

The *Pſalter*, &c. *Malachi*.

Under theſe Names of the Books contained in this Part is a wooden Cut repreſenting *David* playing upon his Harp; and on the other Side of the Leaf is *A Prologue of St.* Baſil *the great upon the* Pſalms, in the initial Letter of which D are Secretary *Cecil*'s Arms, and at the beginning of the firſt Pſalm on the next Leaf in the Place of the initial Letter is his Picture engraven on a Copper Plate in his Gown and Furs, and holding in his left Hand an *Hebrew* Pſalter open, and having his right Hand upon the Letter B ſtanding before him. On the Chapiters of the Pillars betwixt which he ſtands is his Motto, COR VNVM, VIA VNA. At the End of the Pſalter is a Table entituled, *Numerus ſecundum* Hebræos, or how the Pſalms are numbred according to the *Hebrews*

After the Prophecy of *Malachias* follows on a ſpare Leaf,

The Volume of the bookes called Apochrypha, contayning theſe bookes following,

The thirde booke of *Eſdras*, &c.

Underneath theſe Names is a Cut in Wood repreſenting the Building of ſome Fortreſs.

At the End of this Volume is *A deſcription of the holy Lande*, containinge the places mentioned in the four Evangeliſts, with other places about the Sea Coaſtes: wherein may be ſeen the waies and iournies of Chriſte and his Apoſtles in *Judea*, *Samaria*, and *Galilee*, for into theſe three parts this land is divided. Under the Map are the places ſpecified in it, with their Situation, by the obſervation of the degrees concerning their length and breadth.

On the next Leaf is the Frontiſpiece of the New Teſtament. Within a Border cut in Wood is the Title of it thus:

¶ The
NEWE TESTAMENT
of our Saviour
Jeſus Chriſte.

On the Top of this Border are the Queen's Arms, with thoſe of *Ireland* in a diſtinct Shield on the right, and her Creſt quartered in another Shield on the left. On each Side are the Emblems of Religion and Charity, and at the Bottom in an oblong Tablet ſupported by the Supporters of the Queen's Arms, a Lyon and a Dragon, are printed theſe Words of the Apoſtle in Engliſh; *I am not aſhamed of the Goſpel of* Chriſte, *becauſe it is the power of* GOD *unto ſalvation to al that believe*, Ro. i.

On the other Side of the Leaf is *A Preface into the Newe Teſtament*, written by the Archbiſhop, whoſe Arms are placed in the initial Letter T as before the genealogical Table before-mentioned, No. 2. Here the Arch-

(*a*) *Pſal.* cxix.

(*b*) Theſe were intended to diſtinguiſh thoſe Parts which were not to be read in Churches.

Archbiſhop obſerves, that 'in this booke of the Newe Teſtament is diſcourſed the whole miſterie of our ſal-
'vation and redemption, purchaſed by our Saviour Chriſte, here is his holy conception deſcribed, his nativitie,
'his circumciſion, his whole Life and converſation, his godly doctrine, his divine miracles, his death, his reſur-
'rection, his aſcenſion, his ſending of the Holy Spirit, his ſeſſion in our fleſhe on the right hand of his Fa-
'ther, making continual interceſſion to him for us. In this booke is contayned the fourme and order of his
'laſt judgment after the general reſurrection of our bodies. Theſe, ſaith his Grace, be the miſteries of our
'faith, theſe be the groundes of our ſalvation, theſe be thus written that we ſhould believe them, and by our
'belief ſhould enjoy life everlaſting.'

The Archbiſhop concludes this Preface with once again admoniſhing the Reader 'charitably to examine this
'tranſlation of the newe Teſtament following; and not to be offended with diverſitie of interpretation, tho' he
'find it not to agree with his wont text, or yet to diſagree from the common tranſlation: and exhorting the
'good Engliſh reader not to be offended at ſeeing the holy ſcriptures in his own language as a matter newly
'ſeene; ſeeing that oure own countryman, that venerable Prieſt *Bede*, many years agone did tranſlate St. *John*'s
'Goſpel into the Vulgar tongue to the profite of the Church, ſaith *Cuthbert* and *Durham*'s ſtory, who reporteth
'*Bede*'s own ſaying, *I would not that my diſciples ſhould reade any lye, or ſpende their labour after my departure without*
'*fruit.* Whiche thinge alſo the auncient lyfe of *Bede* doth teſtifie of him; *In theſe dayes of his ſickneſſe he did*
'*tranſlate the goſpel of St.* John *into the Engliſhe tongue, ſaying with the Apoſtle*; I am detter to the learned and un-
'learned, I am made all to all. The rather he ſo did, ſaith *William Malmesberi, Becauſe this goſpell, by the difficultie*
'*that is in it, doth ſo much exerciſe the wittes of the readers, therefore he did interpret it into the* Engliſh *tongue, and ſo*
'*did condeſcende to them whiche were not skilful in the Latin tongue.*'

After this *Preface* follows *The Goſpel by St.* Matthewe, to which, as to the other three Goſpels, is prefixed a Head-piece cut in Wood, wherein is repreſented St. *Matthew* ſitting with a Book before him ſupported by an Angel, *&c.* So the Goſpels by St. *Mark*, St. *Luke*, and St. *John*, and the Acts of the Apoſtles, have Head-pieces before them, in which are repreſented their ſeveral Authors.

Before St. *Paul*'s Epiſtles is *A Cart Coſmographie*, cut in Wood, *of the peregrination or journey of St.* Paul, *with the deſtance of the myles*; and underneath *The order of tymes.*

At the Beginning of the Epiſtles to the *Romans* and *Titus* is a Head-piece, wherein is repreſented St. *Paul* ſitting with a Letter in his Hand as if he was giving it to the Perſon that ſtands before him.

In the Book of the *Revelation* are Figures, cut in Wood, of the moſt remarkable things in that Book, twenty in Number.

After this Book is printed FINIS, and then *A Table to finde the* Epiſtles *and* Goſpels *read in the Churche of* England *on* Sundays, *and another of* Epiſtles, *&c. which are uſed to be read on divers* Saints *days in the yere.*
After which is added,

Imprinted at London *in* Powles *Church-yarde, by* Richarde Jugge, *Printer to the Queene's Majeſtie.*
Cum privilegio Regiæ Majeſtatis.

Underneath is the following Symbol cut in Wood. Within an Oval is a Pelican ſtanding in her Neſt, with her young ones at her Breaſt drinking her Blood, which ſhe lets out with her Bill. Round her, within two oval Lines, PRO LEGE, REGE ET GREGE. Within two other oval Lines without theſe, LOVE KEPYTH THE LAWE, OBEYETH THE KYNG, AND IS GOOD TO THE COMMEN-WEALTH. On the right Hand is the Emblem of PRVDENCE, and on the left that of IUSTICE. Underneath theſe two *Latin* Verſes:

Matris ut hæc proprio ſtirps eſt ſatiata cruore
Paſcis item proprio, Chriſte, cruore tuos.

In this Bible the ſeveral Additions from the Vulgar *Latin*, inſerted in the Great Bible in a ſmall Letter, are all omitted; particularly the *three* Verſes which were added to *Pſalm* xiv. and printed in a ſmaller Letter. Verſe 7. of 1 *John* v. which was before diſtinguiſhed by its being printed in a different Letter, is here printed without any diſtinction. The Chapters, as I intimated before, are divided into Verſes, as in our preſent Bibles, and the initial Letters of the ſeveral Tranſlators or Reviewers Names and Titles, printed at the End of the Portions they reviſed ſo far as 1 *Corinthians.* In the Margin are ſhort Notes and Scripture-references. For a Specimen of this Tranſlation:

1 *Sam.* vi. 4.
Acts viii. 27.
1 *Tim.* iv. 14.
1 *Peter* ii. 13.
} is rendred {
five golden emerods.
an eunuch.
by the auctority of elderſhip.
as having the pre-eminence.

In the Great Bible aforementioned *Acts* xxvii. 14. is tranſlated thus: *But anone after there aroſe againſt their purpoſe a ſtawe of wynde oute of the* Northe-eaſte. This is here altered thus: *But not long after there aroſe* —— *out of the* North-eaſt, *which is called* Euroclydon. So the Great Bible had tranſlated 2 *Tim.* iii. 16. *All Scripture, geven by inſpiration of* God, *is profitable*; which in this Reviſion is thus changed: *All Scripture* is *given by inſpiration of* God and *is profitable.* And yet the Archbiſhop himſelf, in his Preface to the Old Teſtament, thus engliſhes it: *All* the whole *Scripture* inſpired from God above *is profitable* to teach. What is objected to this Tranſlation is, that (*a*) 'it is **not** ſo exact as it ſhould be, ſince in the Old Teſtament it does 'not always ſtrictly follow the *Hebrew* Verity, and in ſome Places is on purpoſe accommodated to the *Greek*; 'and on that Account is disfigured with diverſe Errors.' But to any one who peruſes it with Care, will this Cenſure appear to be not very well grounded. For inſtance, *Exod.* vi. 1. is here thus rendred: *Now thou ſhalt ſee what I will do unto* Pharao: *for* in a mighty hand *ſhall he let them go, and* in a mighty hand *ſhall he drive them out of his land.* In the *Hebrew* what is here tranſlated *in a mighty hand* is the very ſame in both Places. Accordingly *Ainſworth* renders it *by a ſtrong hand.* But now the LXX in the *firſt* place tranſlate

(*a*) *Arnold Bootius, Kemp.*

late the Words *in a ſtrong hand*, and in the *ſecond*, *in a lofty arm.* In this perhaps theſe Tranſlators may be thought to follow the LXX too cloſely, in that they tranſlate the Words *in* a ſtrong hand, and not *by* or *with*, which is better *Engliſh*. So again in *Exodus* xv. 1. in the *Hebrew* it is, *the horſe and his rider hath he* thrown into *the ſea*. So it is in the LXX. But theſe Tranſlators render it, *overthrowen in the ſea*, as if they here followed the Great Bible, where it is ſo tranſlated. But I don't intend here to criticiſe on this Tranſlation any further, than to ſhew the Nature of it in general. Only I would obſerve, that it ſeems to have fared ſomewhat the worſe thro' the intemperate Zeal of the Sticklers for the *Geneva* Tranſlation, and *Broughton*'s Ambition of being employed in making a new one.

The next Year, 1569, was publiſhed a (*a*) ſecond Edition of this Bible, in a thick 4to, by *Richard Jugge*, the Queen's Printer, in a ſmall black Letter in two Columns, and the Number of the Verſes intermixed. On the upper Part of the Title Page is engraved the Picture of Queen *Elizabeth* ſitting on a Throne, with the Emblems of *Juſtice* on one Side and *Mercy* on the other, holding her Crown on her Head. A little lower are the Emblems of *Fortitude* and *Prudence* reaching out their Hands to uphold her Throne; between whom is an oblong Blank, in which is printed *The holi bible*. At the bottom is repreſented a (*b*) Miniſter bare-headed, and habited in a ſort of Chimere, preaching to a ſmall Audience of Men and Women, ſitting for the moſt part on Benches with their Bonnets on, and Bibles in their Laps. On the right Hand of the Pulpit, juſt under it, ſits one by himſelf, in his Gown and Furs, and holding his Bible in his Hand on his left Knee, and underneath all, GOD SAVE THE QUEEN.

After this Title Page follows an Almanack and Morning and Evening Prayer. Next a Preface, the ſame with that before the Edition 1568, and an Analyſys of the Bible. Over the firſt Chapter of *Geneſis* is a Headpiece, in which is repreſented the Creation of the World. The initial Letter of this Chapter is ſet within Archbiſhop *Parker*'s Arms, impaled with thoſe of the See of *Canterbury*. In *Chap.* II. where Paradiſe is deſcribed, is a Cut of it with this Title, *This Figure is ſpoken of in the* tenth *Verſe of this Chapter before, and repreſents the Situation of* God's *garden*, with an Encomium and Explanation of it underneath. In *Leviticus*, at *Chap.* xviii. are placed *two* Tables, the one intitled, *Degrees of kinred which ſet Matrimony as it is ſet forth* Levit. xviii. the other, *Degrees of* Affinity *or aliaunce which let Matrimony as it is ſet forth* Levit. xviii. At *Numb.* xxxiii. is a Chart, ſhewing the Way that the People of *Iſrael* paſſed, the Space of XL Years from *Egypt* through the Deſerts of *Arabia*, till they entred into the Land of *Canaan*, &c. Before the Book of *Joſhua* ſtands the Picture of a Pelican feeding her young ones with her Blood, and on each Side *Prudence* and *Juſtice*, and underneath this *Latin* Diſtich, as in the Edition 1568.

Matris ut hæc proprio ſtirps eſt ſatiata cruore
Paſcis item proprio, Chriſte, *cruore tuos.*

In the initial Letter A are the Arms of the Earl of *Leiceſter*, with his Motto, DROIT ET LOYAL. At the End of *Chap.* xv. is a Map of the Diviſion of the Land of *Canaan* to the Children of *Iſrael*. After the Books of *Chronicles* is a Piece entituled, *A very profitable declaration for the underſtanding of the Hiſtories of* Eſdras, Nehemiah, Eſther, Daniel, *&c.* It ſtands in three Colums thus:

That which happened to the People of Iſrael, *during theſe Monarchies.*	*The Monarchy of* Babylon.	*Of the Years that the Monarchs of* Perſia *reigned*, &c.

Before the Book of *Pſalms*, which begins the Third Part of the Bible, is a Prologue of St. *Baſil* the Great, a Sentence or two of St. *Auguſtine*'s, and an Advertiſement to the Reader, not to be offended though he findeth the Pſalmes of this Tranſlation following not ſo to ſound agreeably to his Ears in his wonted Words and Phraſes as he is accuſtomed with: After which follow general Notes concerning all the Pſalmes. In the Margin are placed the diſtinctions of *Morning* and *Evening Prayer*. In the initial Letter B of the firſt Pſalm are the Arms of Sir *William Cecil*, with his Motto, *Corunum, Via una.*

Next the Old Teſtament follows the Volume of the Books called *Apochrypha*. Before the firſt Book of *Machabees* is A neceſſarie Table for the knowledge of the State of *Juda*, &c.

The Title before the New Teſtament is, within a Border cut in Wood,

The New Teſtament of our Lord and Saviour Jeſus Chriſt, 1569.
Cum privilegio.

Next to it is, *A Deſcription of the Holy Land*, &c. and on the other Side of the Leaf, *A Table to make plain the difficulty that is found in St.* Matthew *and St.* Luke *touching the generation of* Jeſus Chriſt, *&c.* At the xxvi Chapter of St. *Matthew* is another Table for the better underſtanding of the Relations of our Saviour's Paſſion by the ſeveral Evangeliſts. At the End of the Acts is a Map entituled, *The Cart Coſmographie of the Peregrination* or Journey *of St.* Paul, &c and the Order of Times. After the End of the New Teſtament are *Two Tables to fynde the Epiſtles and Goſpels read in the Church of* England *on Sundays and Holidays.* At the End of which is,

Imprinted at London *in* Powles *Church-yard by* Richard Jugg, *Printer to the Queen's Majeſtie.*
Cum privilegio Regiæ Majeſtatis.

Then follow the Pſalms in Metre, *Imprinted at* London *by* John Day *over* Alderſgate. At the End of which are added divers good Prayers 1569.

This Tranſlation or Reviſion being thus finiſhed and printed, the Archbiſhop's next Care was to get it introduced into the ſeveral Churches of the Kingdom to be uſed there. In the (*c*) *Articles therefore to be enquired of within the Dioceſe of* Canterbury *in the ordinary Viſitation of the Moſt Reverend Father in* God Matthew,

by

(*a*) Penes *John Kennet* of *Bergate.*
(*b*) In the ſame Cut in Archbiſhop *Parker*'s Antiquities, *&c.* It is the Archbiſhop himſelf who is repreſented Preaching, dreſſed in his Epiſcopal Habit, and with his ſquare Cap on his Head. See *Strype*'s Annals of the Reformation under Queen *Elizabeth*. Vol. II. p. 460.
(*c*) Imprinted at *London* by *Reginald Wolfe.*

by the Providence of God *Archebyſhop of* Canterbury, *&c. in the Teare of oure* Lord 1569, Enquiry was made of the Churchwardens, *Whether they had in their Pariſh-Churches* —— *the* Bible *in the largeſt Volume.* The Deſign of this ſeems to have been to know what Churches were yet unprovided of the *Engliſh* Bible. Accordingly in the Convocation of the Province of *Canterbury*, which met *April* 3, 1571. a Canon was made, that *(a)* 'the 'Churchwardens ſhould ſee, that the Holy Bible be in every Church in the largeſt Volume (if it might con-'veniently be) ſuch as were lately imprinted at *London.*' It was likewiſe ordered, that 'every Archbiſhop and 'Biſhop, every Deane and chiefe Reſidentiary, and every Archdeacon, ſhould have one of theſe Bibles in 'their Cathedrals and Families.'

Accordingly the next Year 1572 was publiſhed a (*b*) ſecond Edition in Folio of this Bible on the ſame fine Paper and Letter with the former, but with ſome few Alterations and Additions.

1. In the inner Margin of the Kalendar are printed in Circles the Repreſentations of the xii Signs of the Zodiac.

2. Facing the xx. and xxi. of *Joſhua* is a fair Map of the Land of *Canaan*, with Secretary *Cecil*'s Coat of Arms engraven on it.

3. There is an Almanack for 38 Years, beginning 1572 and ending 1610.

4. To the firſt Book of *Eſdras* or *Ezra* is prefixed, 'A very profitable declaration for the underſtanding of 'the Hiſtories of *Eſdras*, *Nehemias*, *Eſther*, *Daniel*, and divers other places of Scripture very darke by reaſon 'of the diſcorde that is among Hiſtoriographers and among the expoſitours of the Holy Scriptures touching 'the ſucceſſive Order of the Kynges or Monarchies of *Babilon* and of *Perſia*: of the yeeres that the ſaid Mo-'narchies laſted from the tranſmigration of the *Jews* under *Nebuchodonoſor* until the Monarchie of the *Greekes*: 'and of the confuſion that is in the names of the Kinges of *Perſia.*'

5. The Pſalter is printed in two Columns. In that on the right Hand is printed this new Tranſlation in the *Roman* Letter, with the Words that are not in the *Hebrew* printed in the *Engliſh* Letter. In the other Co-lumn is the Tranſlation of the Great Bible in the *Engliſh* Letter.

6. Under the Names of the Books in this Part, printed in the Title Page before the Pſalter is Secretary *Cecil*'s Picture, as deſcribed before; and on the other Side of the Leaf his Arms in the initial Letter D.

7. In the initial Letter of the Propheſie of *Jeremiah* is Lord *Leiceſter*'s Coat of Arms within the Garter.

8. After the Prayer of *Manaſſes* King of *Judah* follows, 'A neceſſary Table for the Knowledge of the State 'of *Juda* from the beginning of the Monarchy of the *Greekis* (where the Table that is ſet forth upon *Eſdras* 'endeth) until the death and paſſion of *Jeſus Chriſt.*'

9. Next the deſcription of the Holy Land; at the end of the Apochrypha, is, 'A Table to make plain the 'difficultie that is found in St. *Matthewe* and St. *Luke*, touching the generacyon of *Jeſus Chriſte* the ſonne of '*David* and his right ſucceſſor in the Kingdom: which deſcription beginneth at *David* and no higher, be-'cauſe the difficultie is only in his Poſteritie.'

10. Before the Epiſtles of St. *James* and St. *Peter* are their Pictures cut in Wood.

11. To the Book of the *Revelations* is prefixed a Leaf, in which are placed all together the ſeveral Figures which in the former Edition are in their proper Places in the Book.

After the two Tables of the Epiſtles, *&c.*

Imprinted at London *in* Powle's *Churche-yard, by* Richard Jugge, *Printer to the Queene's Majeſtie.*

1572.

Cum privilegio Regiæ Majeſtatis.

But notwithſtanding this Care of the Archbiſhop's to provide the ſeveral Churches, *&c.* with the Bible in *Engliſh*, and that he was backed with the Authority of the Queen, who ratified the Canons paſſed by the Convocation, and privileged the Impreſſion, there were yet, it ſeems, many Churches, even in the Archbiſhop's own ſmall Dioceſe of *Canterbury*, which were ſome Years after this without any Bible. Thus I find it entred in the fore-mentioned Book of Accounts of the Church-wardens of *Crundal* in 1585,

Paid for lack of a Bible at Canterbury —— —— —— —— 1 s. 3 d.

(*c*) In 1570 and 1573 was this Bible again printed in 4to by *Jugge.*

(*c*) In 1574, in was reprinted in Folio. In it was printed *the ſumme of the whole Scripture: The diviſion of the Bible into two Teſtaments*; at the end of which is this Note, that *ſuche Parts and Chapters whiche be marked and noted with ſemi circles* c *at the head of the verſe or lyne* (*c*) *with ſuch other Textes may be leaſt unread in the publick reading to the people, that thereby other chapters and places of the Scripture making more to their edification and capacitie may come in their roomes, &c.*

(*c*) In 1575, it was again printed in Qto. without the Apochrypha, and with fewer marginal References.

In 1584 and 1595, were printed other Editions of this Bible in a large Folio and the black Letter, with the following Title:

The Holy Bible: conteyning the Old Teſtament and the New. Authoriſed and appointed to be read in Churches.

All the wordes of my mouth are righteous, there is no frowardneſſe nor falſhoode in them.

They are all plaine to ſuch as will underſtand, and right to them that find knowledge. Prov. viii. 8, 9.

Imprinted at London *by the deputies of* Chriſtopher Barker, *Printer to the Queene's Majeſtie.*

Anno - - - -

After the Title Page follows:

A Prologue or Preface made by *Thomas Cranmer*, ſometime Archbiſhop of *Canterbury*, beginning thus.

The whole Scripture of the Bible is devided into two Teſtaments, the *olde Teſtament* and the *New*; which Book is of divers natures, ſome Legall, ſome Hiſtoricall, ſome Sapientiall, and ſome Propheticall. The *olde* teacheth by figures and ceremonies, that the Lawe was given terribly in lightning and thundring, to induce the people to the obſervance thereof by feare. The *new Teſtament* came in more glorioufly with the gentle name of

(*a*) Liber diſciplinæ eccleſiæ Anglicanæ Anno 1571. *tit.* Æditui eccleſiarum & alii ſelecti viri.

(*b*) Penes D. *J. Gray* M. D. apud *Cantuarienſes.* (*c*) Penes rever. *Wm. Jacomb* Vicar de *Marden.*

the Goſpel and good tidings to induce men to obſerve it by love. ——— *After which follows an Analyſis of the Old and New Teſtament.*

An Almanacke, *beginning* 1580, *and ending* 1611.

Of the Golden Number. The uſe of the Epact.
The Epact. Kalendar.

After the *ſecond* Book of *Chronicles* is *A verie profitable declaration for the underſtanding of the hiſtories of* Eſdras, Nehemias, Eſther, Daniel, *and divers other places of Scripture very darke by reaſon of the diſcord that is among Hiſtoriographers, and among the expoſitors of the holy Scriptures touching the ſucceſſive order of the Kings or Monarchies of* Babylon *and of* Perſia : *of the yeeres that the ſayde Monarchies laſted from the tranſmigration of the* Jewes *under* Nabuchodonoſor *untill the Monarchie of the* Greekes, *and of the confuſion that is in the names of the Kings of* Perſia.

The Book of *Pſalms* is according to the Tranſlation of the Great Bible only, that of the Biſhops Tranſlation being now quite omitted, to ſave Expence, I ſuppoſe, tho' when this ſaving Humour begun I don't find.

The Title of the New Teſtament is:

The Newe Teſtament of our Saviour Jeſus Chriſt.

Rom. I. *I am not aſhamed of the Goſpell of Chriſt, becauſe it is the power of* God *unto ſalvation to all that believe.*

Imprinted at London *by the Deputies of* Chriſtopher Barker, *Printer to the Queen's Majeſtie.*

Anno 1595.

Next this Leaf is, *The deſcription of the holy Land, containing the places mentioned in the foure Evangeliſtes, with other places about the ſea-coaſtes: Wherein may be ſeene the wayes and iourneys of* Chriſt *and his Apoſtles in* Judea, Samaria, *and* Galilee; *for into theſe* three *parts this land is divided.* Under which is a ſmall Map cut in Wood.

On the other ſide of the Leaf is, *A Table to make plaine the difficultie that is found in S.* Matthew, *and S.* Luke, *touching the generation of* Jeſus Chriſt *the ſonne of* David, *and his right ſucceſſour in the Kingdome: which deſcription beginneth at* David *and no higher, becauſe the difficultie is onely in his poſteritie.*

At the end of S. *Matthew's* Goſpel is *A Table for the better underſtanding of the* xxvi *chapter of S.* Matthew, *the* xiii *of S.* Marke, *the* xxii *of S.* Luke, *and the* xix *of S.* John.

At the end of the *Acts of the Apoſtles* is *The Chart Coſmographie of the Peregrination or Journey of S.* Paul, *with the diſtance of the miles,* cut in Wood: And on the next Page is *The order of times.*

Another Edition of this Bible was printed 1602, in Folio, by *Robert Barker* the Queen's Printer, with a Frontiſpiece and Title different from the Editions 1568 and 1572. At the top of the Border is the Word *Jehovah* in Hebrew Letters within a Glory bounded with a Cloud, out of which goes a right Hand, on the fore Finger of which hangs in a Ring a Book claſp'd with this Inſcription, VERBVM DEI MANET IN ÆTERNVM. On the two ſides of the Title about the middle are the Letters E. R. with a Roſe and Crown over them. At the bottom is a Table ſupported by two Cherubims, within which are theſe Sentences of Scripture.

Prov. viii. 8. *All the wordis of my mouth are righteous, there is no frowardneſs nor falſhoode in them.*

9. *They are all plain to ſuch as will underſtande, and right to them that finde knowledge.*

Within this Bordure is this Title: *The Holy Bible*; conteyning the Old Teſtament and the Newe. *Authoriſed and appointed to be read in* Churches.

In all theſe later Editions the Pſalter is according to the Tranſlation of the Great Bible, and the Pſalms are pointed as they are to be ſaid or ſung in Churches, with the Days of the Month, and the Diſtinction of Morning and Evening Prayer as in our Common Prayer Books. Of this Bible I obſerve, that the Editions of it are moſtly in folio and in qto. I never heard of but one in 8vo. *viz.* 1569, in a ſmall black Letter, and the New Teſtament alone in 8vo. 1613. The Reaſon of this, I ſuppoſe, was that this Bible was principally deſigned for the Uſe of Churches; and that the *Geneva* Tranſlation was commonly uſed in Families, *&c.*

In 1571, was publiſhed by *Arthur Golding*, an *Eſſex* Gentleman, the (*a*) Pſalter in Engliſh, with a Tranſlation of Mr. *Calvin*'s Commentaries upon it. To every Pſalm are prefixed large Contents; the following Pſalm is a Specimen of the Tranſlation.

Pſalm I.

1. Bliſſed is the man that walketh not in the counſell of the ungodly, and ſtandeth not in the way of the wicked, and ſitteth not in the ſeat of the ſcorners.
2. But delighteth in the law of the Lord, and occupieth himſelfe in his law day and night.
3. And he ſhal be like a tree planted by the river's ſyde, which ſhall yelde his frute in dew ſeaſon, and whoſe leafe ſhall never fall awaye: and whatſoever he doeth it ſhall proſper.
4. So are not the ungodly, but as the chaffe which the wynde ſcattereth.
5. Therfore ſhall not the ungodly ſtand in judgment, nor the wicked in the congregation of the rightuouſe.
6. For the Lord knoweth the waye of the rightuouſe, and the way of the ungodly ſhal periſhe.

I next proceed to give an Account of the moſt remarkable Editions of the Bible, *&c.* which I've before ſaid was tranſlated and printed by ſome Engliſh Refugees at *Gereva* in the Years 1557 and 1560, in 12mo. and 4to. *Eight* Years after it was again printed in 2 Vol. folio, and agen at *Geneva* 1570, fol. and agen at *London*, fol. and 4to. 1572. and in 4to. 1575, 1576.

Of this laſt I have ſeen a Copy in a large 4to, with this Title:

The Bible: that is the Holy Scriptures conteined in the Olde and Newe Teſtament. Tranſlated according to the *Ebrewe* and *Greke*, and conferred with the beſt tranſlations in divers languages, with moſt profitable annotations upon all the harde places, and other thinges of great importance, as may appeare in the Epiſtle to the Reader.

Feare ye not, ſtand ſtill and behold the ſalvation of the Lord which he will ſhew to you this day. Exod. xiv. 13.
Great are the troubles of the righteous: but the Lord delivereth him out of them all. Pſal. xxxiv. 19.
The Lord ſhall fight for you, therefore hold you your peace. Exod. xiv.

Imprinted at London *by* Chriſtopher Barkar, *dwelling in* Powles *Churche-yard at the ſigne of the Tygres head.*

1576.

Cum privilegio.

Then

(*a*) *Imprinted at* London *by* Thomas Eaſt *and* Henry Middelton, *for* Lucas Harriſon *and* Geo. Byſhop. Anno Dom. M D.LXXI. 4'o.

Then follow:

1. The Dedication, *To the moſt vertuous and noble Queene* Elizabeth, *Queene of* England, France, *and* Ireland, *&c. Grace and Peace from* GOD *the Father through* Chriſt Jeſus *our Lorde.*

2. A Preface, *To our beloved in the* LORD *the Brethren of* England, Scotland, Ireland, *&c. Grace, Mercie and Peace through* Chriſt Jeſus.

3. *The order of the yeres from* Paul's *Converſion, ſhewing the time of his peregrination, and of his Epiſtles written to the Churches.*

4. *A Table conteining the* Cycle of the Sunne, Dominical Letter, Leape-yere, Eaſter, Rogation Sunday, Golden Number, Indiction *and* Epact, *ſerving for* 28 *yeres.* It begins 1576, and ends 1603.

5. *Of the* Cycle of the Sunne, *why it was ordeined, a perpetual rule to finde it out, with the Sunday Letter and Leape Yeres.*

6. *A Rule to finde out* Eaſter *for ever.*

7. *Of the Golden Number.*

8. *How to finde the* Indiction Romane.

9. *Of the* Epacte, *and thereby to know the change of the Moone.*

10. *A ſupputation of the Yeres of the World from the creation thereof unto this preſent Yere* 1576, *according as it is counted by* D. M. Luther.

11. *The Kalendar*; in which in a large Column are noted ſeveral Hiſtorical Notes of what happened on ſuch Days of the Months, and ſome of the Feſtivals. Thus againſt *Marche* iii. is placed this Note: The Temple of *Jeruſalem* buylt, finiſhed and holied 515 Yeeres before *Chriſt*, *Eſd.* 6. Againſt *Auguſt* 27. Religion reformed according to GOD's expreſſe truth in the moſt renowned Citie of *Geneva* 1535. The Feſtivals noted are Circumciſion of *Chriſt*, Converſion of S. *Paul*, which is placed againſt *January* 28. Purification of the Virgin *Mary*, Nativitie of *John Baptiſt.*

12. *The Names and Order of all the Bookes of the Old and Newe Teſtament; with the nomber of their Chapters and the Leafe where they beginne.*

Then follows the Old Teſtament and Apocripha.

At *Leviticus* xviii. are two Tables: I. *Of Conſanguinity hindring Marriage.* II. *Of Affinity hindring Marriage.*

The Newe Teſtament of our Lord Jeſus Chriſt, conferred diligently with the *Greeke* and beſt approved tranſlations in divers languages.

Feare ye not, ſtand ſtill and beholde the ſalvation of the Lord which he wil ſhewe to you this day. Exod. xiv. verſ. 13. *Great are the troubles of the righteous, but the Lord delivereth him out of them all*; Pſal. 34. 19.

A Wooden Cut repreſenting the Iſraelites paſſing thro' the Red Sea, and the *Egyptians* following them.

Exod. 14. ver. 14. *The Lord ſhal fight for you: therefore holde you your peace.*

Imprinted at London *by* Chriſtopher Barkar, *dwelling at* Powles *Church-yard at the ſigne of the Tygre's head.*

1576.

Cum privilegio.

Next follows, *The deſcription of the Holie Land, conteining the places mentioned in the foure Evangeliſts, with other places about the ſea-coaſts, wherein may be ſeene the waies and journeys of* Chriſt *and His Apoſtles in* Judea, Samaria, *and* Galile, *for into theſe three partes this land is devided.* Underneath is a ſmall Map cut in Wood, and beneath it,

The places ſpecified in this Mappe, with their ſituation, by the Obſervation of the degrees concerning their length and breadth.

Betwixt the xxviiith and xxviiith Chapters of the *Actes of the Apoſtles* is paſted in a Map cut in Wood, which is entituled, *The deſcription of the Countries and Places mentioned in the* Actes of the Apoſtles, *from* Italie *on the Weſt part unto the* Medes *and* Perſians *towards the Eaſt, conteining about* 2200 *mile in length. The which deſcription ſerveth for the peregrination of S.* Paul *and other of the Apoſtles, and for the underſtanding of manie things conteined in this booke*; *viz.* The Acts of the Apoſtles.

At the bottom of the Map are,

The Names of the Yſles and Countreis mencioned in this mappe.

The Townes ſpecifyed in this mappe, and their ſituation, with the obſervation of the length and breadth.

At the end of the *New Teſtament*,

The Order of the Yeres from Paul's *Converſion, ſhewing the Time of his Peregrination and of his Epiſtles written to the Churches.*

A briefe Table of the Interpretation of the proper Names which are chiefly founde in the Olde Teſtament, &c.

A Table of the principall things that are conteyned in the Bible, after the order of the Alphabet, &c.

A perfite ſupputation of the Yeres and Times from Adam *unto* Chriſt, *prooved by the Scriptures after the collection of divers Authors.*

FINIS.

Joſhua chap. I. ver. 1.

Let not this Booke of the Lawe depart out of thy mouth, but meditate therein day and night, that thou mayeſt obſerve and do according to al that is written therein: for then ſhalt thou make thy way proſperous, and then ſhalt thou have good ſucceſſe.

To every Book is prefixed what is called *The Argument*, or an Account of the Book; and to the ſeveral Chapters their Contents. In the Margins are Scripture-references, and ſhort Notes either explaining the Text or containing ſome uſeful Remark. For Example: *Mat.* xviii. 24. —— *which ought him* 10 *thouſand talents.* The Marg. Note here is; *A common talent was valued at* threeſcore pound: *ſome alſo were greater and ſome leſſe. Romans* xiii. 2. they that reſiſt ſhall receive to *themſelves iudgement.* The Note in the Margin is, *Not only the puniſhment of the iudges, but alſo the vengeaunce of* GOD. So *ver.* 5. — *but alſo for conſcience ſake.* The Note is, *For no private man can contemne that government which* GOD *hath appointed without the breach of his conſcience.* So in the

Old

Old Teſtament, *Exod.* i. 19. the Note is, *their*, the midwives, *diſobedience* to the King of *Egypt* in preſerving alive the men children *was lawful, but their diſſembling evil.* 2 Chron. xv. 16. *And king* Aſa *depoſed* Maachah *his mother.* The Note is, *Or grandmother: and herein he ſhewed, that he lacked zeale: for ſhe ought to have died both by the covenant and by the Lawe of* GOD: *but he* [Aſa] *gave place to fooliſh pitie, and would alſo ſeme after a ſort to ſatisfie the Law.*

In the Old Teſtament are wooden Cuts in their proper Places, repreſenting,

1. The Situation of the Garden of *Eden.*
2. The Form of the Ark.
3. The *Egyptians* purſuing the *Iſraelites.*
4. The Mercy Seat.
5. The Tables of the Shew-bread.
6. The Candleſtick.
7. The firſt covering of the Tabernacle.
8. The Curtaines of Goates Heare.
9. The Tabernacle.
10. The Altar of Burnt-Offering.
11. The Garments of the High-Prieſt.
12. The Altar of Sweete Perfume.
13. The Laver of Braſſe.
14. The Tabernacle erected, and the Tentes pitched round about it.
15. A Mappe, declaring the way which the *Iſraelites* went for the Space of 40 Yeeres from *Egypt* through the Wilderneſſe of *Arabia*, until they entred into the Land of *Canaan*, as it is mentioned in *Exod. Nomb.* and *Deut.* It conteyneth alſo the 42 Places where they pitched their Tentes which is mentioned *Nomb.* xxxiii. with the obſervation of the Degrees concerning the length and the breadth, and the Places of their Abode ſet out by Nombers.
16. A Mappe of the Land of *Canaan*, *Joſh.* xiv.
17. The Temple uncovered, 1 *Kings* vi.
18. The Temple covered.
19. The firſt Figure of the King's Houſe in the Wood of *Lebanon.*
20. The ſecond Figure of the ſame Houſe.
21. The Forme of the Piller, 1 *Kings* vii. 16.
22. The Sea or Great Caldron.
23. The Forme of the Caldrons.
24. The Royal Throne of *Salomon*, 1 *Kings* x.
25. The Viſion of *Ezekiel*, Chap. i.
26. The Deſcription of the Figure which beginneth *Ezekiel* xl. 5.
27. The Figure of the Temple.
28. The Figure of the Altar, *Chap.* xliii.
29. The Forme of the Temple and Citie reſtored at the end of *Ezekiel.*

In the Epiſtle to the Reader, to which the Title Page refers, the Tranſlators tell us, that 'they thought 'they could beſtowe their labours and ſtudy in nothing which could be more acceptable to GOD and comfor-'table to his Church than in the tranſlating of the holy ſcriptures into our native tongue: that albeit divers 'heretofore have endeavoured to atchieve this, yet conſidering the infancie of thoſe times and imperfect know-'ledge of the tongues, in reſpect of the ripe age and clere light which GOD had then revealed, the tranſ-'lations required greatly to be peruſed and reformed: that therefore they had been for the ſpace of *two* years 'and more day and night occupied in making this tranſlation; and that they had been encouraged to take ſo 'much pains by the ready wills of ſuch, whoſe hearts GOD likewiſe touched not to ſpare any charges for the 'furtherance of ſuch a work; the great opportunitie and occaſions by reaſon of ſo many godly and learned 'men, and ſuch diverſities of tranſlations in divers tongues: and accordingly had by all meanes indeavoured to 'ſet forth the puritie of the word and right ſenſe of the Holy Ghoſt for the edifying of the brethren in faith 'and charitie. And as they chiefly obſerved the *ſenſe*, and laboured alwaies to reſtore *it* to all integrity, ſo they 'had, they ſaid, moſt reverently kept the proprietie of the wordes, and had in many places reſerved the 'Hebrew phraſes. Yet leſt either the ſimple ſhould be diſcouraged, or the malicious have any occaſion of iuſt 'cavil, ſeeing ſome tranſlations reade after one ſort, and ſome after another, they had in the margent noted 'that diverſitie of ſpeech or reading; and where the *Ebrew* tongue ſeemed hardly to agree with ours, there they 'noted it in the margin, and uſed that which was more intelligible. They likewiſe altered the *Ebrewe* names 'from the olde text, and reſtored them to the true writing and firſt original. And whereas the neceſſitie of the 'ſentence required any thing to be added, as ſuch was the grace and proprietie of the *Ebrewe* and *Greeke* tongues 'that it cannot be underſtoode of them that are not wel practiſed therein, but either by circumlocution or by 'adding the verb or ſome word, they had put what was ſo added in the text with another kind of letter, that 'it might eaſily be diſtinguiſhed. As touching the diviſion of the Verſes, they had followed, they ſaid, the '*Ebrewe* examples, which had ſo diſtinguiſhed them even from the beginning. They likewiſe noted and diſtin-'guiſhed by a particular mark the principal matters; and added arguments both for the booke and the chap-'ters, and numbers of the verſes, and ſet over every Page ſome notable worde or ſentence for the helpe of 'the memorie, and directing to the chiefe point there mentioned: They alſo endeavoured, by the diligent 'reading of the beſt commentaries, and by conference with the godly and learned brethren, to gather briefe 'annotations upon all the hard places: and wheras certaine places in the bookes of *Moſes*, of the *Kinges*, and 'of *Ezekiel*, ſeemed ſo darke, that by no deſcription they could be made eaſie to the ſimple reader, they 'had ſo ſet them forth with figures and notes, that by the perſpective and as it were by the eye they might 'ſufficiently knowe the true meaninge of all ſuch places. They alſo added certaine Maps of Coſmographie for 'the perfect underſtanding of the places and countries partly deſcribed and partly occaſionally mentioned in

'the

the hoſebonde ghelde dette to the wyf and alſo the wyf to the hoſebonde. the womman hath not power of hir bodi but the hoſebonde, and the hoſebonde hath not power of his bodi but the womman. nyle ghe defraude ech to othir but perauenture of conſent to a tyme that ghe ghyue tent to preier, and eit turne aghen to the ſame thing, leſt ſathanas tempte ghou for ghoure uncontynence. but I ſeie this thing as ghyuynge leeue, not bi comaundement. for I wole, that alle men ben as myſilf, but ech man hath his propre ghifte of god, oon thus, and a nothir thus. but I ſeie to hem that ben not weddid and to widowis, it is good to hem if thei dwellen ſo as I; * And if thei conteynen not hemſilf be thei weddid; for it were bettre to be weddid than to be brent. but to hem that ben ioyned in matrymonye I comaunde, not I but the lord, that the wyf departe not fro the husbonde, and † if that ſche departith, that ſche dwelle unweddid, or be reconceilid to hir husbonde, and the husbonde forſake not the wyf. but to othere I ſeie, not the lord, if ony brothir hath an unfeithful wyf and ſche conſentith to dwelle with him, leeue he hir not. and if ony womman hath an unfeithful husbonde, and this conſentith to dwelle with hir, leeue ſche not the housbonde. for the unfeithful housbonde is halowid bi the feithful womman, and the unfeithful womman is halowid bi the feithful housbonde: ellis ghoure children weren unclene, but now thei ben hooli. *⁎ that if the unfeithful departith, departe he: for whi the brothir or ſiſtir is not ſuget to ſeruage in ſuche, for god hath clepid us in pees. and wherof wooſt thou womman if thou ſchalt make the man ſaaf? or wherof wooſt thou man if thou ſchalt make the womman ſaaf? but as the lord hath departid to ech, and as god hath clepid ech man ſo go he, as I teche in alle chirchis. a man circumcidid is clepid, brynge he not to the prepucie: a man is clepid in prepucie, be he not circumcidid. circumciſioun is nought and prepucie is nought, but
D. the kepyng of the comaundementis of god. ech man in what cleping he is clepid in that dwelle he. thou ſeruaunt art clepid, †ǂ be it no charge to thee, but if thou maiſt be fre the rathere uſe thou. he that is a ſeruaunt and is clepid in the lord is a free man of the lord. alſo he that is a free man and is clepid is the ſeruaunt of criſt. with prys ghe ben bought, nyle ghe be maad ſeruauntis of men. therfore ech man in what thing he is clepid a brothir
E. dwelle he in this anentis god. but of virgynes I haue no comaundement of god, but I ghyue counſeil as he that hath *‖ *gete* mercy of the lord that I be trewe. therfore I geſſe that this thing is good for the preſent need, for it is good to a man to be ſo. thou art boundun to a wyf, nyle thou ſeke unbynding: thou art unboundun fro a wyf nyle thou ſeke a wyf. but if thou haſt taken a wyf thou haſt not ſynned, and if a maiden is weddid ſche ſynnyde not, netheles ſuche ſchulen haue tribulacioun of fleiſch, but I ſpare ghou. therfore, britheren, I ſeie this thing, the tyme is ſchort. †‖ another is this, that thei that han wyues be as though thei hadden noone, and thei that wepen as thei wepten not, and thei that ioien as thei ioieden not, and thei that bien as thei hadden not, and thei that uſen this world as thei that uſen not, for whi the figure of this world paſſith. but I wole that ghe be withoute §* biſyneſſe. for he that is withoute wyf is biſi what thingis ben of the lord, hou he ſchal pleſe god. but he that is with a wyf is biſi what thingis ben of the world hou he ſchal pleſe the wyf, and he is §† departid. and a womman unweddid and maiden thenkith what thingis ben of the lord, that ſche be hooli in bodi & ſpyryt. but ſche that is weddid thenkith what thingis ben of the world, hou ſche ſchal pleſe the housbonde. and I ſeie theſe thingis to ghoure profyt, not that I caſte to ghou a ſnare but to that that is oneſt and that ghyueth eſyneſſe without letting to make preieris to the lord. and if ony man geſſith hymſilf § to be ſeien foul on his virgyne that ſche is ‖ ful woxun and ſo it bihoueth to be doon, do ſche that that ſche wole, ſche ſynneth not if ſche be weddid. for he that ordeynyde ſtabli in his herte not hauynge nede, but hauynge power of his wille and hath demed in his herte this thing to kepe his virgyn doith wel. therfore he that ioyneth his virgyn in matrymonye doith wel, and he that ioyneth not doith bettre. the womman is boundun to the lawe as long tyme as hir husbonde lyueth, and if hir husbonde is deed ſche is delyuerid fro the lawe of the husbonde; be ſche weddid to whom ſche wole oonli in the lord. but ſche ſchal be more bleſſid, if ſche dwellith thus attir my counſeil, and §† I wene that I haue the ſpyryt of god.

CHAP. VIII.

BUT of theſe thingis that ben ſacrified to idolis we witen †† for alle we han kunnyng. but kunnyng blowith, charite edifieth. but if ony man geſſith that he *⁎* can ony thing, he hath not ghit knowe hou it bihoueth him to kunne. and if ony man loueth god, †ǂ† this is knowun of him. but of metis that ben offrid to idolis we witen that an idol is no thing in the world, and that ther is no god but oon. for though ther ben ſumme that ben ſeid goddis eithir in heuene eithir in erthe, as ther ben manye goddis & manye lordis, netheles to us is oo god the fadir of whom ben alle thingis and we in him. and oo lord jeſus criſt bi whom ben alle thingis, and we bi him. but not in alle men is kunnyng. for ſummen with conſcience of idol til now eten as thing offrid to idolis, and her conſcience is defoulid for it is ſyk. mete commendith us not to god. for neithir we ſchulen faile if we eten not, neither if we eten we ſchulen haue plentee. but ſe ghe leſt perauenture §ǂ§ this ghoure leeue be maad hurtyng to ſike men. for if ony man ſchal ſe him that hath kunnyng etynge in a place where idolis ben worſchipid, whether his conſcience ſithen it is ſyk ſchal not be edified to ete thingis offrid to idolis? and the ſyk brothir for whom criſt diede ſchal periſſche in thi kunnyng. for thus ghe ſynnynge aghens britheren and ſmytynge her ſyke conſcience ſynnen aghens criſt. wherfore if mete ſclaundrith my brothir I ſchal neuer ete fleiſch leſt I ſclaundre my brothir.

CHAP. IX.

WHethir I am not free? am I not apoſtle? whethir I ǂ ſaigh not ieſus criſt oure lord? whether ghe ben not my werk in the lord? and though to othere I am not apoſtle, but netheles to ghou I am. for ghe ben †ǂ the litle ſigne of myn apoſt-

* quod, *And if*, omnes MSS. † that if *⁎ quod. †ǂ non ſit tibi curæ. *‖ deeſt *gete* in MSS. †ǂ reliquium eſt.
§* ſolicitudine. §† diviſus. § videri. ‖ ſuper adulta. §ǂ puto. ǂǂ quia. *⁎* ſcire. †ǂ† hic.
§†§ hæc licentia veſtra. ǂ vidi. †ǂ ſignaculum.

' the *Old* and *New Teſtament*. Laſt of all, they adjoined two moſt profitable Tables, as has been already more ' particularly ſhewn; ſo that nothing, as they truſted, that any could juſtly deſire was omitted.'

The next Year, 1577, was there another Edition of this Bible in 4to, and the Year following, 1578, it was printed in a middling Folio, with the following Title:

The Bible, tranſlated according to the Ebrew *and* Greeke, *and conferred with the beſt Tranſlations in divers Languages.*

With moſt profitable annotations upon all the hard places, and other things of great importance, as may appeare in the Epiſtle to the Reader.

Whereunto is added the Pſalter *of the common Tranſlation agreeing with the Booke of Common-prayer.*

Joſh. i. 8. *Let not this Booke of the Law*, &c.

Imprinted at *London* by *Chriſtopher Barker*, Printer to the Queen's Majeſtie.

Cum Gratia & privilegio Regiæ Majeſtatis.

Next to this Title is,

1. The Dedication to the Queen and Preface to the Reader, as in the Edition 1576.
2. Archbiſhop *Cranmer*'s Prologue.
3. A Table of the Genealogy of *Adam* down to *Chriſt*.
4. Proper firſt Leſſons for Sundays throughout the Year, and ſome ſecond Leſſons;
5. Leſſons proper for Holy-days.
6. The Order how the reſt of the holy Scripture, beſide the Pſalter, is read,
7. A brief declaration of the Terms beginning and ending.
8. A Table for the Order of the Pſalmes.
9. What Holy-dayes to be obſerved, and none other.
10. An Almanack, *beginning* 1578, *ending* 1610.
11. The Kalendar. *At the bottom of every Month are hiſtorical Notes of what happened on ſuch and ſuch Days of the Month. For inſtance, under* January *N.* 1. *firſte day, Noah* after he had been in the Ark 150 dayes began to ſee the Toppes of the high mountaines, *Gen.* vii. 24.

N. 22. The Duke of *Somerſet*, as upon this Day, was beheaded, 1552.

Under *Auguſt* N. 27. Religion, as on this Day, was reformed, *&c.* as in Edit. 1576. *The ſame hiſtorical Notes are in the Folio Edition*, 1583.

12. The Booke of Common Prayer, *&c.*

Then follows the Old Teſtament, in which the Pſalter is printed in a double Column, as in the Edition of the Biſhops Bible 1568. The outer Column in the white Letter is the *Geneva* Tranſlation, the inner one in the black Letter is the common one in the Liturgy; but in a Folio Edition 1583 is the common Pſalter only. Before the *New Teſtament* is a little Map of the Holy Land, as in *Chriſt*'s Time, with an Index, at the bottom of the Places therein ſpecified.

At the end is, *The ſumme of the whole Scripture of the Bookes of the Olde and New Teſtament.*

Imprinted at *London* by *Chriſtopher Barker*, Printer to the Queene's Majeſtie, 1578.

Cum privilegio Regiæ Majeſtatis.

A brief Table of the interpretation of proper names, and another of the principal things conteyned in the Bible, as in the Edition 1576.

A perfite ſupputation of the Yeeres and Times from the Creation of the World unto this preſent yeere of our Lord God 1578, *prooved by the Scriptures after the Collection of divers authours.*

F I N I S.

In (*a*) 1576 was publiſhed in 8vo by *Lawrence Tomſon*, an Under-Secretary to Sir *Francis Walſingham* one of her Majeſty's Principal Secretaries of State, the New Teſtament of this Tranſlation, with a Tranſlation of *Beza*'s *Briefe Summaries of doctrine upon the Evangeliſts and Acts of the Apoſtles, and the Methode of the Epiſtles of the Apoſtles*; to which he added in the Margin ſhort Expoſitions on the Phraſes and hard Places taken out of *Beza*'s large Annotations and *Joachim Camerarius* and *P. Loſelerius Villerius*. And theſe, together with the Annotations of *Francis Junius* on the *Revelation*, were afterwards in ſome Editions of this Bible printed with the New Teſtament, which has the following Title:

The New Teſtament of our Lord Jeſus Chriſt, *tranſlated out of* Greek *by* Theod. Beza.

With brieſe ſummaries and expoſitions upon the hard places by the ſaid Author, Joac. Camer. *and* P. Loſeler. Villerius; *Engliſhed by* L. Tomſon.

Together with the Annotations of Fr. Junius *upon the Revelation of St.* John.

Imprinted at *London* by the Deputies of *Chriſtopher Barker*, Printer to the Queene's moſt excellent Majeſtie; (*b*) 1599.

This Edition of *Tomſon*'s is dedicated by him, *To the right honourable M.* Francis Walſingham, *Eſquier, one of the principall Secretaries to hyr excellent Majeſtie, and of hir Highneſſe privie Councell, and to the right worſhipfull M.* Francis Haſtings.

The New Teſtament being thus printed with the afore-mentioned Title, gave occaſion to the *Rhemiſts* to conclude it was a Tranſlation of *Beza*'s *Latin* Teſtament.

Two Years (*c*) after were publiſhed by one *R. Fitz-Herrey*, as collected by him, *Two right profitable and fruitfull* Concordances, *or large and ample* Tables Alphabeticall. *The* firſt *containing the interpretation of the* Hebrew, Caldean, Greeke *and* Latine words *and* names *ſcatteringly diſperſed throughout the whole Bible, with their common places following every of them: The* ſecond *comprehending all ſuch other principal words and matters as concerne the ſenſe*

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(*a*) Imprinted at *London* by *Chriſtopher Barker* dwelling in *Poule*'s Church-yard, at the Sign of the Tigre's Head. 1576.

Cum privilegio. *Sion* Coll. Library.

(*b*) This ſame Year was publiſhed in 8vo an Edition of this Bible printed by the Queen's Printers *Cum privilegio*, in which all the Notes are omitted, but the Arguments of the ſeveral Books are continued, and the Apochrypha added. *Penes me.*

(*c*) 1578.

apoſtilheed in the lord. my defence to hem that axen me, that is whethir we han not power to ete and drynke? whethir we han not power to lede aboute a womman a liſtir, as alſo othir apoſtlis and britheren of the lord and cefas? or I aloone and barnabas han not power to worche theſe thingis? who * traueilith ony tyme with hiſe owne wagis? who plauntith a vinegherd and etith not of his fruyt? who kepith a flok, and etith not of the mylk of the flok?* whethir aftir man I ſeie theſe thingis? whethir alſo the lawe ſeith not theſe thingis? for it is writen in the lawe of moiſes, thou ſchalt not bynde the mouth of the oxe that threiſſchith. whethir of oxun is † charge to god? whethir for us he ſeith theſe thingis? for whi tho ben writun for us. for he that erith owith to ere in hope, and he that threiſſchith in hope to take fruytis. if we ſowen ſpiritual thingis to ghou, is it greet if we repen ghoure fleiſchly thingis? if othere ben parteneris of ghoure power, whi not rather we? but we uſen not this power, but we ſuffren alle thingis that we ghyuen no lettyng to the euangelie of criſt. witen ghe not that thei that worchen in the ** temple eten tho thingis that ben of the temple? and thei that ſeruen to the auter ben parteneris of the auter; ſo the lord ordeynyde to hem that tellen the goſpel to lyue of the goſpel. but I uſide noon of theſe thingis, and I wroot not theſe thingis that †† tho be doon ſo in me. for it is good to me rathere to die than that ony man auoide my glorie. for if I preche the goſpel glorie is not to me, for nedeliche I mote doon it; for wo to me if I preche not the goſpel. but if I do this thing wilfulli I haue meede? but if aghens my wille diſpendyng is bitaken to me. what thanne is my meede? that I prechynge the goſpel putte the goſpel withoute otheris coſt, that I uſe not my power in the goſpel. for whi, whanne I was free of alle men I made me ſeruaunt of alle men to wynne the mo men. and to iewis I am maad as a iew to wynne the iewis. to hem that ben undir the lawe as I were undir the lawe whanne I was not undir the lawe, to wynne hem that weren undir the lawe. to hem that weren without lawe as I were without the lawe whanne I was not withouten the lawe of god, but I was in the lawe of criſt, to wynne hem that weren withoute the lawe. I am maad ſyk to ſike men, to wynne ſyke men. to alle men I am maad alle thingis to make alle men ſaaf. but I do alle thingis for the goſpel, that I be maad
6. partener of it. witen ghe not, that thei that rennen in a § furlong alle rennen, but oon takith the priys. ſo renne ghe, that ghe catche. ech man that ſtryueth in fight abſteyneth him fro alle thingis. and thei that thei take a coruptible crowne, but we an uncorupt. therſore I renne ſo, not as into an uncerteyn thing, thus I fighte not as betynge the eyr: but I chaſtiſe my bodi and brynge it into ſeruage, leſt perauenture whanne I preche to othere, I myſilf be maad repreuable.

Chap. X.

BRitheren, I nyle that ghe unknowe, that alle oure fadris weren undir cloude, and alle paſſiden the ſee, and alle weren baptiſid in moiſes in the cloude and in the ſee, & alle eeten the ſame ſpyritual mete, and alle drunken the ſame ſpiritual drynk. thei drunken of the ſame ſpyritual ſtoon folewynge hem, and the ſtoon was criſt. but not in ful manye of hem it was || wel pleſaunt to god. for whi, thei were caſt doun in deſert. but thingis ben doon in 11.
figure of us, that we be not coueiters of yuele thingis as thei coueitiden. neithir be ghe maad idolatreris as ſumme of hem, as it is writun, the peple ſat to ete and drynke, and thei riſun up to pleie. neithir do we fornycacioun as ſumme of hem diden fornycacioun, & thre and twenti thouſandis weren deede in oo dai. neithir tempte we criſt as ſumme of hem temptiden, and periſſchiden of ſerpentis. neithir grutche ghe as ſumme of hem grutchiden, and thei periſſchiden of a diſtriere. and alle theſe thingis ſelden to hem in figure, but thei ben writun to oure amendyng into whiche the endis of the worldis ben comun. therfore he that geſſith him that he ſtondith, ſe he that he falle not. temptacioun take not ghou but mannys temptacioun. for god is trewe which ſchal not ſuffre ghou to be temptid above that that ghe moun, but he ſchal make with temptacioun alſo puruyaunce that ghe moun †* ſuffre. wherfore ghe mooſt dereworthe to me, fle ghe fro worſchipyng of mawmetis. as to prudent men I ſpeke, deme ghe ghouſilf that thing that I ſeie. whethir the cuppe of bleſſyng which we bleſſen is not the comynyng of criſtis blood? and whethir the breed which we breken is not the takyng of the bodi of the lord? for we manye ben oo breed and oo bodi, alle we that taken part of oo breed and of oo cuppe. ſe ghe iſrael aftir the fleiſch, whethir thei that eten ſacriſiſis ben not parteneris of the auter? what therfore ſeie I, that a thing that is offrid to idolis is ony thing, or that the idol is ony thing? but tho thingis that hethen men offren, thei offren to deuelis and not to god. but I nyle that ghe be maad
c. felowis of fendis. for ghe moun not drynke the cuppe of the lord, and the cuppe of fendis; ghe moun not be parteneris of the boord of the lord, and of the boord of fendis. whether §† we han enuye to the lord? whether we ben ſtrengere than he? alle thingis ben lefful to me, but not alle thingis ben ſpedeful. alle thingis ben lefful to me, but not alle thingis edifien. no man ſeke that thing that is his owne, but that thing that is of anothir. al thing that is ſeeld in the bocherie ete ghe axynge no thing for conſcience. the erthe and the plentee of it is the lordis. if ony of hethen men clepith ghou to ſoper and ghe wolen go, al thing that is ſett to ghou ete ghe, axynge no thing for conſcience. but if ony man ſeith, this thing is offrid to idolis, nyle ghe ete for him that ſchewide and for conſcience. and I ſeie not thi conſcience but of anothir. but wherto is my fredom demed of a nothir mannys conſcience. therfore if I take part with grace, what am I blaſfemed for that I do thankis? therfore whethir ghe eten or drynken or doen ony othir thing, do ghe alle thingis into the glorie of god. be ghe without ſclaundre to iewis and to hethen men and to the chirche of god: as I bi alle thingis pleſe to alle men, not ſekynge that that is profitable to me, but that that is profitable to manye men that thei be maad ſaaf.

Chap. XI.

BE ghe my foleweris as I am of criſt. and britheren I preiſe ghou, that bi alle thingis ghe be myndeful of me, and as I bitook to ghou my comaundementis ghe holden. but I wole that ghe

* militat † cura. ** ſacrario. †† thei. § ſtadio. || pleſaunt. †* ſuſtinere. §† æmulamur.

ſenſe and meaninge of the Scriptures, or direct unto any neceſſary and good inſtruction. Theſe two Tables, the Title informs us, *would ſerve as well for the Tranſlation called* Geneva, *as for the other authorized to be read in Churches.* Accordingly they were printed with the *Geneva* Bible in ſeveral Editions of it, and with the new Tranſlation of King *James*'s; but I have not met with them in any Edition of the Bible of the Biſhops Tranſlation, which was now the Tranſlation authorized to be read in Churches.

In the Year 1583 was publiſhed another Edition of the (*a*) Bible of the *Geneva* Tranſlation by the Queen's Printer *Chriſtopher Barker*, in a very large Folio. Next the Title Page is,

1. A Dedication to the moſt vertuous and noble Lady *Elizabeth*, Queene of *England*, *France* and *Ireland*, &c.
2. To the diligent and Chriſtian Reader.
3. A Prologue or Preface made by *Thomas Cranmer* ſometime Archbiſhop of *Canterbury*. At the bottom of this Prologue is the following Note: *I have here, gentle reader, before this Tranſlation of the Bible, at the requeſt of diuers learned, ſet downe this notable preface (conteyning both the neceſſarie and alſo the profitable uſe of the Scriptures) as well for the godly exhortations and louing admonitions therin given, as alſo for the reteyning among us the memorie of that excellent and worthy Martyr* T. C. *ſometimes Archbiſhop of* Canterbury.
4. This Table ſetteth out to the Eye the Genealogie of *Adam*, ſo paſſing by the Patriarchs, Judges, Kings, Prophets and Prieſts, and the Fathers of their Time, continuing in lineal Deſcent to *Chriſt* our Saviour.
5. An Almanack for 33 Years, beginning 1578.
6. The Kalendar.
7. The names and order of all the Bookes of the Olde and Newe Teſtament, with the number of their Chapters, and the Leafe where they begin.
8. Howe to take profite in reading of the Holy Scripture.
9. The ſumme of the whole Scripture of the Bookes of the Olde and Newe Teſtament.
10. (*b*) Certaine queſtions and anſweres touching the doctrine of Predeſtination, the uſe of God's Worde and Sacraments.
11. Of the incomparable Treaſure of the Holy Scriptures, with a Prayer for the true uſe of the ſame.
Here is the Springe where Waters flowe to quench our heate of ſinne, &c.
12. A large Cut in Wood of the Creation.

Then follow the Books of the Old Teſtament, the Apochrypha, and the New Teſtament: Next after the Title of the New Teſtament is a Deſcription of the Holy Land in a Map cut on Wood: And at the end of the New Teſtament is,

1. A brief Table of the interpretation of proper names.
2. A Table of the principal things.

In the Editions 1589, 1599, 1615, are added *A Preface*, and *Directions howe to take profite in readinge of the Holy Scriptures, by* T. Graſhop, who was Maſter of Arts of *All-Souls* College in *Oxford* 1561. Of this Tranſlation, which was moſtly had and uſed in private Families, there were above thirty Editions in Folio, Quarto, and Octavo, printed moſtly by the Queen's and King's Printers, *viz.* from the Year 1560 to the Year 1616, when it was printed in a ſmall Folio. Editions of it were likewiſe printed at *Geneva*, *Edinburgh*, and *Amſterdam*.

The Papiſts finding by the Bible's being printed ſo oft in *Engliſh*, that it was impoſſible to keep it out of the common People's Hands, were now reſolved to have an *Engliſh* Tranſlation of their own making. Accordingly in the Year 1582 was printed at *Rhemes* the New Teſtament in 4to, in what they called *Engliſh*, with this Title:

The New Teſtament of Jeſus Chriſt, *tranſlated faithfully into* Engliſh *out of the authentical* Latin, *according to the beſt corrected Copies of the ſame, diligently conferred with the* Greeke *and other Editions in divers Languages: With* Arguments *of bookes and chapters,* Annotations *and other neceſſarie helpes for the better underſtanding of the Text, and ſpecially for the diſcoverie of the* Corruptions *of divers late Tranſlations, and for cleering the* Controverſies *in Religion of theſe daies, in the* Engliſh *College of* Rhemes.

Pſal. 118.

Da mihi intellectum, & ſcrutabor legem tuam & cuſtodiam illam in toto corde meo.

That is,

Give me underſtanding, and I wil ſearche thy law, and wil keepe it with my whole hart.

S. *Aug.* tract. 2. in Epiſt. *Joan.*

Omnia quæ leguntur in ſcripturis ſanctis ——

That is,

All things that are reade in holy Scriptures ——

Printed at *Rhemes*
by *John Fogny*.
1582.

Cum privilegio.

Next the Title Page, and *The Cenſure and Approbation*, follows, *The Preface to the Reader, treating of theſe* three *points.* 1. *Of the Tranſlation of Holy Scriptures into the vulgar tongues, and namelye into* Engliſh. 2. *Of the cauſes why this New Teſtament is tranſlated according to the auncient vulgar* Latin *text.* 3. *Of the manner of tranſlating the ſame.*

This Preface is introduced with telling the Reader, that 'the Tranſlators had long ſince the Holy Bible 'tranſlated by them into *Engliſh*, and the Old Teſtament lying by them, for lack of good means to publiſh 'the whole in ſuch ſort as a work of ſo great charge and importance required: but that they had yet, 'through

(*a*) Penes *D. Courthop* of *Stedmerſh.*
(*b*) Theſe, I obſerve, were reprinted in the Editions 4to, 1592, 1615;

'through GOD's goodnes, at length finiſhed all the New Teſtament, which is the principal, moſt profitable 'and comfortable piece of holy writte. This Tranſlation, they ſaid, they did not, for all that, publiſh upon 'an erroneous Opinion of its being neceſſary, that *the holy Scriptures ſhould always be in our mother-tongue*, or that '*they ought to be read indifferently of all*, or could be eaſily underſtood of every one that reads or hears them in 'a known language, or that they generally and abſolutely judged it more convenient in it ſelf, and more 'agreeable to GOD's word and honour, or the edification of the faithful, to have them turned into vulgar 'tongues, than to be kept and ſtudied only in the Eccleſiaſtical languages; but they tranſlated this ſacred 'Book upon ſpecial conſideration of the preſent time, ſtate and condition of their countrie, unto which divers 'things were either neceſſary or profitable, and medicinable *now*, that otherwiſe in the peace of the Church 'were neither much requiſite, nor perchance wholly tolerable. The Catholick Church, they ſaid, had neither 'of old nor of late ever *wholy* condemned all vulgar verſions of Scripture, nor at any time *generally* forbidden 'to reade the ſame: only it had not by publick authoritie preſcribed, commanded or authentically recom-'mended any ſuch interpretation to be indifferently uſed of all men. Thus here in *England*, they obſerved, 'the Scriptures were extant in *Engliſh* even (*a*) before the troubles that *Wicleff* and his followers raiſed in our 'Church, as appeareth as well by ſome pieces yet remaining as by Archbiſhop *Arundel*'s Provincial Conſtitution, 'but they were not ordinarily read of the Vulgar, but uſed only or ſpecially of ſome deuout, religious and con-'templative perſons, in reverence, ſecrecie and ſilence, for their ſpiritual comfort.

'Thus, they ſaid, it was in the primitive Church; wherein we muſt not imagine, that either every one that 'underſtood the learned languages wherein the Scriptures were written, or other languages into which they were 'tranſlated, might, without reprehenſion, read, reaſon, diſpute, turne and toſſe the Scriptures: or that every 'Scholemaſter, Scholer or Grammarian, that had a little *Greeke* or *Latin*, was ſuffered ſtraight to take in hand 'the holy Teſtament: or that the tranſlated Bibles into the vulgar tongues were in the handes of every 'husbandman, artificer, prentice, boies, girles, miſtreſſe, maid and man: but that in thoſe better times men 'were neither ſo ill, nor ſo curious of themſelves ſo to abuſe the bleſſed booke of *Chriſt*, nor were there any 'ſuch eaſy means, before Printing was invented, to diſperſe the copies into the hands of every man as now 'there is: but they were then in Libraries, Monaſteries, Colleges, Churches, in Biſhops, Prieſts, and ſome 'other devout principal Laymens houſes and hands. The poor plough-man, they ſaid, could then in labouring 'the ground ſing the hymnes and pſalmes either in known or *unknown* languages, as they heard them in the 'holy Church, *though they could neither read nor know the ſenſe, meaning* and myſteries of the ſame.' Such was the romantic Account which theſe Tranſlators gave of the Tranſlation of the Holy Scriptures into the Vulgar Tongue, as if the Apoſtles Times were exactly like their own, and that then were Libraries, Monaſteries, Colleges and Churches, as there are now, *&c.* and that (in direct Contradiction to the Teſtimony of the great Apoſtle of the *Gentiles*) they who were then (*b*) called were the wiſe after the Fleſh, the mighty and noble, and that GOD had not choſen the fooliſh, weak and baſe things of the World, and things which were deſpiſed.

They then declared againſt the Proteſtants, to whom they applied the Apoſtle's Words, *men walking in deceitfulneſs*, and repreſented them as ſo 'abuſing the people, and many other in the world not unwiſe, that by 'their *falſe tranſlations* they had, in ſteed of GOD's Law and Teſtament, and for *Chriſt*'s written will and 'word, given them *their own wicked writing and phantaſies*, moſt ſhamefully, in all their Verſions, *Latin*, *Engliſh*, &c. *corrupting both the* letter *and* ſenſe *by falſe tranſlation*, adding, detracting, altering, tranſpoſing, 'pointing, and all other guileful means, eſpecially where it ſerved for the advantage of their private opinions. 'For the ſake of *them*, they ſaid, they were ſo bold as, 1. Partly to diſauthorize quite, partly to make doubt-'ful, divers whole books allowed for Canonical Scripture by the univerſal Church of GOD theſe thouſand years 'and upwards. 2. To alter all the *authentical* and *eccleſiaſtical words* uſed ever ſince our Chriſtianitie into new pro-'fane novelties of ſpeeches agreeable to their doctrine. 3. To change the titles of workes, to put out the names 'of the authors, *&c.* to ſay nothing of their intolerable liberty and licence to change the accuſtomed callings 'of GOD, Angel, men, places and things, uſed by the Apoſtles and all antiquitie in *Greeke*, *Latin*, and all 'other languages of Chriſtian nations, into new names, ſometimes falſely, and alwaies ridiculouſly, and for oſten-'tation taken of the *Hebrues*.

'In pure compaſſion therfore to ſee their beloved countriemen, with extreme danger of their ſouls, to uſe 'onely ſuch profane tranſlations and erroneous mens mere fancies, and being alſo much moved thereto by 'the deſires of many devout perſons, they had, they ſaid, ſet forth the *New Teſtament*, to begin withall, truſt-'ing, that it might *give occaſion to them*, after diligent peruſing of it, *to lay away, at leaſt, ſuch their impure 'Verſions as hitherto they had been forced to uſe*. They had done their endeavour, they ſaid, with praier, much 'feare and trembling, leſt they ſhould dangerouſly erre in ſo ſacred, high and divine a work; and profeſſed, 'that they had done it with all faith, diligence and ſinceritie; that they had uſed no partiality for the diſ-'advantage of their adverſaries, nor any more licence then is ſufferable in tranſlating of the Holy Scriptures; 'continually keeping themſelves as near as was poſſible to their text, and to the *very* words *and* phraſes *which 'by long uſe were made venerable*. They had alſo, they ſaid, ſet forth reaſonable large *Annotations*, thereby to 'ſhew the ſtudious reader, in moſt places pertaining to the controverſies of that time, both the heretical cor-'ruptions and falſe deductions, and alſo the Apoſtolick tradition, the expoſitions of the holy Fathers, the decrees 'of the Catholike Church and moſt ancient Councils.'

Next, they accounted for their making this Tranſlation from the old vulgar *Latin* Text, and not from the common *Greke* one. 'The *Latin*, they ſaid, was moſt ancient, it was corrected by S. *Hierome*, commended 'by S. *Auſtin*, and uſed and expounded by the Fathers: the holy councel of *Trent* had declared it to be authen-'tical; it was the graveſt, ſincereſt, of greateſt majeſtie and the leaſt partialitie: It was exact and preciſe ac-'cording to the *Greek*; preferred by *Beza* himſelf to all other Tranſlations, and was *truer than the vulgar* Greek '*Text it ſelf*.'

Laſt

(*a*) See the Account of *Wiclif*'s Tranſlation before.
(*b*) 1 *Cor.* i. 26, 27, 28.

Laſt of all they ſhewed the manner of their Tranſlating this Teſtament. ‘ Becauſe they wiſh'd this their ‘ tranſlation to be moſt ſincere as becomes a Catholike one, and had endeavoured ſo to make it, therfore, they ‘ ſaid, they were very preciſe and religious in following their copie not only in *ſenſe*, but ſometimes in the *verie* ‘ *wordes* alſo and *phraſes*, as conſidering *the importance of ſacred words and ſpeeches.* For example, they often tranſ- ‘ lated thus; *Amen*, *Alleluia*, *Corbana*, *Paraſceue*, *Paſche*, *Azymes*, *Neopyte*, *Didragmes*, *Paraclete*, *Prepuce*, *Evan-* ‘ *gelize*, *Depoſitum*, *exinanited*, *reflouriſhed*, *exhauſt*, *advent*, *impoſing of hands*, *Penance*, *Chalice*, *Prieſt*, *Deacon*, *tra-* ‘ *ditions*, *altar*, *hoſt*, &c which laſt, they ſaid, they kept exactly as *Catholick terms.* This they juſtified from the ‘ uſage of the *Engliſh* Tranſlations 1577, 1580. which retained *Amen*, *Alleluja*, *Hoſanna*, *Raca*, *Belial*, untranſ- ‘ lated. Moreover, they ſaid, in hard places they preſumed not to ſoften the ſpeeches or phraſes, but religiouſ- ‘ ly kept them word for word, and point for point, for feare of miſſing or reſtraining the ſenſe of the Holy ‘ Ghoſt. As *Eph.* vi. *againſt the ſpirituals of wickednes in the celeſtials.* John ii. *What to me and thee woman.* John iii. ‘ they tranſlated *The ſpirit breatheth where he will*, &c. leaving it indifferent to ſignifie either the Holy Ghoſt or ‘ Wind; whereas the Proteſtants tranſlated it Wind, and took away the other ſenſe more common and uſual ‘ in the Fathers. *Luke* viii. 23. they tranſlated *they were filled*, not adding of their own *with water*, as the Pro- ‘ teſtants did. *Chap.* xxii. they tranſlated, *This is the chalice, the new Teſtament*, &c. not *This chalice* is *the new Teſ-* ‘ *tament* Likewiſe *Mark* xiii. *Thoſe daies ſhall be ſuch tribulation*, &c. not as their adverſaries, *In thoſe daies.* So ‘ *James* iv. 6. *And giveth greater grace*, leaving it indifferent to the *Scripture* or to *the Holy Ghoſt*, both going be- ‘ fore. Whereas the adverſaries, they ſaid, too too boldly and preſumptuouſly added, ſaying *The Scripture giveth*, ‘ *&c.* Likewiſe *Heb.* xii. 21. they tranſlated, *ſo terrible was it which was ſeen*, Moyſes *ſaid*, &c. Neither did *Greek* ‘ or *Latin*, they ſaid, permit them to adde, that Moyſes *ſaid*, as the Proteſtants preſumed to doe. So they ‘ ſaid, *Men brethren*, *A widow woman*, *A woman ſiſter*, James *of* Alphæus, and the like. Sometime alſo, they ‘ ſaid, they followed of purpoſe the ſcripture phraſe, as *The bel of fire.* So *Luke* iv. 36. *What* word *is this*, &c. ‘ and *Luke* ii. *Let us paſſe over and ſee the* word *that is done.* Where, ſay they, we might ſay *thing* by the *Hebrew* ‘ phraſe, but there is *a certain majeſtie* and more ſignification in theſe ſpeeches.’

‘ In the margent they ſometime, they ſaid, added the *Greeke* and *Latin* words, as, 1. when the ſenſe was ‘ hard, that the learned reader might conſider of it; 2. to remove the ambiguitie of the *Latin* or *Engliſh*; 3. to ‘ ſatisfie the reader of the truth of the tranſlation; 4. to ſhew the falſe tranſlation of the Hereticke (*a*) *Beza*; ‘ and, 5. when they could not fully expreſſe the *Greek* or *Latin* in *Engliſh.*

‘ This preciſe following of their *Latin* Text was, they ſaid, the cauſe why, in the title of the books in the ‘ firſt page, they ſaid not, S. *Matthew*, S. *Paul*, becauſe it is ſo neither in *Greeke* nor *Latin*; though in the ‘ tops of the leaves following, where they might be bolder, they added S. *Matthew*, &c. to ſatisfie the reader. ‘ This, they ſaid, was much unlike the Proteſtants their adverſaries, who made no ſcruple to leave out the ‘ name of *Paul* in the Title of the Epiſtle to the *Hebrews*, though it be in every *Greek* Book which they tranſ- ‘ late. And their moſt authoriſed *Engliſh* Bibles leave out *Catholicke* in the Title of S. *James* Epiſtle and the ‘ reſt which were famouſly known in the primitive Church by the name of *Catholicæ Epiſtolæ.*

‘ They likewiſe gave the reader, in places of ſome importance another reading in the margin, ſpecially when ‘ the *Greek* was agreeable to the ſame. As *John* iv. *tranſiet de morte ad vitam.* Other *Latin* Copies had *tranſijt*, ‘ they ſaid, and ſo it was in the *Greeke.*

‘ They added, that they bound not themſelves to the *points* of any one copie, print or edition of the *Vulgar* ‘ *Latin* in places of no controverſie, but followed the *pointing* moſt agreeable to the *Greeke* and to the Fathers ‘ commentaries. As *Col.* i. 10. *Ambulantes digne* DEO, *per omnia placentes*; *Walking worthy of* GOD, *in all things* ‘ *pleaſing.* *Eph.* i. 17. they pointed thus, DEUS *Domini noſtri* Jeſu Chriſti, *Pater gloriæ*, as in the *Greeke* and ‘ S. *Chryſoſtome* and S. *Hierome.* Laſtly, they ſaid, they tranſlated ſometime the word that is in the *Latin* ‘ margent, and not that in the Text, when by the *Greek* or the Fathers they ſaw it was a manifeſt fault of ‘ the writers heretofore, who miſtook one word for another. As *in fine* not *in fide*, 1 *Pet.* iii. 8. *præſentiam* not ‘ *præſcientiam*, 2 *Pet.* v. 16. *latuerunt* not *placuerunt*, *Heb.* xiii.’

After this Preface follows the Signification of the *Numbers* and *Marks* uſed in this New Teſtament. Then the Bookes of the New Teſtament themſelves, according to the counte of the Catholike Church, which are here diſtinguiſhed into four Goſpels, St. *Paule*'s Epiſt. 14. the ſeven Cathol. Epiſtles, and underneath are the Teſtimonies of St. *Auſtin* and St. *Hierome* of the infallible authoritie and excellencie of theſe Books above all other Writings, and that the diſcerning of Canonical from not Canonical, and of their infallible Truth and Senſe, cometh unto us only by the credit we give unto the *Catholike Church*, through whoſe commenda- tion, it's here ſaid, we believe both the *Goſpel* and *Chriſt* himſelf: Whereas the Sectaries meaſure the matter by their fancies and opinion.

Next to this is, The ſumme of the New Teſtament, The ſumme of the 4 Goſpels, and The argument of S. *Matthew*'s Goſpel.

At the end of all, is A Table of the Epiſtles and Goſpels after the *Romane* uſe upon Sundaies, Holi-daies and other principal daies of the yere, for ſuch as are deſirous to know and read them according to this tranſlation.

An ample and particular Table directing the Reader to all Catholike truths, deduced out of the Holy Scrip- tures and impugned by the Adverſaries.

The Explication of certaine wordes in this Tranſlation, not familiar to the vulgar reader, which might not conveniently be uttered otherwiſe.

The other part of this Tranſlation, *viz.* the *Old Teſtament*, was not publiſhed till above 27 years after this, when it was printed at *Doway* in *two* Tomes 4to. the *firſt* in the Year 1609, the other the Year after 1610, with the following Title:

The Holie Bible, faithfully tranſlated into *Engliſh* out of the authentical *Latin*, diligently conferred with the *Hebrew*, *Greeke*, and other editions in divers languages, with *Arguments* of the Books and Chapters: *Annotations*: *Tables*:

(*a*) The learned *Theodore Beza* of *Geneva*, who A. D. 1556. publiſhed the New Teſtament in *Greek* with the Vulgar *Latin* Tranſlation, and another *Latin* Tranſlation of his own with critical Notes.

Tables: and other helpes, for better understanding of the Text: for discoverie of *Corruptions* in some late translations: and for clearing *Controversies* in Religion.

By the English *College of* Doway.

Haurietis aquas ingaudio de fontibus salvatoris. Isaiæ 12.

You shal draw waters in ioy out of the saviour's fountaines.

Printed at *Doway* by *Laurence Kellam* at the signe of the holie Lamb.

M. DC. IX.

It is prefaced *To the right well-beloved* English *Reader*, whom the Editors thus bespeak: 'At last, through 'God's goodness, we send you here the greater part of the *Old Testament*, as long since you received the 'New, faithfully translated into *English*. The residue is in hand to be finished. As for the impediments which 'hitherto have hindred this worke, they all proceeded of one general cause, our poore estate in banishment. 'Then they proceed to tell him why it is now allowed to have the holie Scriptures in vulgar tongues, which, 'generally, is not permitted but in the three sacred only: and why they translated the *Latin* Text rather than 'the *Hebrewe* or *Greke*, which Protestants preferred as the fountaine tongues wherein Holy Scriptures were first 'written. Next they shewed what was done in this Edition. Those, they said, who translated it about 30 'years since were well known to the world to have been excellent in the tongues, sincere men, and great Di- 'vines. Only one thing the present editors had done touching the Text whereof they were especially to give 'notice; That whereas heretofore in the best *Latin* editions, there remained manie places differing in wordes, 'some also in sense, as in long processe of time the writers erred in their copies; now lately by the care and 'diligence of the Church, those diuers readings were maturely and judiciously examined and conferred with sun- 'drie the best written and printed bookes, and so resolved upon, that all which before were left in the mar- 'gent are either restored into the Text or else omitted; so that now none such remain in the margent. For 'which cause they had *again conferred* this *English* Translation, and conformed it to the *most perfect Latin* 'Edition.'

Pope *Sixtus* V. undertaking in earnest the restoring the *Latin* Bibles to their former integrity, having made choice of and assembled those who should assist him in that Affair, who were Men of Learning and skilful in the Tongues, he finished it at the Press in the Year 1589, seven Years after the printing the New Testament of this Translation of the *Rhemists*, and prefixed to it his Bull, whereby he decreed and declared, that this Edition of his ought, without any doubt or controversy, to be deemed that which is received by the Council of *Trent* for authentic, and is to be held for true, lawful, authentic, and undoubted. But Pope *Sixtus* dying soon after, this Edition of his was by the succeeding Popes suppressed as much as was possible, as *less accurate* and *perfect*. A new Edition therefore was attempted by Pope *Gregory* XIV. which was finished and published by Pope *Clement* VIII. *A. D.* 1592. and not only in many places *differed* from Pope *Sixtus*'s Edition, but was plainly (*a*) *contrary* to it. A Copy of this Edition of *Sixtus*'s, which is exceeding rare, is in the *Bodleian* Library, and another in the Royal Library at *Cambridge*. The learned Dr. *Thomas James*, who was Keeper of the *Bodleian* Library, with great Care and Diligence compared these two Editions of *Sixtus*'s and *Clemens*, and in a Book which from *their* Opposition he called (*b*) *The Papal War*, published by him *A. D.* 1600, he exposed their various Readings, aud thereby shewed the Craft and Insincerity of the Governors of the *Roman* Church, who by a forged Title and other Arts, would fain persuade the ignorant, that these *two* Editions are but *one*, *viz.* that of Pope *Sixtus*.

Next, the Editors of this Translation of the *Old Testament* 'vouch for the strictness they had observed in 'translating some Words, and their Sincerity in the whole Translation, of the want of which in the *English* 'Protestants, they said, they could not but complain; and accordingly they challenged them for corrupting 'the Text contrarie to the *Hebrew* and *Greke*, which they professed to translate, as, they said, was proved in 'the *discoverie of manifold corruptions*, &c.' Of this heavy Charge they gave an instance or two.

'*Gen.* iv. 7. Whereas God speaking to *Cain*, the *Hebrew* wordes in Grammatical construction might, they 'said, be translated either thus, *Unto thee also perteyneth the lust* thereof, *and thou shalt have dominion over* it; or 'thus, *Also unto thee* His *desire shall be subiect*, *and thou shalt rule over* him. Though the coherence of 'the text requireth the former, and in the Bibles printed 1552 and 1577 Protestants did so translate it; 'yet in the yeares 1579 and 1603 they translated it the other way, saying, that *Abel* was subiect to 'Cain, &c.

'*Gen.* xiv. 18. The *Hebrew* particle *Vau*, which St. *Jerom* and all Antiquitie translate *For*, Protestants will by 'no means admit it, because they, the Papists, prove thereby *Melchisedech*'s Sacrifice, and yet themselves trans- 'late the same, *Gen.* xx. 3. for *she is a man's wife*.

'*Gen.* xxxi. 19. The *English* Bibles 1552 and 1577 translate *Theraphim*, *Images*, which the Edition of 1603 'correcting, translateth *Idoles*.' This Preface is dated from the *English* College at *Doway* the Octaves of *All Saintes*, 1609.

(*a*) Some of these Differences and Contradictions are as follows.

	Ed. *Sextus* V.	Ed. *Clement* VIII.
Exod. xvi. 3.	Induxistis.	eduxistis.
Deut. xxvi. 6.	apposuit.	opposuit.
1 *Kings* vii. 8.	intrinsecus.	extrinsecus.
2 *Ezra* iii. 28.	ad portam.	a porta.
Judith i. 1, 2.	altitudinem.	latitudinem.
Eccles. xxi. 15.	Insipientia.	Sapientia.
Hab. i. 13.	non respicis.	respicis.
John vi. 65.	credentes.	non credentes.
Heb. v. 11.	Interpretabilis.	in interpretabilis.
2 *Pet.* i. 16.	doctas.	indoctas.

Yet are both these to be received by the infallible Authority of Pope and Council, tho' they thus contradict each other. And we shall still be at the Pleasure of a Pope to give us another authentic Copy. Bishop *Kidder*'s Preface to his Reflections on a *French* Testament printed at *Bourdeaux*, A. D. 1686.

(*b*) An Apology or Defence of this Book, written by the Author, was published 1688.

Next after this Preface follows, *The ſumme and partition of the* Holie Bible, *with a briefe note of the Canonical and Apochryphal Bookes.* Then, *The ſumme of the* Old Teſtament *as it is diſtinguiſhed from the* New. And *Of* Moyſes *the author of the* five *firſt bookes.* Then, *The Argument of the Booke of* Geneſis.

At the end is, *A Table of the* Epiſtles *taken forth of the* Old Teſtament *upon certayne feſtival dayes.*

An Hiſtorical Table of the Times, ſpecial perſons, moſt notable things, and canonical books of the Old Teſtament.

A particular Table of the moſt principal thinges conteyned as wel in the holie Text as in the Annotations of both the Tomes of the Old Teſtament.

Cenſura trium Theologorum Anglorum extra Collegium commorantium.

In the Notes or Annotations, which accompany this Tranſlation, we often find Notice taken of the *Engliſh* Verſions of the Bible, and particularly of the ſeveral Editions of it 1552, 1562, 1577, 1579, 1580, 1602, 1603. For inſtance, they are reflected on for tranſlating 1 *Cor.* v. 10, 11.—vi. 10. Idolaters, worſhippers of Images. 1 *Cor.* ix. 13. Altar, Temple (*a*). In the firſt *Engliſh* Bibles, it's ſaid in theſe Notes, there is not once the Name of *Church*, but inſtead thereof *Congregation.* The Hereticks, it's ſaid in another Note, purpoſely refrain in their Tranſlations from the Eccleſiaſtical and moſt uſual word *Tradition*, and tranſlate it *Inſtructions, Conſtitutions, Ordinances.* So again, it's noted, that it's a known Treachery of Hereticks to tranſlate *Idola*, Images: They put *Idols* in the Text and *Images* in the Margin: In 1 *Theſſ.* i. 9. and the like Places, they maliciouſly and moſt falſly tranſlate, conſtrue and apply all things meant of the Heathen Idols to the Memories and Images of *Chriſt* and his Saints, namely the *Engliſh* Bibles of the Years 1562, 1577. I'll mention but one more of theſe Reflections, which is this: The former *Engliſh* Editions, (1552, 1577,) ſay they, otherwiſe corrupt in many Places, have *Cainan* in the Text of S. *Luke*'s Goſpel, but the latter Tranſlators are in this Point pure *Bezites*; becauſe *Theodore Beza* in his *Latin* Tranſlation of *Luke* iii. 36. omitted *Cainan.*

The Authors of this Tranſlation were, it's (*b*) ſaid,

1. *William Allyn*, who in Queen *Mary*'s Reign was Principal of St. *Mary*'s Hall in *Oxford* and Canon of *York*; but on Queen *Elizabeth*'s Acceſſion to the Crown fled beyond Sea, and retired to *Lovaine*, and afterwards was made Canon of *Rhemes*, and by Pope *Sixtus* V. promoted to the Cardinalate, and conſecrated Archbiſhop of *Mechlin.*

2. *Gregory Martin* of St. *John*'s College in *Oxford*, who there took his Degree of Maſter of Arts 1564. But after having for ſome Time concealed his being a Papiſt, he went beyond Sea to *Doway*, where he openly renounced the Proteſtant Religion. Not long after he went to *Rheims*, where he became the Divinity Reader of that Seminary, and died 1582.

3. *Richard Briſtow* of *Chriſt-Church* in *Oxford*, where he commenced Maſter of Arts 1562. He was afterwards Fellow of *Exeter* College, and in 1569 left the College and the Kingdom, and went to *Lovaine*, where he abjured the Proteſtant Religion, and became acquainted with the aboveſaid Dr. *William Allyn*, who made him Reader of Divinity at *Doway*, and afterwards committed to his Care his new Seminary at *Rheims*, where he lived about two Years, and then coming into *England* for his Health, died 1582.

The Annotations are ſaid to have been made by *Thomas Worthington*, who, after having taken the Degree of Bachelor of Arts at *Oxford* about 1570, went to the College of *Doway*, and ſome Years after was tranſlated from thence to *Rheims*: but it was not long before he returned to *Doway*, where he reviewed and publiſhed the *Engliſh* Tranſlation of the Old Teſtament before-mentioned, which had been made at *Rheims* many Years before.

To recommend this new Tranſlation of the New Teſtament was publiſhed the ſame Year by *Gre. Martin*, one of the Tranſlators, a Book entituled,

A Diſcovery of the manifold corruptions of the holie Scriptures by the Heretikes of our daies, ſpeciallie the Engliſh *Sectaries, and of their foule dealing herein by partial and falſe tranſlations, to the advantage of their Hereſies, in their* Engliſh *Bibles uſed and authoriſed ſince the time of Schiſm.*

By *Gregory Martin*, one of the Readers of Divinity in the *Engliſh* College of *Rhemes*, &c.

Printed at *Rhemes* by *John Foigny*, 1582.

In this Book the Author profeſſes to deal principally with the *Engliſh* Tranſlations of his Time, which, he ſaid, were in every Man's Hands here in *England*, and the Corruptions whereof had been already partly touched here and there in the Annotations upon the late new *Engliſh* Teſtament Catholickly tranſlated and printed at *Rhemes*. Of theſe, he ſaid, he eſpecially made uſe of the Editions printed in theſe Years 1562, 1577, 1579. By which, it is ſuppoſed, he meant the ſeveral Tranſlations of the *Great Bible*, the *Geneva*, and the *Biſhops*, publiſhed in thoſe Years. He would not, he ſaid, however, charge our Tranſlators with falſifying the vulgar *Latin* Bible, but only with their wilfully forſaking it in favour of their Hereſies. Of this he gives the two following Inſtances. 1 *Cor.* ix. 5. *Nunquid non habemus poteſtatem* mulierem ſororem *circumducendi?* This, he ſaid, *Luther* read, *A Woman, A Siſter*; but after he had taken a Wife, he began to read thus, *Have not we power to lead about* a Siſter, a Wife? So 2 *Peter* i. 10. *Fratres magis ſatagite, ut per* bona opera *certam veſtram vocationem & electionem faciatis*, he rendred, *Labour, that by* good workes *you may make ſure*, &c. But after he had preached, that Faith only juſtifieth, and that (*c*) good Works are *not neceſſary* to Salvation, He, the *Calviniſts* abroad, and our *Engliſh* Proteſtants at home read and tranſlated, *Labour, that you may make ſure your vocation and election*, leaving out the other words, *and by good works.*

After ſuch an Introduction, ſo falſe and uncharitable, one need not wonder at any thing that follows in this Book, which had a ſubſtantial (*d*) Anſwer made to it by Dr. *William Fulke*, Maſter of *Pembroke-Hall* in *Cambridge*. He very truly obſerved, that theſe Tranſlations were not to ſerve ſo baſe a purpoſe as the countenancing heretical Opinions: that their own Tranſlation of 1 *Tim.* iii. and *Tit.* i. warrants the Marriage of the Clergy; and that the Note of *Thomas Matthew* in the Edition of the *Engliſh* Bible under that Name 1551 on 2 *Pet.* i. 10.

(*a*) *Rhemiſh* New Teſtament p. 522. (*b*) *Le Long* Bibliotheca Sacra.
(*c*) This is a Calumny of the Popiſh Writers that they are always urging againſt the Proteſtants.
(*d*) *London*, 1583.

10. is, *Althoughe the calling of* GOD *be ſtable and ſure, neuertheleſſe the Apoſtles wyll, that* our workes *ſhould declare unto men that we are called.*

As a further Proof of *wilful Corruption*, *Martin* urges our Tranſlators rendring Places of Controverſy, in which, he ſays, they fly from the *Hebrew* and the *Greek*. To prove this, he inſtances in the *Greek* Words *Idololatria* and *Idololatra*, which, he obſerves, are tranſlated in the *Engliſh* Bibles not *Idolatry* and *Idolater*, but *worſhipping* and *worſhipper of Images*. But of this, very probably, we ſhould not have had a Word ſaid, had not the Papiſts been *worſhippers of Images*. Biſhop (*a*) *Bonner* complained, that 'the Preachers, or rather Pra-'ters, as he called them, taking *Sculptile* and *Idolum* for an *Image*, and confounding the one with the other, 'had greatly abuſed and deceyved the People. Between an *Image*, which was a Name of Reverence, and an '(*b*) *Idol*, which alwaies with the good is abhominable, there is, he obſerved, a very notable and great diffe-'rence: and the difference, he ſaid, was this; The *Originals*, *Firſt Forms*, and *Patterns* of *Idoles* to repreſent by 'are *very untrue* and *cleerly falſe*; for having the inſcription of gods, as god *Jupiter*, &c. they are indeed the 'Pictures of Devils and not of gods.——But the *Originals*, &c. of the *Images* to repreſent the very thing ſig-'nified by them are faithful and true.' But this Chicanery was utterly unknown to the primitive and more ſincere Chriſtians. They, as has been already intimated, underſtood by *Idols* the *Images* of Perſons who were dead. Accordingly the next Year all theſe Calumnies were very learnedly and particularly refuted by Dr. *William Fulke* in a Tract which bore this Title:

A Defence of the ſincere and true tranſlation of the holie Scriptures into the Engliſh *tong, againſte the manifolde cavils, friuolous quarrels and impudent ſlanders of* Gregorie Martin, *one of the readers of popiſh Diuinitie in the traiterous Seminarie of* Rhemes.

By *W. Fulke*, D. D. and Maſter of *Pembroke-Hall* in *Cambridge*.
At *London*, Imprinted by *Henrie Bynneman*, Anno 1583.
Cum gratia & privilegio.

The ſame learned Man ſix Years after, in order to a Confutation of it, re-publiſhed this Tranſlation of the New Teſtament, together with that of the Biſhops, in two Columns, over which is placed at the beginning, to diſtinguiſh them,

¶ *The Tranſlation of* Rhemes. ¶ *The Tranſlation of the Church of* England.

To theſe Tranſlations the Doctor added, (*c*) *A Confutation of all ſuch* arguments, gloſſes, *and* annotations *as conteine* manifeſt impietie *or* hereſie, treaſon, *and* ſlander *againſt the catholick Church of* GOD *and the true teachers thereof, or the tranſlations uſed in the Church of* England. This is dedicated to Queen *Elizabeth*, and was publiſhed *A. D.* 1589.

The Year before was publiſhed an Anſwer to the marginal Notes of the *Rhemiſts* by *George Withers*, with the following Title; *A View of the marginal Notes of the Popiſh Teſtament, tranſlated into* Engliſh *by the* Engliſh Fugitive Papiſts *reſiant at* Rhemes *in* France, *by* Geo. Wither. *Printed at* London *by* Edm. Bollifant *for* Tho. Woodcocke, 1588. It is dedicated to the Archbiſhop of *Canterbury*, and dated from *Dunburie*, *April* 12.

Some Years after, 1618, was this *Rhemiſh* Tranſlation of the New Teſtament again printed, by ſome Friends to the Memory of the learned *Thomas Cartwright*, the Author of the *Admonition to the Parliament*, 8vo, by which he rendred himſelf very obnoxious, with his Confutation of the Tranſlation, Gloſſes and Annotations, ſo far as they contained manifeſt Impieties, Hereſies, Idolatries, Superſtitions, Prophaneſs, Treaſons, Slanders, Abſurdities, Falſhoods, and other Evils. This, it ſeems, *Cartwright* had finiſhed no further than *Revelat.* xv. ſo that the reſt is ſupplied from Dr. *Fulke*'s Notes. To it is prefixed the Publiſher's Account of this Edition, and a Copie of a Letter written in *Latin* by ſundrie learned Men, among whom is Dr. *Fulke*, to Mr. *Cartwright*, to provoke and encourage him to the anſwering of the *Rhemiſts*. At the End is a large Table, directing the Reader to all Controverſies handled in this Work, following the *Rhemiſts* Table.

Beſides theſe Editions of the New Teſtament of this Tranſlation, I find it printed at *Antwerp* by *Daniel Veruliet*, A. D. 1600, and in 12mo at the ſame Place by *James Seldenſlach*, A. D. 1630, and at *Paris* in 4to, 1633, by *John Couſturier*.

The Character given of this Tranſlation by the learned Dr. *Fulke* ſeems very juſt, *viz.* that 'the text is not 'truly tranſlated; that a deſire of obſcuritie has made the tranſlators to thruſt in a great number of words, 'not only *Hebrew* or *Syriac*, which are found in the *Greek* text, but alſo *Greek* and *Latin* words, leaving the *Engliſh* 'words of the ſame which by long uſe are well known and familiar in the *Engliſh* tongue; and that by all 'means they labour to ſuppreſs the Light of truth under one pretence or another.'

In 1582 was printed at *London* the firſt 21 Pſalms, tranſlated into *Engliſh* by *Richard Robinſon* from the *Latin* Tranſlation of *Victor Strigelius*, who printed at *Leipſic*, 1563, 8vo, *Hupomneumata in Pſalmos* Davidis *cum comm. grammaticalibus.*

About *ſix* Years after was publiſhed at *Edenburgh* a Tranſlation of four Verſes of *Rev.* xx. with a Comment on them in two Sheets 4to, with this Title:

(*d*) *Ane fruitful meditation conteining ane plaine and facill expoſitioun of the* 7, 8, 9, *and* 10 *verſes of the* xx *Chap. of the* Revelatioun *in forme of ane Sermone. Set doun be the maiſt chriſtiane King and ſynceir profeſſour and cheif defender of the faith* James *the* 6*th King of* Scottis.

2 Theſſ. i. 6, 7, 8. *For it is ane righteous thing with* GOD.
Impremit at *Edinburgh* be *Henrie Charteris*. M. D. LXXXVIII.
Cum privilegio Regali.

Lord

(*a*) A profitable and neceſſary Doctrine, *&c.* 1555.
(*b*) Idola intelligimus Imagines mortuorum. *Hier.* comment. in *Iſai.* c. 37.
(*c*) Imprinted at *London* by the Deputies of *Chr. Barker*, Printer to the Queen's moſt Excellent Majeſtie, *Anno* 1589.
(*d*) Ducatus Leodienſis.

Lord *Napier* likewiſe, of the ſame Countrey, printed in 8vo a Book entituled, (*a*) *A plain diſcovery of the whole Revelation of S.* John, *ſet down in two treatiſes: the one ſearching and proving the true interpretation thereof: the other applying the ſame paraphraſtically and hiſtorically to the Text.*

Set forth by *John Napier* L. of *Marchiſtoun* younger.

Whereunto are annexed certeine Oracles of Sybilla *agreeing with the* Revelation *and other places of Scripture.*

Edinburgh,

Printed by *Robert Waldegrave*, Printer to the King's Majeſtie, 1593.

Cum privilegio Regali.

In this Book the Text is according to the Tranſlation of the *Geneva* Bible.

I've only to add to this Account of the *Engliſh* Bibles, *&c.* printed in this long Reign, that the Bibles called the *Biſhops* and the *Geneva* Bibles were printed a great many times in Folio and Quarto: and that as the Editions increaſed they were made leſs pompous and ornamental, that ſo the Books might be ſold the cheaper.

Hugh Broughton, ſome time Fellow of *Chriſt*'s College in (*b*) *Cambridge*, who by his long ſtudying the *Hebrew* and *Greek* Languages, had attained to great Perfection in them, but was ſo exceſſively conceited and arrogant, and treated even his Superiors with ſo much Contempt as very much to ſet them againſt him, found great fault with this Tranſlation, and very much inſiſted on the Neceſſity of a new one more exactly agreeable to the original Text of the *Hebrew*. This he declared he was himſelf preparing, and he hoped in GOD, he ſaid, he ſhould afford one that ſhould content all of all ſides who uſed Learning and Conſcience, if many help'd to bear the Expence of ſo great an Undertaking, as ſome had begun to do. This, he ſaid, he had been encouraged by ſeveral to attempt; that ſundry Lords, and among them ſome Biſhops, and others inferior of all ſorts; the Miniſters of the *French* Church, *&c.* had told him, that there was not yet a Tranſlation from the *Hebrew*, and therefore deſired *him* to beſtow his long Studies in the *Ebrew* and *Greek* Writers upon ſome clearing of the Bible's Tranſlation. For this purpoſe he (*c*) propoſed to the Lord Treaſurer, that 'there ſhould be 'maintained ſome *Six* of the longeſt Students in the Tongues to join together in this Work: that nothing 'ſhould be altered which might ſtand ſtill, as in *Moſes* and all the Stories where much needed amendment; 'and on the other ſide, that nothing ſhould be omitted that carryed open Untruth againſt Hiſtory and Re-'ligion, or Darkneſs diſannulling the Writers, in which kind *Job* and the Prophets might be brought to ſpeak 'far better unto us: And laſtly, that all might have ſhort Notes, or large as need ſhould require, with Maps 'of Geography, and Tables of Chronicles.' But this Deſign came to nothing. *Broughton* had expreſſed ſo great a Contempt of the late Tranſlation by Archbiſhop *Parker*, &c. that the Archbiſhop of *Canterbury* was afraid to truſt him, and ſeems to have been jealous of every thing that came from *Broughton*; ſo that being diſcontented and in deſpair of doing any thing at home, he reſolved to (*d*) go abroad: Having only finiſhed a Tranſlation of *Daniel*, *Eccleſiaſtes*, *Lamentations*, and *Job*, which was printed at *London* 1596, 1605, and 1606.

That of *Daniel* is thus entituled:

Daniel *his* Chaldie *Viſions and his* Ebrew: *Both tranſlated after the Original, and expounded both by reduction of heathen moſt famous ſtories unto the exact propriety of his wordes (which is the ſureſt certaintie what he muſt meane) and by ioining all the Bible and learned tongues to the frame of his worke.*

Let him that readeth *(Daniel)* underſtand. *Mat.* xxiv.

The wiſe will underſtand. *Dan.* xii.

At London: *Printed by* Richard Field *for* William Young *dwelling near the great North doore of* Paules, *where the other works of the ſame Author are to be ſold.* 1596.

This Tranſlation is dedicated to the Right Honourable the Lords of Her Majeſtie's moſt Honourable Privie Counſel, and is divided into Chapters and Verſes. Before every Chapter are Contents of *Broughton*'s own, and in the Margin are the Years of the World ſet againſt the particular Events, with critical Notes of every kind, Hiſtorical, Philological, *&c.* What *Daniel* wrote in *Hebrew* is here diſtinguiſhed by the *Roman* Letter, what in *Chaldee* by the *Engliſh* or Black Letter. At Chapter II. is a Copper Cut of the great Image which the King ſaw in his Dream: At Chap. IV. is another of the great Tree of which *Nebuchadnezzar* dreamt. At Chap. VII. is a Copper Cut of the four Beaſts, and another of the Ram and He Goat, with explanatory Notes to all of them. Proper Names of Perſons and Places are commonly, tho' not always, in an *Italic* Character; but few others are ſo printed. Some Words are printed in Capitals.

In 1605 *Broughton* publiſhed his Tranſlation of the Book of *Eccleſiaſtes*, with the following Title:

A Comment upon Coheleth *or* Eccleſiaſtes, *Framed for the inſtruction of Prince* Henry *our Hope*, to whom it is dedicated.

In this Tranſlation, Chap. IX. 4, 5, 6, 7, 8, 9, 10. is printed in a ſmaller Letter, the Reaſon of which *Broughton* tells his Reader is, that what is in theſe Verſes being ſpoken in the Perſon of the Wicked, it ought to be pronounced in imitation of them.

Here are no Contents to the Chapters, and but a few marginal Notes. At the End are annexed to the Original four *Maſſorite* Notes, or rare Sentences, with *Broughton*'s Remarks upon them, thus premiſed:

Four rare Sentences in the heavenly Ebrew *are repeated at the end of the book, that men ſhould evermore think upon them.*

The next Year, 1606, *Broughton* publiſhed a Tranſlation of the Book of *Lamentations*, to which he prefixed the following Title:

The Lamentations of Jeremy, *tranſlated with great care of his* Hebrew *elegancie and oratorious ſpeaches: wherein his ſix-fold Alphabet ſtirreth all to attention of* GOD's *ordered providence in Kingdome's confuſion. With explanationes from other Scriptures touching his ſtory and phraſes.*

It is dedicated *To the moſt noble* Henry *Prince of* Great Britany.

In

(*a*) Publick Library, *Cambridge*. D. 12. 35.
(*b*) Life of Archbiſhop *Whitgift*, p. 431, 433, *&c.*
(*c*) *June* 21. 1595.
(*d*) A. D. 1597.

In the Tranſlation the *Hebrew* Alphabet is ſet down in the Margin, and a few critical expoſitory Notes are added. It is concluded with the *four* Texts before-mentioned taken out of the *Maſoreth* Bible.

The ſame learned Man publiſhed a Tranſlation of the Book of *Job*. A Specimen of this Tranſlation is what follows.

Job I.

1. There was a man in the land of *Uz* named *Job*, and that man was perfect and upright and feared God and eſchewed evil.
2. And there were born to him ſeven ſons and three daughters.
3. His cattle alſo was ſeven thouſand ſheep and three thouſand camels, and five hundred yoke of oxen, and five hundred aſſes, with a very great family: and that man was the greateſt of all the ſons of the Eaſt.
4. And his ſons went and made a banquet in the houſe of each one his day: and they ſent and called for their three ſiſters to eat and to drink with them.
5. And when the dayes of their banquetting were gone about, *Job* ſent and ſanctified them, and gate up early in the Morning and offered for every one of them a burnt offering: for *Job* ſaid, it may be my children have ſinned and little bleſſed God in their heart. So did *Job* all the days.

Koheleth or *Eccleſiaſtes*. Chap. I.

1. The words of *Koheleth* the ſon of *David* King in *Hieruſalem*.
2. Vanity of Vanities (ſaith *Koheleth*) vanitie of vanities, all (is) vanity.
3. What permanent good hath man in all his labour which he taketh under the ſunne?
4. An age paſſeth, and an age cometh, though the truth abideth ſtill.
5. Both the Sun ariſeth, and the Sun goeth down, and to his place doth he breath, there he ariſeth.
6. He walketh unto the South, and compaſſeth unto the North: The wind whirleth, whirleth, walketh, and into his circuits returneth the wind.

The *Lamentations*, &c. *Chap.* I.

Aleph. 1. How is the citie dwelt ſolitary which was full of people? She is become a very widow. The great among nations, the Prince among countreys is become tributary.

Beth. 2. She weepeth ſore all the night, her teares trickle upon her cheeks. She hath no comforter of all her lovers: all her friends deal unfaithfully with her; they are become her enemies.

Gimel. 3. *Judah* leaveth countrey after affliction and much bondage. She dwelleth among the heathen, ſhe findeth no reſt, all that purſue her overtake her in the ſtraits.

Daleth. 4. The wayes of *Sion* mourn, becauſe none come to the feaſts, all her gates be deſolate, her ſacrificers ſigh, her virgins ſorrow and ſhe feeleth bitterneſſe.

He. 5. Her adverſaries are the chief, her enemies proſper, becauſe the Eternall hath made her ſorrowful for her great treſpaſſes. Her infants go to captivity before the adverſary.

Dan. III.

1. *Nebuchadnezar* the king made an Image of gold whoſe height was ſixty cubits, his breadth ſix cubites. He ſet it up in the plain of *Dura* in the province of *Babel*.
2. And *Nebuchadnezar* the king ſent to aſſemble the Princes, Dukes and Lords, Judges, Receivers, Counſellers, Sheriffs and all the Officers of the Province to come to the dedication of the Image which *Nebuchadnezar* the king ſet up.
3. Then aſſembled the Princes, Dukes, Lords, Judges, Receivers, Counſellours, Sheriffs and all the Officers of the Province unto the dedication of the Image which *Nebuchadnezar* the king ſet up: and they ſtood before the Image which *Nebuchadnezar* ſet up.
4. And an Heralde cryed aloud: To you it is ſpoken, O People, Nations and Tongues.
5. At what time ye hear the ſound of the Cornet, Trumpet, Harpe, Sackbut, Pſaltery, Dulcimer, and all Inſtruments of Muſick, fall down and worſhip the Image of Gold that *Nebuchadnezar* the king ſet up.
6. And whoſoever falleth not down and worſhippeth, the ſame hour he ſhall be caſt into the mids of a furnace of burning fire.

This is a Specimen of that Tranſlation which the Author boaſted, if he had Encouragement to finiſh it, would make a Book that would match whole Libraries for al Books, except the Original Bible. However, the Tranſlators of the Bible in the next Reign ſeem not wholly to have neglected it, as appears by their rendring the Names of the muſical Inſtruments above-mentioned.

The ſame learned Author publiſhed, 1597, being then abroad, *An Epiſtle to the learned Nobilitie of* England *touching tranſlating the* BIBLE *from the Original, with ancient warrant for every worde, unto the full ſatisfaction of any that be of heart.*

John I. The light ſhineth in darknes, though darknes doeth not comprehend it.

Printed at Middleburgh *by* Richard Schilders, *Printer to the States of* Zealande. 1597.

In this Letter he ſhews, that in an *Engliſh* Tranſlation, 1. The Holy Text muſt be honoured as ſound, holy and pure. 2. The Tranſlator muſt avoid all Lies. 3. Prophecies, ſpoken in doubtful Terms for ſad preſent Occaſions, muſt be cleared by ſad Study, and ſtay'd Safety of ancient Warrant. 4. Termes of Equivocation, witty in the Speaker for familiar and eaſy Matters, muſt be look'd unto that they be not drawn into fooliſh and ridiculous Senſes. 5. The ſame Terms muſt be tranſlated the ſame way. 6. Facility of Phraſe, defended by the New Teſtament, the LXX and old Writers muſt be had. 7. The *Greek* Terms of the LXX or of the Apoſtles are to be mark'd in the Margin. And, *Laſtly*, Tranſlators are to comment by Scripture or parallel Places.

Under the *ſecond* of theſe Heads, he blames the Biſhops Tranſlation, 1. For making *Japheth* younger than *Sem*, *Gen.* x. 21. 2. For not making the plain and exact Propriety of the *Hebrew* touching *Joſeph*'s Cup, *Gen.* xliv. 5. which, he ſays, ſhould be tranſlated, *and for which he would ſearch throly*; and ſo again *ver.* 15. *can ſearch throughly*. 3. For tranſlating *Exod.* xii. 40. *the dwelling of the children of* Iſrael, *which they dwelled in* Egypt

Egypt *was* 430 *years*; whereas it ſhould be, *the peregrination of the children of* Iſrael *which ſojourned in* Egypt *was* 430 *years*, &c.

The Earl of *Huntingdon*, he ſaid, with one of the Lords of her Majeſty's Council, put him upon this Study. And Biſhop *Elmer* of *London*, whom he ſtiles the beſt *Hebrician* of all the Biſhops, was very earneſt with him to take in hand a new Tranſlation of the Bible; nay, Her Majeſty ſent word to Sir *Fran. Walſingham*, that ſhe would have him to conſider of furthering this Matter.

To this Letter, which is dated from *Middleburgh*, *May* 29, 1597. is annexed a Requeſt to the Archbiſhop of *Canterbury* to call in a Corruption of his late *Engliſh* Comment on *Daniel*, wherein the Printer, he ſaid, had done him great Injury, eſpecially in the *Hebrew* Verſes of Rabbi *Saadias*, ſhewing how oft each *Hebrew* Letter is uſed in the Bible and in the *Hebrew* Text. Theſe Verſes, he ſaid, were of ſuch Importance, that a *Cambridge* Profeſſor offered an Angel for a written Copy of them: and were ſo rare, that *Scaliger* and *Fr. Raphilingius*, the Printer at *Leiden*, had never ſeen them till he ſent them to *Leiden*: but that they were now ſpoiled for want of their being put in fairer and more diſtinct Letters. He concluded this Letter with Complaints of his being miſrepreſented to the Queen, being forſaken by thoſe who had been his Friends; and, that 200,000 Pounds *per Annum* was ſpent by the Church on ſuch as could not read a Line of the Bible, in the Original *Hebrew*, as I ſuppoſe he meant. But he obſerves, that he could not live in *England* without being ſollicited to preach; and that he was commended by the Queen, who had ſaid to the Counteſs of *Warwick*, that ſhe would not for all the Preferments in the Realm, that he ſhould go out of it. Laſtly, he commends the Archbiſhop for his great Humanity, in aſſuring a Friend of his, that what he could do for him he would.

When in the next Reign a new Tranſlation of the Bible was actually ſet about by the King's Order, this learned Man made a Tender of his Service, and preſumed, in a Letter to the King, to direct his Majeſty how he ſhould act in this Great and Royal Work. He propoſed, that (*a*) 'many ſhould tranſlate a Part; 'that 72 Perſons ſhould be employed, and after all one qualified for Difficulties, [meaning, as it was ſup-'poſed, himſelf,] ſhould run through the whole Work, and read upon the Places of Difficulty in *Greſham* 'College to be judged of all Men, and after all ſhould print from *Hebrews* and *Greeks* Notes of his Strength.' He added, that 'it was very needful, that others ſhould be employed in this Work; that, for inſtance, 'Embroiderers ſhould help for Terms about *Aaron*'s Ephod, Geometricians, Carpenters, Maſons about the 'Temple of *Solomon* and *Ezekiel*, and Gardeners for all the Boughs and Branches of *Ezekiel*'s Tree, to match 'the Variety of the *Hebrew* Terms.'

But notwithſtanding this, he was taken no other Notice of than having a Copy of this Letter or his former one to the Nobility, ſent by the Biſhop of *London* to the Tranſlators. The Biſhop of *London*, *Bancroft*, who had the chief Care and Management of this Buſineſs in the Vacancy of the Archbiſhoprick by the Death of the Archbiſhop, *Feb* 29, 1603. ſeems to have taken the ſame Offence at *Broughton*'s ill Treatment of the Tranſlation now in uſe, and his ſo rudely reflecting on the Biſhops and others concerned in it as the late Archbiſhop had done, and therefore adviſed the King, who was not a Stranger to his great Skill in the oriental Tongues, not to nominate him for one of the Tranſlators, and to provide, that there ſhould be no Slur caſt upon the preſent Tranſlation; which accordingly was done, by its being ordered, that it ſhould be followed in this New Tranſlation, and as little altered as the Original would permit.

CHAP. V.

Of the Tranſlation *of the* Bible *into* Engliſh *in King* James *the Firſt's Reign*, &c.

QUEEN *Elizabeth* dying *March* 24, 1602. was ſucceeded by *James* VI. King of *Scotland*, as next Heir to the Crown, and of the Queen's Nomination. The Puritans, who had been very troubleſome in the former Reign, and indulged their Paſſions more than became People who ſuffered for Conſcience ſake, conceived great hopes, that this would be a Reign more favourable to them, on Account of the King's Education in *Scotland*, where the Order of Biſhops, the Liturgy and Ceremonies were all laid aſide. Accordingly, no ſooner was the new King come up to *London* to take Poſſeſſion of the Crown, but *An humble Petition of the Miniſters of the Church of* England, as they ſtiled themſelves, was preſented to his Majeſty, *deſiring Reformation of certain Ceremonies and Abuſes of the Church*. Not content with this, they ſoon after ſent forth into all Quarters of the Realm printed Copies of this Petition, accompanied with Inſinuations, that it was very graciouſly received by the King, and that in all this they had done nothing without the Encouragement of ſome of ſpecial Credit and in great Favour with his Majeſty. In the Preamble to this Petition, they told his Majeſty, 'that they, to the Number of more than 1000 of his Majeſties Subjects and Miniſters, all 'groaning as under a common Burden of Rites and Ceremonies, did with one ioint Conſent humble them-'ſelves at his Majeſties Feet to be eaſed and relieved in this behalf: and that their humble Suit to his Ma-'jeſtie

(*a*) *Strype*'s Life of Archbiſhop *Whitgift*.

'jeſtie was, that the Offences following, ſome might be removed, ſome amended, and ſome qualified. Theſe 'Offences were, 1. In the Church Service. 2. Church Miniſters. 3. Church Livings and Maintenance. '4. Church Diſcipline. In all which they complained of many Abuſes and Corruptions.' To all theſe Complaints the Vice-Chancellor, Doctors, *&c.* of the Univerſity of *Oxford* drew up an Anſwer, which they dedicated and preſented to the King, and printed at *Oxford* 1603.

The King, who was reſolved to follow the Example of other Chriſtian Princes, who in the Commencement of their Reigns uſually took the firſt courſe for the eſtabliſhing of the Church both for Doctrine and Polity, iſſued out his Proclamation, whereby he appointed ſeveral of the Biſhops and Deans, together with the Principal of thoſe who had preſented this Petition to the King, to attend on him at his Palace of *Hampton-Court*, on *January* 12, 1603. there to confer with his Majeſty about theſe Abuſes and Corruptions, of which he had received ſuch Complaints. On the (*b*) *ſecond* Day of this Conference Dr. *Reynoldes*, who was the Foreman and Speaker of the Puritans, moved his Majeſty, that there might be a *new Tranſlation of the Bible*, becauſe, as he ſaid, thoſe which were allowed in the Reigns of *Henry* VIII. and *Edward* VI. were corrupt and not anſwerable to the Truth of the Original. He inſtanced in the Tranſlation of *Pſalm* cv. 28. *they were not obedient*, the Original being, he ſaid, *they were not diſobedient*.

Pſalm cvi. 30. *Then ſtood up* Phinees *and* (*c*) *prayed*, the *Hebrew*, he ſaid, hath, *executed judgment*.

Galathians iv. 25. The *Greek* word *ſuſtoikei*, he obſerved, is not well tranſlated (*d*) *bordreth*.

Theſe Objections being trifling and old, and already in Print, and often anſwered, no body, it ſeems, oppoſed this Motion. Whereupon the King ſaid, that 'he had never yet ſeen a Bible well tranſlated in *Engliſh*, 'tho' he thought the *Geneva* the worſt, and therefore wiſhed, that ſome ſpecial Pains ſhould be taken in 'this Matter for one uniform Tranſlation, and this to be done by the beſt learned in both the Univerſities; 'after them to be reviewed by the Biſhops and the chief learned of the Church; from them to be preſented 'to the Privy Council; and laſt of all to be ratified by his Royal Authority, and ſo this whole Church to be 'bound to this Tranſlation, and not to uſe any other.' His Majeſty added, on a Hint given by the Biſhop of *London*, that 'no marginal Notes ſhould be added, he having found in thoſe annexed to the *Geneva* Tranſ-'lation ſome Notes very partial, untrue, ſeditious, and ſavouring too much of dangerous and traiterous Con-'ceits.' For Proof of which heavy Charge the Notes before-mentioned on *Exod.* i. 19. and 2 *Chron.* xv. 16. are ſaid to have been produced.

Soon after this the Parliament met, and with it the Convocation of the Province of *Canterbury*, which aſſembled *March* 20, 1603, It continued to ſit till the 9th of *July* following, during which Time they collected in a Body the ſeveral Canons, Injunctions, *&c.* which had been formerly made, and added ſome new ones to them. Of the former of theſe is the 80th Canon, which is a Reinforcement of that made in the Convocation 1571, relating to the Biſhops Bible, expreſſed in the following Words: *If any Pariſhes be yet unfurniſhed of the* Bible of the largeſt Volume —— *the ſaid Churchwardens ſhall within convenient time provide the ſame at the Charge of the Pariſh.* By the Convocation's Renewal of this Canon, and the King's ratifying and eſtabliſhing it by his Letters Patents, one would have thought that the Reſolution, juſt now mentioned, of having a new Tranſlation of the Bible, had been dropp'd and wholly laid aſide. But it ſeems it was not. For (*e*) almoſt preſently after, the King commiſſioned ſeveral learned Perſons of both the Univerſities, and other Places, to meet, confer and conſult together at ſuch Places as were appointed them, ſo as that nothing ſhould paſs without a general Conſent, in order to make a new and more correct Tranſlation of the Bible.

Theſe were diſtributed into *Six* Claſſes, and were to meet at *Weſtminſter*, *Cambridge* and *Oxford*, according to the following (*f*) *Order agreed upon for the tranſlating the Bible.*

Weſtminſter.
- Mr. (*g*) Deane of *Weſtminſter*.
- Mr. (*h*) Deane of *Paules*.
- Mr. (*i*) Dr. *Saravia*.
- Mr. (*k*) Dr. *Clarke, Cantuar.*
- Mr. (*l*) Dr. *Layfeild*.
- Mr. Dr. *Leigh*.
- Mr. *Burleigh Stretford*.
- Mr. *Kinge Suſſex*.
- Mr. *Thompſon Clare*.
- Mr. *Bedwell*.

} —— } *Pentateuch.* The Storie from *Joſua* to the firſt Book of the *Chronicles*, excluſive.

Cambridge.
- Mr. *Livelye*.
- Dr. *Richardſon*.
- Mr. *Chaderton*.
- Mr. *Dillingham*.
- Mr. *Harriſon*.
- Mr. *Andrews*.
- Mr. *Spaldinge*.
- Mr. *Binge*.

} The Places and Perſons agreed upon for the *Hebrew*, with the particular Books by them undertaken. } From the firſt of *Chronicles*, with the reſt of the Story, and the *Hagiographa*, viz. *Job*, *Pſalmes*, *Proverbs*, *Cantica*, *Eccleſiaſtes*.

Oxford.

(*b*) Summe and Subſtance of the *Hampton Court* Conference, by Dr. *William Barlow*, p. 45.
(*c*) *Coverdale's* Tranſlation has, *executed juſtice.* (*d*) The *Geneva* Bible renders it *anſwered.* (*e*) 1604.
(*f*) This I have compared with a Copy ſome time belonging to Dr. *Jegon* Biſhop of *Norwich*. T. B.
(*g*) Dr. *Lancelot Andrews* made Biſhop of *Chicheſter* 1605.
(*h*) *John Overal* S. T. P. made Biſhop of *Litchfield* 1614.
(*i*) *Adrian de Saravia*, Prebendary of *Canterbury*.
(*k*) *Richard Clarke* S. T. P. Vicar of *Mynſtre* and *Monkton* in *Tenet*, and one of the Six Preachers, *Canterbury*.
(*l*) *John Layfield* S. T. P. Rector of St. *Clement Danes*, *Weſtminſter*.

Oxford.	Dr. *Hardinge.* Dr. *Reinolds.* Dr. *Holland.* Dr. *Kilby.* Mr. *Smith Hereford.* Mr. *Brett.* Mr. *Fareclowe.*	The fower greater Prophets, with the *Lamentations*, and the twelve leſſer Prophets.
Weſtminſter.	Mr. (*a*) Deane of *Cheſter.* Dr. *Hutchinſon.* Dr. *Spencer.* Mr. *Fenton.* Mr. *Rabbett.* Mr. *Sanderſon.* Mr. *Dakins.*	The Epiſtles of S. *Paule*, and the Canonical Epiſtles.
Oxford.	Mr. (*b*) Deane of *Chriſt Church.* Mr. (*c*) Deane of *Wincheſter.* Mr. (*d*) Deane of *Worceſter.* Mr. (*e*) Deane of *Windſor.* Mr. *Savile.* Dr. *Perin.* Dr. *Ravens.* Mr. *Harmer.*	The four Goſpells, Acts of the Apoſtles, Apocalips.
Cambridge.	Dr. *Duport.* Dr. *Branthwaite.* Dr. *Radcliffe.* Mr. *Ward, Eman.* Mr. *Downes.* Mr. *Boyſe.* Mr. *Warde, Reg.*	The Prayer of *Manaſſes*, and the reſt of the *Apochrypha*.

Several of theſe learned Men were, it ſeems, not at all or but meanly provided for in the Church, and therefore for their Encouragement to undertake this great Work, which was a Work of Expence as well as Labour, the King wrote to the Biſhop of *London* as follows; that 'Whereas he had appointed certain learned Men, 'to the number of *Four* and *Fifty*, for the Tranſlation of the Bible, and that in this number, divers of them had 'either no Eccleſiaſtical Preferment at all, or elſe ſo very ſmall as was no wiſe ſuitable to their Merits; he therefore 'required him to write in his Name to the Archbiſhop of *York*, and the reſt of the Biſhops of *Canterbury*, and ſignify 'to them, that his Majeſtie did ſtreightly charge every one of them, and the Biſhops of the Province of *York*, 'that, all Excuſes ſet apart, when any Prebend or Parſonage, rated or valued in the King's Book at 20 Pounds 'a Year or upwards, ſhould next upon any occaſion happen to be void, either of their own Patronage, or the 'Patronage of any Perſon whatſoever, they ſhould make ſtay thereof, and admit none unto it until certifying 'his Majeſtie of the Avoydance of it, and of the name of the Patron, if it be not of their own Gift, that 'he might commend for the ſame ſuch of the learned Men whom he had employed about making this New 'Tranſlation as he ſhould think fit to be preferred: And that his Majeſtie had taken the ſame order for ſuch 'Prebends and Benefices as ſhould be void in his own Gift. Laſtly, that what he wrote to them, the two 'Archbiſhops, of others they ſhould apply to themſelves, and alſo not forget to move the Deans and Chapters 'of both Provinces, as towching the other pointe to be imparted otherwiſe by them unto the ſaid Deans.' The King added, that 'He required his Grace to move all the Biſhops to inform themſelves of all ſuch learned Men 'in the ſeveral Dioceſes as, having eſpeciall Skill in the *Hebrew* and *Greek* Tongues, had taken pains in their private Studies of the Scriptures for the clearing of any Obſcurities either in the *Hebrew* or in the *Greek*, or touching 'any Difficulties or Miſtakes in the former *Engliſh* Tranſlation, which was now to be throughly viewed and 'amended, and thereupon to write unto them, earneſtly charging them and ſignifying the King's Pleaſure 'therein, that they ſend ſuch their Obſervations either to Mr. *Lively* the King's Reader of *Hebrew* at *Cambridge*, 'Dr. *Harding* the King's Reader of *Hebrew* at *Oxford*, or Dr. *Andrews* Dean of *Weſtminſter*, to be imparted 'to the reſt of their ſeveral Companies, that ſo this intended Tranſlation might have the Help and Furtherance 'of all the principal learned Men in the Kingdom.' This Letter was dated *July* 22, 1604.

At the ſame time the Chancellor *Ro. Cecil* Earl of *Salisbury* wrote to the Vice-Chancellor and Heads of the Univerſity of *Cambridge*, as follows:

(*f*) 'After my very hartie commendations: Whereas his Maieſtie hath appointed certeyne learned men in 'and of your Univerſitie to take paynes in tranſlatinge ſome portions of the Scriptures according to an Order 'in that behalfe ſett downe (the Copie wherof remayneth with Mr *Lively* your *Hebrew* Lecturer) His pleaſure 'and commandment is, that you ſhould take ſuch care of that worke as that if you can remember any fitt 'men to joine with the reſt therein, yow ſhoulde in His name aſſigne them thereunto; and that ſuch as are

'to

(*a*) *William Barlow* S. T. P. Biſhop of *Rocheſter* 1605.
(*b*) *Thomas Ravis* S. T. P. Biſhop of *Glouceſter*, *Mar.* 4, 1604.
(*c*) *George Abbot* S. T. P. Biſhop of *Litchfield* 1609.
(*d*) *James Montague* S. T. P. Biſhop of *Bath* and *Wells* 1608.
(*e*) *Giles Thompſon* S. T. P. Biſhop of *Glouceſter* 1611.
(*f*) Ex originali ſub ſigillo inter archiva Acad. *Cantab.*

'to be called out of the Countrie may be intertayned in ſuch Colleges as they ſhall make choice of, without 'any charge unto them either for their entrance, their chamber, or their commons, except it happen, that 'any doe make choice to remayne in any of the poorer Colleges that are not well able to beare that charge: 'and then ſuch order will be taken by the Lord Biſhop of *London* as that the ſame ſhall be defrayed. His Ma-'jeſtie expecteth, that you ſhould further the buſynes as much as you can, as well by kinde uſage of the parties 'that take paynes therein, as by any other meanes that you can beſt deviſe, taking ſuch order, that they may 'be freed in the mean while from all Lectures and Exerciſes to be ſupplied for them by your grave directions: 'and aſſuringe them, that he will hereafter have ſuch princelie care, as well by himſelfe as by his Biſhops at 'his commandment, for the preferring of every one of them, as their diligence and due reſpect to his Ma-'jeſtie's deſire in this ſo worthy an imployment ſhall (he doubteth not) very well deſerve. And ſo I commit 'yow to GOD. Att the Court the 22th of *July* 1604.

'*Your Loving Frend,*
'Ro. Cecyll.

A Copy of this Letter of the King's was ſent by the Biſhop of *London* to Dr. *Duporte*, Dr. *Richardſon*, Dr. *Radcliffe*, Dr. *Branthwayt*, Mr. *Chadderton*, Mr. *Lively*, Mr. *Downes*, Mr. *Ward Eman.* Mr. *Ward Regis*, Mr. *Boys*, Mr. *Dillingham*, Mr. *Harriſon*, Mr. *Andrewes*, Mr. *Spaldinge*, and Mr. *Bing* at *Cambridge*. With it his Lordſhip wrote to them to this Effect: That 'His Majeſtie beinge made acquainted with the choice of all them to be 'employed in the tranſlatinge of the Bible in ſuch ſort as Mr. *Lively* could inform them, did greatly approve 'of the ſaid choice. And foraſmuch as His Highnes was very deſirous, that the ſame ſo religious a worke ſhould 'admit no delay, he had commanded him to ſignify unto them in his name, that his pleaſure was, they ſhould 'with all poſſible ſpede meet togeather in their Univerſitie and beginne the ſame: that his Majeſtie's care for 'their better continuance togeather, they might perceave by their Right Honourable Chancellor his Letter to 'the Vice-Chancellour and Heads, but more eſpecially by the copy of a Letter written to himſelf for order to 'be taken with all the Biſhops of this realme in their behalfe, which copy he had herewith ſent them: that 'he had deſired Mr. Vice-Chancellour to ſend to ſuch of them as were not now preſent in *Cambridge* to will 'them in his Majeſtie's name, that, all other occaſions and buſineſs ſet aſide, they made their preſent repaire 'unto them that were at *Cambridge*. Upon whoſe comynge, and after they had prepared themſelves for this 'buſineſs, his Lordſhip prayed they would write preſently unto him, that he might informe his Majeſtie thereof, 'who could not be ſatisfied till it was in hand. Since he was perſuaded his Royal minde rejoyced more in the 'good hope which he had for the happy ſucceſſe of that worke than of his Peace concluded with *Spayne*. Att '*Fidham* the laſt of *June* 1604.'

His Lordſhip's Letter to the Vice-Chancellor and Heads of the Univerſity of *Cambridge* mentioned above, was as follows:

(*a*) 'After my very harty Commendations: Being acquainted with a Letter lately written unto you in his 'Majeſtie's name by your right honourable Chancellour, and having my ſelf received ſundry directions from his 'Highneſs for the better ſettynge forwarde of his moſt Royal deſignement for tranſlating of the Bible, I doe 'accordingly move you, in his Majeſtie's name, that, agreeably to the charge and truſt committed unto you, 'no tyme may be overſlipped by yowe for the better furtherance of this holy worke. The parties names who 'are appointed to be imploied therein Mr. *Lively* can ſhew you, of which number I deſire yow by him to take 'notice, and to write to ſuch of them as are abroad in his Majeſtie's name (for ſo far my Commiſſion extend-'eth) that, all excuſes ſett aſide, they doe preſently come to *Cambridge*, there to addreſs themſelves forth-'with to this buſineſs. I am bolde to trouble yow herewith, becauſe yow know better who are abſent, where 'they are, and how to ſend unto them then I doe. And were it only, I ſuppoſe, to eaſe me of that paynes, 'beinge my ſelf not idle in the mean time, I am perſwaded I might obtayne at your handes as great a 'favour. Yow will ſcarcely conceive howe earneſt his Majeſtie is to have this worke begonne, and therefore I 'dowbt not but that yow will for your parts, in any thinge that is within your compaſs, as well in this moved 'now unto yow as for their intertaynment when they come, and better encouragement ſett forwarde the 'ſame. And ſo beinge alwaies readie to aſſiſt yow, if any difficulties doe ariſe in the progreſſe of this 'buſynes, I committ yow unto the tuition of Allmightie GOD. Att *Fidham* the laſt of *July* 1604.

'*Youre Lovinge Frend,*
'Ric. London.

Letters of the ſame Tenor were, I ſuppoſe, ſent to the Vice-Chancellor and Heads of the Univerſitie of *Oxford*. With theſe Letters were likewiſe ſent Copies of his Majeſty's Inſtructions to the Tranſlators, as follows:

(*b*) For the better ordering of the Proceedings of the Tranſlators, his Majeſty recommended the following Rules to them to be very carefully obſerved.

1. The ordinary Bible read in the Church, commonly called *The* Biſhops *Bible*, to be followed, and as little altered as the Original will permit.

2. The Names of the Prophets and the holy Writers, with the other Names in the Text, to be retained, as near as may be, accordingly as they are vulgarly uſed.

3. The old Eccleſiaſtical Words to be kept, as the word *Church* not to be tranſlated *Congregation*.

4. When any word hath divers Significations, *that* to be kept which hath been moſt commonly uſed by the moſt eminent Fathers, being agreeable to the Propriety of the Place, and the Analogie of Faith.

5. The Diviſion of the Chapters to be altered either not at all, or as little as may be, if Neceſſity ſo require.

6. No marginal Notes at all to be affixed, but only for the Explanation of the *Hebrew* or *Greek* words, which cannot, without ſome Circumlocution, ſo briefly and fitly be expreſſed in the Text.

(*a*) An Original.

(*b*) *Fuller's* Church Hiſtory, Book x. p. 46, 47.

7. Such Quotations of Places to be marginally ſet down as ſhall ſerve for the fit Reſerences of one Scripture to another.

8. Every particular Man of each Company to take the ſame Chapter or Chapters; and, having tranſlated or amended them ſeverally by himſelf where he thinks good, all to meet together, to conferre what they have done, and agree for their Part what ſhall ſtand.

9. As any one Company hath diſpatched any one Book in this manner, they ſhall ſend it to the reſt, to be conſidered of ſeriouſly and judiciouſly: for his Majeſtie is very careful in this Point.

10. If any Company, upon the Review of the Book ſo ſent, ſhall doubt or differ upon any Places, to ſend them word thereof, to note the Places, and therewithall to ſend their Reaſons; to which if they conſent not, the Difference to be compounded at the General Meeting, which is to be of the chief Perſons of each Company, at the End of the Work.

11. When any Place of ſpecial Obſcurity is doubted of, Letters to be directed by Authority to ſend to any Learned in the Land for his Judgment in ſuch a Place.

12. Letters to be ſent from every Biſhop to the reſt of his Clergie, admoniſhing them of this Tranſlation in hand, and to move and charge as many as, being skilful in the Tongues, have taken Pains in that kind, to ſend their particular Obſervations to the Company either at *Weſtminſter*, *Cambridge* or *Oxford*, according as it was directed before in the King's Letter to the Archbiſhop.

13. The Directors in each Company to be the Deans of *Weſtminſter* and *Cheſter* for *Weſtminſter*, and the King's Profeſſors in *Hebrew* and *Greek* in the two Univerſities.

14. Theſe Tranſlations to be uſed when they agree better with the Text than the *Biſhops* Bible —— —— —— { *Tyndal's*, *Coverdale's*, *Mathews's*, (*a*) *Whitchurch's*, *Geneva*.

A Copy of theſe Orders or Inſtructions being ſent, as has been ſaid, to Mr. *Lively* at *Cambridge*, and, I ſuppoſe, other Copies of them to Dr. *Harding* the King's Reader of *Hebrew* at *Oxford*, and Dr. *Andrews* Dean of *Weſtminſter*; it ſeems as if, ſome other Doubts ariſing concerning them, Application was made by the Vice-Chancellor to the Biſhop of *London* for the Reſolution of them. To which his Lordſhip replied, that 'to be 'ſuer, if he had not ſignified ſo much unto them already, it was his Majeſtie's pleaſure, that, beſides the 'learned perſons imployed with them for the *Hebrewe* and *Greeke*, there ſhould be (*b*) *three* or *fower* of the moſt 'eminent and grave Divines of their Univerſity, aſſigned by the Vice-Chancellour uppon conference with the 'reſt of the Heads, to be overſeers of the Tranſlations, as well *Hebrew* as *Greek*, for the better obſervation of 'the Rules appointed by his Highneſs, and eſpecially concerning the *third* and *fourth* Rule: and that 'when they had agreed uppon the perſons for this purpoſe, he prayed them to ſend him word 'thereof.'

This Letter is inſcribed *To the right worſhipfull Dr.* Cowell, *Vice Chancellor*, and dated at *Fulham* the 30th of *Auguſt* 1604, and to it is added by way of Poſtſcript, that 'att the verie writinge thereof a learned Epiſtle 'was delivered unto him of Mr. *Broughton's*, which, though it was of an old date, yet he thought good to 'ſend it unto them, that Mr. *Lively* and the reſt might have the peruſal of it, if before they had not ſeen 'it.' This Letter ſeems to be that before-mentioned to the learned Nobility of *England* touching tranſlating the Bible, or elſe that to King *James*, written on occaſion of this Tranſlation being ordered by him, as is before mentioned.

The Biſhop of *London*, at the ſame Time that he wrote to the Vice-Chancellor, *&c.* at *Cambridge*, ſent Letters to the ſeveral Biſhops, with Copies of the King's Letter before mentioned. A Copy of one of theſe to the Biſhop of *Norwich*, which immediately follows the King's Letter, runs thus:

'Your Lordſhip maie ſee how carefull his Majeſtie is for the provideinge of Lyvings for theis learned men. 'I doubt not therefore but your Lordſhip will have that due regarde of his Majeſtie's requeſt heerin, as is fitt 'and meete, and that yow will take ſutche order with your Chancellor, Regiſter, and ſutch your Lordſhip's 'Officers who ſhall have intelligence of the premiſſes, as alſo with the Deane and Chapter of your Cathedrall 'Church, whom his Majeſtie likewiſe requireth to be putt in mynde of his pleaſure therein, not forgettinge 'the latter parte of his Majeſtie's Letter towchinge the informinge of your ſelf of the fitteſt Linguiſts within 'your Dioces for to performe and ſpeedily to returne that which his Majeſtie is ſo carefull to have faithfully 'performed. I could wiſh your Lordſhip would for my diſchardge returne me in ſome few lynes the tyme of 'the receipte of theis Letters, that I may diſchardge that dutie which his Majeſtie by theis his Letters hath 'layed uppon me. And ſoe I bidd your Lordſhip right hartely farewell. From *Fulham* this 31 of *July* 1604.

'*Your Lordſhip's loving Freind and Brother*,
'Ric. London.

Delibāt. apud (*c*) Ludham
16 Auguſti 1604.

'His Majeſtie's meaning is, that twoe Lyvings ſhoulde be ſtayed, one of youre owne, and one of a Laye 'Patron's. *R. L.*

In his Majeſty's Letter was a Clauſe, that the Archbiſhops of both Provinces ſhould not forget to move the Deans and Chapters as *towching the other pointe to be imparted otherwiſe by them unto the ſaid Deans*, &c. This in another Letter to the Biſhop of *Norwich*, wrote at the ſame time with the other, his Lordſhip tells him is *referred to his relation*. And this, he ſaid, it was. 'There are many, as your Lordſhip perceyvethe, who are 'to be imployed in this tranſlatinge of the Bible, and ſundry of them muſt, of neceſſitie, have their chardges 'borne, which his Majeſtie was very ready of his moſt princely diſpoſition to have borne, but ſome of my 'Lords, as thinges now goe, did howlde it inconvenient. Whereuppon it was left to me to move all my Bre-'thren the Biſhopps, and likewiſe every ſeverall Deane and Chapter to contribute toward this worke. According 'therefore

(*a*) This ſeems to intend the Great Bible printed 1539 and 40 by *Edward Whitchurch*, one of K. *Henry* VIII's Printers, and *Grafton*.
(*b*) If one Univerſity choſe four and the other three, theſe ſeven being added to forty-ſeven, makes the whole Number fifty-four, the Number of learned Men which his Majeſty ſaid he had appointed for this Work.
(*c*) *Ludham Hall* in *Norfolk*, a Seat of the Biſhop of *Norwich*'s.

'therefore to my Dutie, I hartely pray your Lordſhip not onely to thinke your ſelfe what is meete for 'yow to give for this purpoſe, but likewiſe to acquainte your Deane and Chapter not only with the ſaid 'clauſe of his Majeſtie's Letter, but likewiſe with the meaninge of it, that they may agree uppon ſutche a 'ſomme as they meane to contribute. I doe not thinke, that a (*a*) thouſand Marks will finiſhe the worke to be 'imployed as is aforeſayd. Whearof your Lordſhip with your Deane and Chapter havinge due conſideracion, 'I muſt requier yow, in his Majeſty's name, accordinge to his good pleaſure in that behalfe, that, aſſoon as 'poſſibly yow can, yow ſend me word what ſhall be expected from yow and your ſaid Deane and Chapter. 'For I am to acquainte his Majeſtie with every man's Liberality towards this moſt godly worke. And thus 'not doubtinge of youre eſpeciall care for the accompliſhment of the premiſes, and deſyringe your Lordſhip to 'note the date to me of your receipt of this Letter, I commit your Lordſhip unto the tuicion of Almightie 'GOD. From *Fulham* this 31th of *July* 1604.'

Delibat. apud Ludham
16 Auguſti 1604.

What Succeſs theſe laſt Letters met with I don't find, it ſeems as if they had but a very cold Reception. The two Univerſities, we have ſeen, were before ordered to entertain in their Colleges ſuch as came out of the Country thither on this Occaſion without any Charge unto them, *&c.* Accordingly the Writer of *John Bois*'s (*b*) Life in MS. who was Rector of *Boxworth* near *Cambridge*, tells us, that 'Part of the *Apocrypha* was al-'loted to him, and that all the time he was about his own part his Diet was given him at St. *John*'s, where he 'abode all the week till *Saturday* night, and then went home to diſcharge his Cure and returned thence on '*Monday* Morning: and that when he had finiſhed his own part, at the earneſt requeſt of him to whom it 'was aſſigned, he undertook a ſecond, and then was in Commons at another College.' As for thoſe who were appointed to meet at *Weſtminſter*, they ſeem, for the moſt part, to be very well provided for. What then was to be done with the 1000 Marks which were to be raiſed, by way of Contribution, on the Biſhops and Deans and Chapters?

However this be, almoſt (*c*) *three* Years, it ſeems, were ſpent in this Service, the entring on which was, perhaps, ſomewhat delayed by Mr. *Edward Lively*'s Death. (*d*) 'At the end thereof, the writer of Mr. *Bois*'s Life tells us, (the 'whole Work being finiſhed, and *three* Copies of the whole Bible ſent to *London*, viz. *one* from *Cambridge*, a *ſecond* 'from *Oxford*, and a *third* from *Weſtminſter*) a new choice was to be made of *two* out of each Company, *ſix* in all, 'to review the whole Work and poliſh it, and extract *one* out of all the three Copies, to be committed to the Preſs. 'For the diſpatch of this buſineſs, Mr. *Andrew Downs* Fellow of St. *John*'s College and the King's *Greek* Pro-'feſſor at *Cambridge*, and the above-ſaid Mr. *John Bois*, were ſent for up to *London* out of the *Cambridge* Com-'pany; where, meeting their *four* Fellow-labourers, they went daily to *Stationers-Hall*, and in three quarters of 'a Year fulfilled their Taſque. All which time they received thirty Pounds each of them by the Week from 'the Company of Stationers, tho' *before they had nothing*;' Which ſeems a Confirmation of what was be-fore obſerved, that the Propoſal of raiſing 1000 Marks on the Biſhops, *&c.* was rejected by them. 'Laſt 'of all, *Bilſon* Biſhop of *Wincheſter*, and Dr. *Myles Smith*, who from the very beginning had been very active in 'this affair, again reviewed the whole Work, and prefixed Arguments to the ſeveral Books, and Dr. *Smith*, 'who for his indefatigable pains taken in this Work, was ſoon after the printing of it deſervedly made Biſhop 'of *Glouceſter*, was ordered to write a Preface to it, the ſame which is now printed in the Folio Editions of 'this Bible,' the firſt of which was, I think, at (*e*) *London*, *A. D.* 1611. with the Title mentioned below in the Margin. Much the ſame Account of the manner of making and finiſhing this Tranſlation was given after-wards by the *Engliſh* Divines at *Dort*, in a (*f*) Paper which they delivered to the Synod *November* 20, 1618. only with this Difference, that in this Paper the Tranſlators are ſaid to be divided into *ſix* Companies, con-ſiſting of ſeven or eight each, or about forty-eight in all, and that out of theſe, twelve ſelect Men met to-gether to review and correct the whole Work.

This Tranſlation being thus finiſhed, the Tranſlators dedicated it to the King, in which Addreſs they tell his Majeſty, that 'of infinite arguments of a right Chriſtian and Religious affection in his Majeſty, none was 'more forcible to declare it to others than the vehement and perpetuated deſire of the accompliſhing and 'publiſhing of this Work, which they now with all humility preſented to his Majeſty. For when his High-'neſſe had once, out of deep judgment, apprehended how convenient it was, that out of the Original Sacred 'tongues; together with comparing of the Labours, both in our own and other foreign Languages, of many 'worthy Men who went before them, there ſhould be one more exact Tranſlation of the Holy Scriptures into 'the *Engliſh* Tongue, his Majeſty did never deſiſt to urge and to excite thoſe to whom it was commended, 'that the Work might be haſtned, and that the Buſineſs might be expedited in ſo decent a manner as a matter 'of ſuch importance might juſtly require.'

Next follows a Preface to the Reader, which is pretty long. In it the Tranſlators tell him, that 'they 'had ſpent about this Work (*g*) *twice ſeven ſeventy-two days and more*,' that is, about *three* Years. They like-wiſe obſerve, that 'the beſt things have been calumniated, and that his Majeſtie knew full well, that whoſoever 'attempteth any thing for the publick, eſpecially if it pertaineth to Religion, and to the opening and clearing 'of the word of GOD, the ſame ſetteth himſelf upon a Stage to be glouted upon by every evil eye; yea he 'caſteth

(*a*) *Geuebrard*, we are told, thought 200,000 Crowns, or 6250 Marks, were abſolutely neceſſary. But then he ſuppoſed that thirty Men ſhould be employed in it thirty Years, whereas here were about ſixty employed not four Years.

(*b*) Penes *Tho. Baker* B. D. of St. *John*'s College in *Cambridge*. This Mr. *Bois* was a great Man, as appears by his Notes upon St. *Chry-ſoſtome*, Edit. *Savil*, which are retained in the late *Benedictine* Edition, where Mr. *Downs*'s, the *Greek* Profeſſor, are omitted. *T. B.*

(*c*) Life of *John Bois*, M. S. ſays *four*. (*d*) *Idem.*

(*e*) The Holy Bible, containing the Old Teſtament and the New, newly tranſlated out of the Original Tongues, and with the former Tranſlations diligently compared and reviſed.

By His Majeſtie's ſpecial Commaund.
Appointed to be read in Churches.

(*f*) Acta Synodi Nationalis, *&c. Dordrechti* habitæ Anno 1618. *Dordrechti* 1620.

(*g*) According to this they did not begin it till about 1607. *Fuller* intimates, that they were retarded by Mr. *Lively*'s Death about 1605.

'caſteth himſelf headlong upon pikes, to be gored by every ſharp tongue.' This they applied to the King's Reſolution to have the Bible new tranſlated, 'which, ſaid they, he would not ſuffer to be broken off for 'whatſoever ſpeeches or practices. Next they took notice of the ſeveral Tranſlations of the Old Teſtament 'into *Greek* and *Latin*, and of the whole Bible into *Saxon*, *Dutch*, *French* and *Engliſh*, and concluded, that to 'have the Scriptures in the mother-tongue is not a quaint conceit lately taken up by the Lord *Cromwell* in '*England*, &c. but hath been thought upon and put in practice of old, even *from the* firſt times *of the Conver-*'*ſion of any nation*. Next they took notice of the unwillingneſs of the Church of *Rome*, that the Scriptures 'ſhould be divulged in the mother-tongue, and of the ſpeeches of the Puritans againſt this Work of theirs. 'Then they ſhewed what they propoſed to themſelves, and what courſe they held in this their peruſal and 'ſurvey of the Bible. On which occaſion, they ſaid, they never thought from the beginning, that they 'ſhould need to make a new Tranſlation, nor yet to make of a bad one a good one; but their endeavour and 'mark was to make a good one better, or out of many good ones one principal good one, not juſtly to be 'excepted againſt: and that to that purpoſe there were many choſen that were greater in other mens eyes 'than in their own, and that ſought the Truth rather than their own praiſe. Then they gave their rea-'ſons which moved them to ſet diverſities of ſenſes in the margin, where there is great probability for each: 'and which induced them not to ſtand curiouſly upon an identity of phraſing, or expreſſing the ſame Notion 'in the ſame particular word, as tranſlating the *Hebrew* or *Greek* word alwaies by *purpoſe* and never by *intent*, &c. 'They had, they ſaid, on the one ſide, avoided the ſcrupuloſity of the Puritanes, who left the old Eccleſiaſti-'cal words and betook them to other, as when they put *Waſhing* for *Baptiſm*, and *Congregation* for *Church*: 'and, on the other hand, had ſhunned the obſcuritie of the Papiſts in their *Azymes*, *Tunike*, *Rational*, *Holocauſts*, '*Prepuce*, *Paſche*, and a number of ſuch like, whereof their late (*a*) Tranſlation was full, and that of purpoſe 'to darken the ſenſe, that ſince they muſt needs tranſlate the Bible, yet by the language thereof it might be 'kept from being underſtood. But they deſired, they ſaid, that the Scripture might ſpeak like it ſelf, and be 'underſtood even of the very Vulgar. They concluded with a ſerious exhortation to the readers, not to re-'ceive ſo great things, as the Holy Scriptures are, in vain: and not to deſpiſe ſo great ſalvation, but to remem-'ber the advice of *Nazianzen*: *It is a grievous thing to neglect a great Fair, and to ſeek to make Markets af-*'*terwards*.'

After this Preface follows *A Kalendar*; then *An Almanack for* xxxix *yeares*, beginning 1603. *Of the Golden Number*, *The Epact*, *The uſe of the Epact*, *To finde* Eaſter *for ever*. *The Table and Kalender*, *expreſſing the order of the* Pſalmes *and* Leſſons *to be ſaid at Morning and Evening Prayer throughout the Yeere*, *except certeine proper Feaſts*, *as the rules following more plainly declare*.

¶ The order how the Pſalter is appointed to be read.

¶ The order how the reſt of the holy Scripture (beſide the Pſalter) is appointed to be read.

Proper Leſſons to be read for the firſt Leſſons, both at Morning and Evening Prayer, on the *Sundays* throout the Yeere, and for ſome alſo the ſecond Leſſon.

Leſſons proper for Holy-daies.

Proper Pſalmes on certaine daies.

The Table for the order of the Pſalmes to be ſaid at Morning and Evening Prayer.

Theſe to be obſerved for Holy-daies, and none other.

The names and order of all the Bookes of the *Olde* and *Newe Teſtament*, with the number of their Chapters.

The *Genealogies* recorded in the ſacred Scriptures according to every Familie and Tribe. With the Line of our Saviour *Jeſus Chriſt* obſerved from *Adam* to the Bleſſed Virgin *Marie*. By (*b*) *J. S.*

Cum privilegio.

This conſiſts of eighteen Leaves, and is interſperſed with ſeveral Cuts in Wood, and was firſt printed 1592. The Title of the New Teſtament is as follows:

The New Teſtament of our Lord and Saviour Jeſus Chriſt.

¶ Newly tranſlated out of the original *Greeke*, and with the former Tranſlations diligently compared and reviſed. By His Majeſtie's ſpecial Commandment.

Appointed to be read in Churches.

Imprinted at *London* by *Robert Barker*, Printer to the King's moſt excellent Majeſtie.

Anno Dom. 1613.

This Title is within a large Border cut in Wood, wherein is repreſented on the Top *Jehovah* in *Hebrew* Letters within a Glory: On the right Hand is the Sun, and on the left the Moon and Stars. Underneath is the Holy Lamb, and a little below the Dove. On the right Side of theſe ſits St. *Matthew* and on the left St. *Mark*, writing, with their proper Emblems, an Angel and a Lion, behind them. Towards the bottom is a Lamb with his Legs tied and bleeding, laid on his Back on an Altar, and below, the other two Evangeliſts, St. *Luke*, and St. *John*, with an Eagle behind him. On the right Hand towards the Outſide are the Symbols of the xii Tribes, and on the left the Pictures of the xii Apoſtles. In the Margin are placed the Idiotiſms of the *Hebrew* and *Greek*, and the divers Readings.

Several other Editions there were of this Bible in 4to and 8vo, as particularly this Year, 1613, to which were prefixed *The Genealogies* above-mentioned, and at the end of them were added *Fitz. Herry*'s Two Tables, *&c.*

Great Exceptions have been taken at the Contents of *Pſalm* cxlix. in this Tranſlation, which runs thus. 1. *The Prophet exhorteth to praiſe* GOD *for his love to the* Church. 5. *And for that power which he hath given to the* Church *to rule the conſciences of men.* It has been obſerved, (*c*) that 'any one abroad that lights upon ſuch paſſages as *this*

(*a*) At *Douay* and *Rhemes*.

(*b*) *John Speed*, tho' not the Hiſtorian. See *Mansfeil's* Catalogue.

(*c*) A Review of the Caſe of Liturgies, *&c.* by *Benjamin Robinſon*, Preface.

'*this* and that in the XXth Article of Religion, *The* (*a*) Church *has authority in controverſies of Faith*, would be 'tempted to conclude, that our *Engliſh* Clergy have as *abſolute Power* in their hands as any Court of Inquiſition 'in the world.' And therefore this warm and injudicious Writer raſhly concludes theſe Contents to be 'a For-'gery of an ambitious reſtleſs Faction,' and wiſhes, that 'ſome hand that has leiſure for it would with Care 'trace its original, that, if poſſible, it may be known *how* and *by whom* it firſt crept into the Bible.' But by *ruling the conſciences of men* ſeems to be meant no more than ſubjecting them to their acknowledging the Truth or Manifeſtation of it to them, in the Apoſtle's words, (*b*) *confounding the wiſe* and *the mighty things: caſting down imaginations* or reaſonings, *and every high thing that exalteth it ſelf againſt the knowledge of* GOD, *and bringing into captivity every thought to the obedience of* Chriſt. This is the Power which GOD has given to the Church to rule the Conſciences of Men. The Weapons of her Warfare are thus mighty thro' GOD.

The words of the Pſalmiſt, to which theſe Contents refer, are —— *a two-edged ſword in their*, the Saints, *hand; to execute vergeance upon the heathen and puniſhments upon the people*, &c. which certainly were ſpoken of thoſe Victories which God gave the *Jews* over the *Canaanites*. But the Tranſlators, poſſibly, underſtood them likewiſe in a myſtical or ſpiritual Senſe, that the Pſalmiſt here exhorteth to praiſe GOD for that Power or Conqueſt which he hath given to his Saints over the Minds or Conſciences of the Heathen, ſo as to cauſe the Kingdoms of this World to become the Kingdoms of our Lord and of his Chriſt. However, in ſome of the Octavo Editions of this Bible theſe Contents are thus altered. 1. *The Pſalmiſt voweth perpetual praiſes to* GOD. 3. *He exhorteth not to truſt in man.* 5. GOD *for his power, juſtice, mercy and kingdom is onely worthy to be truſted*; and in others thus: 1. *The prophet exhorteth to praiſe* GOD *for his love to the Church.* 5. *And for that power which he hath given to the Church.* Though Time has been when it was not thought, by even thoſe who now inveigh ſo warmly againſt theſe Contents being thus expreſſed, that it was a Doctrine of the Inquiſition to aſſert, that (*c*) *for* controverſial points of Faith (*which we call* Caſes of Conſcience) *which people underſtand not ſo well themſelves, their Miniſters have power to* determine *and have* a compulſive *as well as* a directive power.

Of this Tranſlation the learned Mr. *Matthew Poole* has given the following Character: (*d*) 'In this Royal 'Verſion, ſays he, occur a good many Specimens of great Learning and Skill in the Original Tongues, and of 'an Acumen and Judgment more than common.'

By others it has been cenſured as too literal, or following the Original *Hebrew* and *Greek* too cloſely and exactly, and leaving too many of the Words in the Original untranſlated, which makes it not ſo intelligible to a mere *Engliſh* Reader. This laſt was perhaps in ſome meaſure owing to the King's Inſtructions, the third of which was, that *the* old Eccleſiaſtical words *ſhould be kept*. However it be, we ſee many of the words in the Original retained, as *Hoſanna*, *Hallelujah*, *Amen*, *Raka*, *Mammon*, *Manna*, *Maranatha*, *Phylacterie*, &c. for which no (*e*) Reaſon can be given but that they are left untranſlated in the Vulgar *Latin*.

(*f*) Dr. *Gell*, who had been Chaplain to Archbiſhop *Abbot*, and was now Rector of St. *Mary Aldermary* in *London*, reflected on this New Tranſlation as wreſted and partial, and ſpeaking the Language of and giving Authority to one (*g*) Sect. But this he imputes not to the Tranſlators, ſome of whom, he ſays, much complained of the Reſtraints they were laid under in this Work, but to thoſe who employed them, who, by *reaſon of State*, limited them, leſt they might be thought not to ſet forth a *new Tranſlation*, but rather a *new Bible*. He obſerves therefore of it in general, that in it the *Hagiographa* is more faulty than the *Hiſtorical Scripture*, and the *Prophets* more than the *Hagiographa*, and the *Apochrypha* moſt of all, and generally the *New* more than the *Old* Teſtament. The particular Objections which this learned Trifler made to this Tranſlation were theſe. 1. That the Tranſlators had not always taken due Care to preſerve the Letter of the Scripture entire. He inſtanced in 2 *Kings* xiii. 21. where it is ſaid in this Tranſlation, *when the man was* let down, the Doctor ſays we ſhall find no ſuch Matter either in the *Hebrew*, or *Greek*, or *Chaldee*, or *Latin* Tranſlation, and that the Words are thus to be rendred, *and the man* went—. 2. Uſing one Metaphor for another, as *Gen.* vii. 4. where the *Hebrew* Word which ſignifies, he ſays, *to blot out*, as having reference to an *Image* or *Picture*, or to a *Writing*, is rendred to *deſtroy*, which is taken from *building*. 3. Perverting the Senſe of Scripture by improper *Supplements*, as *Mat.* xx. 23. *it ſhall be given to them*; by which our Lord is made, he ſays, to deny abſolutely, that he hath any Power to give the Honour of ſitting at his Right Hand and Left. Whereas the Text, without this Supplement, runs thus: *To ſit on my right hand and on my left* (*b*) *is not mine to give, but*, or *unleſs, to thoſe for whom it is prepared of my Father.* 4. Adding or taking away, or inverting and changing the Order of the Words; as 1 *John* iii. 18, 19, 20. In the 20th Verſe of this Paragraph the word *hoti* is twice found in the *Greek* Text, the *former* of which, the Doctor ſays, the Tranſlators turn amiſs, the *latter* they quite leave out. An Example of *Inverſion* of the Words is, the Doctor ſaid, *Heb.* x. 34. where the Words, *knowing in your ſelves, that ye have in heaven a better and enduring ſubſtance*, ſhould be read thus, *knowing that* (*i*) *you have in your ſelves*, &c. 5. As there are many Words in the *Hebrew* and *Greek*, which are ſome of divers, and others of contrary Significations, the Tranſlators very frequently put *quid pro quo*, and wave what makes againſt their *private Interpretation*, and chooſe that for the Context which ſuits beſt with their own Opinion, and put moſt-what the better and truer in the Margin. For, the Doctor obſerves, *when* Truth *is*

(*a*) The National Church; which has accordingly uſed this Authority, in enacting the XXXIX Articles of Religion. See Biſhop *Gibſon's* Codex, *&c.*

(*b*) 1 *Cor.* i. 27. 2 *Cor.* x. 4, 5.

(*c*) See a Sermon entitled, *Miniſters Dues and People's Duties*, &c. by *Samuel Clark*, M. A. Miniſter of *Grendon, Bucks*, 1660, with a recommendatory Preface by Mr. *Baxter*, p. 22, 23.

(*d*) Synopſis Criticorum.

(*e*) Dr. *Gell* ſuppoſes, that the LXX and the Vulgar *Latin* leaving theſe and other Words without Tranſlation in their own native Language was according to the Dictate of the Holy Spirit. *Eſſay towards the Amendment of the laſt* Engliſh *Tranſlation*, &c.

(*f*) An Eſſay toward the Amendment of the laſt *Engliſh* Tranſlation of the Bible, *&c.* The Firſt Part on the *Pentateuch*. By *Robert Gell*. D. D. Miniſter of the Pariſh of St. *Mary Aldermary, London*. Printed, *&c.* 1659.

(*g*) The *Calviniſts*.

(*h*) —— is not myne to geve you, but to ſuch as it is prepared for of my father. *Coverdale*, 1538. —— is not myne to geve, but to them for whom it is prepared of my father. *Tyndal*, 1537.

(*i*) Which Order of Words is wholly neglected in the printed *Engliſh* Tranſlations. *Gell.*

tried by moſt Voices, *it is commonly out-voted.* Thus whereas *energoumenos* imports either *actively*, and in the middle Voice *effectual* or *working*, as *Gal.* v. 6. *Faith is* operative *by Love*; or *paſſively*, and ſo ſignifies (*a*) *wrought*; this later Signification muſt be voted into the Margin, leſt it ſhould tell us, the Doctor ſays, that the Man, by Conformity unto Chriſt's Sufferings, ſhould have any hand in working out his own Salvation, as St. *Paul* implies he hath, 2 *Cor.* i. 5, 6.

The Doctor added, that whereas many miſtranſlated Words and Phraſes, *by Plurality of Voices*, were carried into the *Context*, and the better Tranſlation moſt-what was caſt into the *Margin*, thoſe *marginal Notes* have been left out, together with the *Apocrypha*, to make the Bible portable, and fit for the Pocket. Yea, that ſuch is the Ignorance and Boldneſs of ſome, that they have left out of their Impreſſions the *Apocryphal Scriptures*; whereby they have gotten this whereof to glory, that they have done *That which no wiſe or honeſt Man had ever done before them*, ſo far as he had yet known, or, he hoped, would adventure to do after them. He concluded, that though he thought our laſt Tranſlation *good*, far better than that new one of the *Low Dutch* ſo highly extolled, yet he doubted not but *Ours* might be made *much better* than it is. But this Cenſure of the Doctor's ſeems in ſome meaſure to have been occaſioned by *his* being of different Sentiments from the Tranſlators in the Points of Predeſtination, and being reckoned heterodox.

Againſt this Tranſlation have the *Roman* Catholick Party ſhewn the ſame Prejudice as againſt the others. For (*b*) 'having aſſerted their corrupt vulgar Tranſlation in *Latin* (ſo bandied and counter-condemned by *Clement* VIII.) for authoritie above the Original, they are reſolved to be judged by their own *Rule* as well as '*Judge*, and imprint in their poor ſeduced Laicks an opinion, that *our Tranſlation*' (forſooth, becauſe in *Engliſh*, and our Weapon againſt them) 'is hereticall, although their learned men never yet evinced us of any errour (through our Pravity or Ignorance) 'therein.' Accordingly in that horrid Rebellion which the *Iriſh* Roman Catholicks raiſed in that Kingdom, *A. D.* 1641. among other Inſtances of their Hatred of the Proteſtant Religion, which they then gave, this was one, their tearing, burning, wallowing in the Mire, and curſing the *Engliſh* Bibles, of which they burnt no fewer than one hundred and forty at one time, ſaying when they were in the Fire, that it was Hell-fire that burned.

The late Popiſh Jack-pudding, ſo often mentioned, not only laughs at and ridicules this Tranſlation, but makes the following Reflections on it in order to expoſe it, *viz.* 1. That 'it ſtill retains the word *Elder* in-'ſtead of *Prieſt*; becauſe, under the name of *Prieſt*, he ſays, they knew People generally underſtood a Ca-'tholick [Popiſh] Prieſt.' But when the Tranſlators ſtile *Jeſus Chriſt* the High-*Prieſt* of our Profeſſion, and repreſent him as having made us *Prieſts* unto GOD and his Father, *Heb.* iii. 1. *Rev.* i. 6 does this Man think, that they meant to teach the People, that *Chriſt* was a Roman Catholick Prieſt? It's as falſe what he adds, that the *Engliſh* Miniſters to this Day can't get themſelves ſtiled *Prieſts*; when it's well known, that generally the common People, in ſome Parts of *England*, oftener call them ſo, than by any other Name. 2. He ſays, that 'in 1 *Tim.* iv. 14. and 2 *Tim.* i. 6. King *James*'s Bible ſtill follows the old Corruption, *Gift* inſtead of *Grace*.' But the original Word is *chariſma* not *charis*, tho' the Vulgar *Latin* do render it *gratia*. 3. 'Becauſe their 'gifted Elders, he ſays, cannot be without *Wives*, King *James*'s Tranſlators reſolve their Bibles ſhall allow them, 'tho' they make them of their *Siſters*. As 1 *Cor.* ix. 5. where St. *Paul* ſays, *Have not we power to lead about a* 'Woman, *a* Siſter? They falſly turn the word *Woman* into *Wife*. Queen *Elizabeth*'s Bibles of 1598, 1599, ſay, '*Have not we power to lead about* a Wife, being a Siſter? The King's Bible has it, *a Siſter, a Wife*.' But in the *firſt* place, Queen *Elizabeth*'s Bibles, if he mean by them thoſe of the Biſhops Tranſlation, do not render St. *Paul*'s words *a Wife, being a Siſter*, but *a Siſter, a Woman*, as the Great Bible has it, *a Woman, a Siſter*: It is the *Geneva* that tranſlates the words, *a Wife, being a Siſter*. Next, the original Word *gunaika* is commonly uſed by the LXX for a Wife. For inſtance, *Gen.* ii. 24, 25.—iv. 1. and in numberleſs other Places. St. *Peter*, it's plain, was a married Man. St. *Paul* expreſly ſays, a *Biſhop* and *Deacon*, conſequently a *Prieſt*, muſt be *the Husband of one Wife* (*c*). 4. This Buffoon alledges, that 'the King's Bibles kept ſtill that *impious* and *ſpiteful* '*Corruption* againſt our bleſſed Lady, St. *Luke* i. *Hail, thou that art highly favoured*, which ſhould be, he ſays, '*Hail, full of Grace*.' The Original is *chaire kecharitomenee*. Now in the LXX in the Wiſdom of *Seirach* or *Eccleſiaſti* xviii. 17. we read *andri checharitomeno*, which the Vulgar *Latin* poorly renders *cum homine juſtificato*; tho' it ſeems very plain, that the word is there uſed to ſignify the ſame with *eumorphou*, ix. 8. *beautiful*, which accordingly by *Clement* of *Alexandria* is read *checharitomenees*. Our *Anglo-Saxonic* Tranſlation renders the Angel's words thus, Dal þer þu mid gyfe gefylled, *Hail, be thou filled with Gifts*. But, ſays this Scorner, *this is invidiouſly done, as much as in them lies, to debaſe the Bleſſed Virgin to the Level of their own* highly-favoured Yoke-fellows, *as they tranſlate* Phil. iv. 3. *which they ſhould have rendred* Companion: though the Original be *ſuzuge, conjux*.

Laſtly, he ſays, 'they have not corrected that *malicious* Corruption in the xxth Chapter of *Exodus*, ver. 4. '*Thou ſhalt not make to thy ſelf any graven image*; which, if truly tranſlated according to the *Hebrew*, ſhould 'be *graven thing* or *graven idol*:' tho', one would think, the Authors of the *Chaldee* Paraphraſe, who render it *image*, ſhould underſtand *Hebrew* as well as this Man. But of this before.

In 1696 was publiſhed in *French* at *Roterdam* by Mr. (*d*) *Charles le Cene*, a learned *French* Refugee, a Book entituled, *Projet d'une nouvelle verſion* Francoiſe *de la Bible*, in which the Author ſhew'd by Reaſons and Authorities, that the *French* Verſions then in uſe, particularly that of *Geneva*, made by *Robert Peter Olivetane*, with the Aſſiſtance of *John Calvin*, 1535, do in many Places not repreſent as they ſhould the Senſe of the Originals: and therefore propoſed, that they ſhould be corrected, as to the Senſe, in thoſe Places where it ſhould be

(*a*) This marginal Reading is omitted in the later Editions of the Bible, if it ever was in any.

(*b*) See a ſecond Remonſtrance prepared by the Commiſſioners appointed under the Broad Seal of *Ireland* to enquire into this Rebellion, an Original in MS. Penes *Henr. Pearſon* Vicarium de *Chiſlet* apud Cantianos

(*c*) Here in *England* the Clergy were married till A. D. 1076, when Archbiſhop *Lanfranc*, a Foreigner, made a Canon againſt it, on which Occaſion the Vow of Celibacy to be made by them at their Ordination was firſt put into ſome Biſhop's Pontifical. See Archbiſhop *Parker*'s Preface to his Teſtimony of Antiquitie, &c.

(*d*) He was Miniſter of the Proteſtant Church at *Paris* for ſome Months before the great Perſecution broke out there, and was afterwards a Refugee at *London*, where he died.

be thought neceſſary; and not only ſo, but that the old and obſolete Language ſhould be amended, and the Thread of the Diſcourſe reſtored, which had been broken by the wretched Diviſion or Diſtinction of Chapters and Verſes. This he propoſed to have done in a new Tranſlation. He begins his Diſcourſe with obſerving, that there is need of great Application to make a good Tranſlation of the Scripture, according to its true Senſe and Meaning. After which he proceeds to point out in particular what he thinks to be Blemiſhes and Imperfections in the old *French* Tranſlations, and which ought to be altered and amended in a new one.

This Book one *Hugh Roſs*, a *Scotchman* and Sea Chaplain, and who underſtood li tle of Languages beſides *Latin* and *French*, lighting upon, he thought fit, in part, to tranſlate it into *Engliſh*, and to apply to our preſent *Engliſh* Verſion, what *le Cene* had ſaid of the old and antiquated *French* ones. To it he prefix'd a (*a*) Preface to the Reader, in which he highly applauds the Performance, and juſtifies the Uſefulneſs and Neceſſity of it: Tho' ſo far is he from being ſo ingenuous as to own from whom he had all his borrowed learning and criticiſm, that he writes as if he was in hopes the Reader would believe it to be all his own, and never ſee *le Cene*'s Book to deteſt the Theft and Ingratitude. But of ſuch diſingenuous Plagiariſm the Reader may ſee ſome more Inſtances in the Life of that famous Antiquary Mr. *William Somner* of *Canterbury*, written by the late Right Reverend Biſhop of *Peterburgh*. The following Character of *le Cene*'s Book ſeems, in ſome meaſure, to belong to it, *viz.* That '(*b*) in it many Places of Scripture are rendred more truly and clearly than they have been formerly 'expreſſed by any Verſion; that it diſcovers the Sources and Cauſes of the Errors and Miſtakes which are to 'be found in all Verſions, and furniſhes us with plain and eaſy Rules, by which Perſons of ordinary Capacities 'may obſerve the moſt material Faults of all Tranſlations.' Tho', I'll preſume to add, *le Cene*'s Remarks ſeem many of them too nice, and his Reflections on the *French* Verſions a little over harſh and ſevere.

About the time of King *James*'s reſolving on this New Tranſlation of the Bible, another Tranſlation of it was finiſhed by the learned Mr. *Ambroſe Uſher* of the Kingdom of *Ireland*, elder Brother of the great and learned Primate of *Armagh* of that Name. Tho' he died young, he had yet attained to great Skill and Perfection in the Oriental Tongues, particularly the *Hebrew* and *Arabic*; the laſt of which it was very rare and uncommon, in thoſe Days and that Country, for any one to have any knowledge of. This his Knowledge he applied to the Tranſlation of the whole (*c*) Bible, both Old and New Teſtament, which he lived long enough to finiſh and to dedicate to King *James* I. before the Tranſlation made by his Order was begun. It is ſtill preſerved in MS. in 3 Tomes 4to. in the Library of *Trinity* College near *Dublin*; to which, I ſuppoſe, it was given by Mr. *Uſher*'s Nephew, Sir *Theophilus Jones*, in whoſe Hands it was after the Author's Death. For a Specimen of this Tranſlation the following Verſes may ſerve, *Deut.* ii. 1, 2. which in our Tranſlation is,

2. Then the Lord ſpake unto me, ſaying,
3. You have compaſſed this Mount inogh, turne you Northward.

In ſome (*d*) Editions of the Bible of this Royal Tranſlation betwixt 1638, when ſo far as I can find it firſt appeared, and 1685, that Text in the *Acts of the Apoſtles*, chap. vi. 3. *Wherefore, brethren, look ye out among you ſeven men of honeſt report, full of the Holy Ghoſt and wiſdom, whom* We *may appoint over this buſineſs*, is altered thus, *whom* Ye *may appoint:* Which favouring the *Independent* Scheme, made it ſuſpected to have been done by the Contrivance of ſome of that narrow ſpirited Faction. But the (*e*) *firſt* Bible in which this was obſerved is that printed at *Cambridge* by —— *Buck* and —— *Daniel* 1638. which makes it probable, however, that it was only an Error of the Preſs, without any ill Meaning or Deſign. *Howel*, in his Hiſtory of the Holy Goſpel, tells us, that in *Baxter*'s Paraphraſe [on the New Teſtament] —— the *Greek* Word *cataſteeſomen* We *may appoint*, is rendred Ye *may appoint*. And ſo it is, by an evident Miſtake of the Printer, in the *firſt* Edition of it in 4to. 1685. which is corrected in the after Editions, for in the Notes on this Place it is obſerved, that *the choſen Perſons muſt be* appointed *or* authoriſed *and* directed *by the Apoſtles*, not by the Electors.

In 1660 was there a very beautiful Edition of this Bible in Folio, with Chorographical Cuts, finely engraved by *John Ogilby*, printed at *Cambridge* by that celebrated Printer *John Field*, then the Univerſity's Printer.

An Edition of this Bible of King *James*'s was printed in 8vo. at *Amſterdam* 1664. by (*f*) *John Cann*, a Leader of *the Engliſh* Browniſts there, whither he ſeems to have fled on the Reſtoration: ſince in 1659 he had here in *England* the Place of writing the Weekly News. This Edition of the *Engliſh* Bible has the following Title:

The Holy Bible, containing the Old Teſtament and the New. Newly tranſlated out of the original Tongues, and with the former Tranſlations diligently compared and reviſed.

With marginal Notes, ſhewing Scripture to be the beſt interpreter of Scripture.

Printed at *Amſterdam* 1664.

To it is prefixed *a Preface to the Reader* by *John Canne*; at the beginning of which he obſerves, that it is a Truth acknowledged by all Perſuaſions, *viz. The Scripture to be the beſt Interpreter of Scripture.* To this, he ſays, he ſhall add a few Things.

1. Such is the fulneſs and perfection of the holy Scripture, as it hath enough and ſufficiency in it ſelf for the explanation and opening the ſenſe and meaning of it.

2. That this explanation and opening Scripture by Scripture is attainable, and, by God's bleſſing, may be done, and with ſuch fulneſs of matter and clearneſs to the truth of the ſenſe, as there will be little need for other interpreters; much leſs for men to impoſe their *private interpretations* and bold gloſſes upon the Text.

3. He

(*a*) An Eſſay for a new Tranſlation of the Bible. Part I. 1701. Part II. 1702.
(*b*) *Howel*'s Hiſtory of the Bible.
(*c*) —— did render much of the Old Teſtament from the original *Hebrew* into *Engliſh*. Dr. *Par*'s Life of Archbiſhop *Uſher*.
(*d*) The Editions printed with this *Erratum* are as follows: That printed at *Cambridge* 1638, as above-ſaid, that at *Cambridge* in 8vo, by *John Field* 1660; at *London* in 24mo. by the Aſſigns of *F. Bill* and *Chriſtoph Barker* 1674; in 8vo by *F. Bill*, *Tho. Newcomb*, and *Hen Hills* 1679, 1680; in 8vo by the Aſſigns of *F Bill* and *Tho. Newcomb* 1685; at *Edinburgh* in 8vo by *Andrew Anderſon* 1673 and 1675; and at *Amſterdam* in Folio 1679. *Howel*'s Hiſtory of the Holy Goſpel.
(*e*) *Wotton*'s Rights of the Clergy, *&c.*
(*f*) *Wood*'s Athenæ Oxon. Vol. I. col. 543. —— II. col. 469.

3. He did not know, he ſaid, any way whereby the Word of GOD, as to the Majeſty, Authority, Truth, Perfection, &c. of it, can be more honoured and held forth, and the adverſaries of it of all ſorts ſo thorowly convinced and ſilenced, as to have *the Scripture to be its own interpreter*. This he was ſure, he ſaid, did men in their expoſitions on the Scriptures ſpeak leſs themſelves and the Scripture more, the Scripture would have *more* honour and themſelves *leſs*.

To have a *Scripture Interpreter* of that ſufficiency and fulneſs as there ſhould be no need to ſeek farther for the ſenſe and meaning of the Text, there are many things, he obſerved, firſt to be done.

1. That the *Original Text of Scripture be rightly tranſlated, and, as much as is poſſible, even* word for word, *without departing from the* letter of Scripture in the leaſt. For it is neceſſary, he ſaid, to *preſerve the letter intire*, how inconvenient, yea how abſurd ſoever and harſh it may ſeem to mens carnal reaſon. Becauſe *the fooliſhneſs of* GOD *is wiſer than men*. Of this abſurd Scheme *Henry Ainſworth*, a Man excellently well skilled in the *Hebrew* Language, and one of the ſame Sect with *Canne*, had given ſome Years before a Specimen, as I ſhall ſhew more particularly by and by.

2. *Canne* ſaid, that Scripture Metaphors ſhould not be omitted, nor miſtranſlated one for another, but rightly opened.

3. That concerning the various readings, all care, ſtudy and endeavour ought to be uſed, that nothing be taken but what is breathed by the Spirit of GOD in the Text.

4. That the genuine and proper ſignification of the original words be truly opened and explained.

5. That the doubts and ſeeming differences be carefully heeded, and by parallel Scriptures reconciled.

6. That ſome words which are in the Original tongues left untranſlated be tranſlated, and their ſignification opened. For howſoever ſuch words to ſome may ſeem unfruitful and afford not much matter in the letter, yet according to the manifold wiſdom of GOD, and as the ſpiritual man judgeth, there is an excellent meaning of the Spirit in them.

As to thoſe Scripture references which are here collected, *Canne* ſaid, they were few to thoſe he could have produced. But he had made it a great part of his work to compriſe much in a little room, and therefore he had viewed over all his larger notes, and with his own hand, from the beginning to the end, verſe after verſe, had choſen the moſt principall and proper Texts, ſo far as the margin could contain.

He intended, he ſaid, to ſet forth an Edition of the Bible in a large and fair character, with large annotations, wherein he purpoſed to ſet forth all that he had done concerning a Scripture Interpreter. It was, he ſaid, ready and prepared for the Preſs: ſo that if the LORD took him away before it was publiſhed, what remained of the Copy unprinted, he ſhould leave in ſuch hands as would, he doubted not, be both carefull and faithfull in accompliſhing his intentions.

By this it ſhould ſeem as if this larger Work was actually in the Preſs, or intended very ſhortly to go thither. But I cannot find, that ever it was printed.

In this Bible, of which I've now given an Account, the *Apocrypha* is omitted, and the Contents of the Chapters are ſhorter than thoſe in the common Editions of the Bible.

In 1653 was printed an Edition of the New Teſtament of this Tranſlation, with a Paraphraſe and Annotations on all the Books of it, by *Henry Hammond*, D. D. late Canon of *Chriſt-Church*, *Oxford*, and Publick Orator of the Univerſity (*a*). In 1659 the ſame learned Perſon publiſhed the Book of *Pſalms* of this Tranſlation, with his Paraphraſe and Annotations on it.

In 1678 was this Bible publiſhed at *Cambridge* by the Univerſity Printer *J. Hayes*, with the Addition of many parallel Texts, by *Antho. Scatergood*, D. D. Rector of *Wilwick* and *Elverton* in *Northamptorſhire*.

In 1685 was publiſhed, *A Paraphraſe on the New Teſtament, with Notes doctrinal and practical, by Plaineſs and Brevity fitted to the uſe of Religious Families in their daily reading of the Scriptures, and of the younger and poorer ſort of Scholars and Miniſters, who want fuller Helps. With an Advertiſement of Difficulties in the* Revelation. *By* Richard Baxter.

At the Time of the Publication of this, the Nation being in a great Ferment thro' Party-Striſes and Contentions, Mr. *Baxter* was apprehended and put in Priſon for this Paraphraſe, which was pretended to be wrote to aſperſe and vilify the Church of *England*; where he lay near two Years, and had, as he ſaid himſelf, continued there till Death, had not the King taken off his Fine, which was 500 Marks.

In 1688 were printed in two Volumes in Folio, *Annotations upon the Holy Bible, wherein the Sacred Text is inſerted, and various Readings annexed together with the parallel Scriptures. The more difficult Terms in each Verſe explained. Seeming Contradictions reconciled. Queſtions and Doubts reſolved; and the whole Text opened. By the late reverend and learned Divine Mr.* Matthew Poole, *the ejected Miniſter of St.* Michael Querne, London.

Theſe Annotations are ſaid to have been collected out of the *Latin Synopſis*, and divers other learned Interpreters, and accommodated to the uſe of vulgar Capacities. Before every Book is prefixed a large Argument or Prologue, and to the ſeveral Chapters large Contents. The learned Author lived to go no farther in this good Work than the lviiith Chapter of *Iſaiah*. The Remainder was therefore undertaken and finiſhed by the learned Perſons following.

Iſaiah lix. and lx. —— —— —— ——	By *John Jackſon*, the ejected Miniſter of *Eaſt* and *Weſt Mouldſey* in *Surrey*.
The reſt of *Iſaiah*, *Jeremiah* and *Lamentations*, and Four Goſpels. —— —— ——	By *John Collings*, D. D. the ejected Miniſter of St. *Stephen's*, *Norwich*.
Ezekiel and Leſſer Prophets. —— —— ——	By *Henry Hurſt*, the ejected Miniſter of St. *Matthew's*, *Friday-Street*.
Daniel. —— —— —— —— ——	By *William Cooper*, the ejected Miniſter of St. *Olave*, *Southwark*.

The

(*a*) In 1675 the Doctor publiſhed a Review of this Paraphraſe of his, under the Title of *Deuterai Phrontides*, or Second Thoughts.

The *Acts.* —— — —— — { *Peter Vinke*, the ejected Miniſter of St. *Michael's*, *Cornhill.*

Romans. —— — —— —— { *Richard Mayo*, the ejected Miniſter of *Kingſton* in *Surrey.*

1 and 2 to the *Corinthians.* —— —— — Dr. *Collings* above-mentioned.

Epheſians. —— —— —— — *Edward Veal.*

Philippians and *Coloſſians.* —— —— { *Richard Adams*, the ejected Miniſter of St. *Mildred's*, *Breadſtreet.*

1 and 2 *Theſſalonians.* —— —— — —— *Barker.*

1 and 2 *Timothy*, *Titus*, and *Philemon.* —— — Dr. *Collings.*

Hebrews. —— —— —— —— — *Obadiah Hughes.*

James, 1 and 2 *Peter*, and *Jude.* — — — — *Edward Veale.*

1, 2, 3 St. *John.* —— —— —— { *John Howe*, the ejected Miniſter of *Great-Torrington* in *Devonſhire.*

Revelation. —— —— —— — Dr. *Collings.*

The Whole was corrected and amended by Mr. *Veal* and Mr. *Samuel Clark.*

The laſt of theſe, Mr. *Clark*, had been ejected from the Rectory of *Grendon* in *Bucks* by the *Bartholomew* Act, 1662. In 1690, being then Miniſter of a Diſſenting Congregation of the Presbyterian Perſuaſion at *Upper-Wicomb* in *Bucks*, he publiſhed a very uſeful Edition of this Bible in one Volume in Folio, of which I ſhall give an Account preſently.

Two Years after, 1680, was this Tranſlation of the Bible again printed at *Oxford*, with the Addition of Archbiſhop *Uſher*'s Chronology.

In 1690 was printed, as is above-ſaid, Mr. *Samuel Clark*'s Edition of this Bible, with the following Title: *The Holy Bible, containing the Old Teſtament and the New, with Annotations and Parallel Scriptures.*

To which is annexed, *The Harmony of the Goſpels: as alſo the Reduction of the* Jewiſh *Weights, Coins and Meaſures, to our* Engliſh *Standards.*

And a Table of the Promiſes in Scripture.

By Samuel Clark.

In a Preface prefixed to it, the Editor gives an Account of the Meaſures he had taken in this Edition, and how he had governed himſelf in the Performance, or writing the Annotations. *Two* Things, he ſaid, he aimed at throughout, *viz. Plaineſs* and *Briefeneſs*, becauſe he intended it for the Uſe of the plainer ſort of Chriſtians, and conſulted therein the Reader's Purſe and Pains.

He commonly, he ſaid, acquieſced in our Tranſlation, yet ſometimes he made uſe of the marginal Reading, and in one Place changed the *Word of ſupply*, viz. 1 *Cor.* i. 26. He generally ſo contrived the Notes as to fit and comply with the Words of the Text, ſo that the Words of the Text muſt be taken in to make up the Senſe compleat: and here and there ſprinkled ſome Obſervations, eſpecially in Hiſtorical Places, which may afford Matter of Meditation to the pious Reader. He took a great deal of pains in collecting parallel Scriptures, and that not only for Words and Phraſes, but for Senſe and Matter. For this purpoſe, beſides Places which he added from his own Obſervation, he examined all thoſe which are in *Curcellæus*'s *Greek* Teſtament, which are alſo printed in the *Oxford* Edition with the various Readings, but with many *Errata*. He likewiſe examined thoſe in *Canne*'s Bible.

To accompliſh all this, he had, he ſaid, made it his Buſineſs for many Years (and indeed in a manner ever ſince he was reduced to a State of Silence as to the Publick Exerciſe of his Miniſtry) to peruſe the choiceſt Authors, both *expoſitory* and *practical*, which might contribute to ſuch a Work; among which was Mr. *Poole's Engliſh* Annotations, whoſe Expoſitions he found to be generally ſo ſolid and judicious, that he had ſeldom found reaſon to diſſent and depart from them.

After this Preface are added Directions to the leſs intelligent for their more eaſy underſtanding the Notes.

To every Book is prefixed a large Argument. The *Apochrypha* is quite omitted, and at the End of the New Teſtament is *A Table of ſome principal Things in the Notes.* Next to which is *A Table of the Promiſes.* Then follows *A poetical Meditation, wherein the uſefulneſs, excellency, and ſeveral perfections of the Holy Scriptures are briefly hinted, by* J. C. After this is *The Harmony of the Goſpels.* Then *A Table how to find any place of the Goſpels in this Harmony. The Reduction of the* Jewiſh *Weights, Coins and Meaſures to our* Engliſh *Standards.* And laſt of all, *A Table of the* Jewiſh *Weights, Coins and Meaſures.*

In King (*a*) *James* II.'s Reign, when a Senſe of the Danger the Nation was in by the Encouragement given by that Prince to our mortal Enemies the Papiſts had raiſed an uncommon Spirit of Piety and Devotion in all Ranks of People, a Deſign was form'd by ſome learned Divines of this Church to publiſh the Holy Bible of this Tranſlation, with ſome brief Annotations on it, for the Uſe of Families. Dr. *Richard Kidder*, afterwards Biſhop of *Bath* and *Wells*, had the *Pentateuch* allotted to him, which he finiſhed and (*b*) publiſhed in two Vols. 8vo. Dr. *William Clagett* choſe the Goſpel on St. *John*, but lived to finiſh only *eight* Chapters of it, which were (*c*) printed after his Death. Dr. *Richard Cumberland*, afterwards Biſhop of *Peterborough*, undertook to ſtate the *Jewiſh* Meaſures, Weights, and Monies, which was printed 1685.

A very (*d*) fine Edition of this Bible was publiſhed in a large Folio, 1701, under the Direction of that excellent Prelate Dr. *Thomas Teniſon*, at that Time Archbiſhop of *Canterbury*, with the following Improvements.

(*a*) A. D. 1685. (*b*) A. D. 1694. (*c*) A. D. 1699.
(*d*) It was likewiſe printed in Quarto.

1. Dr. *William Lloyd*, then Biſhop of *Worceſter*, added Chronological Dates at the Head of the ſeveral Columns: and on the Margin of the Title of *Geneſis*, the following Characteriſticks.

Year before the common Year of *Chriſt*	4004.
Jul. Period	0710.
Cyc. Sun.	0010.
Dom. Letter.	*B.*
Cyc. Moon.	0007.
Indiction.	0005.
Creation from *Tiſri.*	0001.

2. In the Margins of both old and New Teſtament are mark'd the Epiſtles and Goſpels: and the Biſhop of *Worceſter*'s Collection of parallel Scriptures are added.

3. In the Margin of the Book of *Pſalms* is noted the Day of the Month, and Morning and Evening Prayer according to the Order of the *Engliſh* Liturgy. At the End was added,

4. An Index to the Holy Bible, or an Account of the moſt remarkable Paſſages in the Books of the Old and New Teſtament, pointing to the Time wherein they happened, and to the Places of Scripture wherein they are recorded. By the above-ſaid Biſhop of *Worceſter*, being an Epitome of Archbiſhop *Uſher*'s Chronology.

5. Tables of Scripture-Meaſures, Weights and Coins. With an Appendix, containing the Method of calculating its (*a*) Meaſures of Surface, hitherto wanting in Treatiſes on this Subject. By the R. R. Dr. *Richard Cumberland*, then Biſhop of *Peterborough*.

It is a great deal of pity that ſo excellent a Deſign, for want of a little Care and Pains, ſhould be ſo ill executed. But the Majority of the Clergy of the Lower Houſe of Convocation which ſat two Years after, *A. D.* 1703. very juſtly took Notice of the many typographical Erratas in this Edition, and had too much reaſon given them to complain in their (*b*) *Humble Repreſentation* of ſeveral *Groſs Errors* having been committed in ſome (*c*) late Editions of the Holy Bible. But this careleſs printing this Holy Book grew at laſt to that Height, that Complaint being made to his late Majeſty, that theſe Bibles were printed on bad Paper and with bad Letter; that alſo due Care hath not been uſed in correcting the Preſs; and that when the Books were printed they were ſold at unreaſonable Prices: His Majeſty, after having cauſed this Complaint to be enquired into, was graciouſly pleaſed to order his Patentees for printing theſe Books as follows.

I. That all Bibles printed by them hereafter ſhall be printed upon as good Paper, at leaſt, as the Specimens they had exhibited.

II. That they forthwith deliver *four* Copies of the ſaid Specimens to be depoſited and kept in the Two Secretaries Offices, and in the Publick Regiſtries of the Archbiſhop of *Canterbury* and the Biſhop of *London*, to the End ready recourſe may be had to them.

III. That they ſhall employ ſuch Correctors of the Preſs, and allow them ſuch Salaries, as ſhall be approved from Time to Time by the Archbiſhop of *Canterbury* and Biſhop of *London* for the Time being.

IV. That the ſaid Patentees for printing Bibles, *&c.* do print in the Title Page of each Book the exact Price at which ſuch Book is by them to be ſold to the Bookſellers. This Order was dated at *Whitehall* 24 *April*, 1724.

In 1718 was printed the fourth Edition of *A Paraphraſe and Commentary on the New Teſtament* of this Tranſlation, *in Two Volumes*, &c. *By* Daniel Whitby, *D. D.*

Dr. *Samuel Clarke*, afterwards Rector of St. *James*'s, *Weſtminſter*, publiſhed *A Paraphraſe on the Four Goſpels.* The Text according to this Tranſlation being placed in one Column and the Paraphraſe in another, and here and there a Note in the Margin and at the Bottom.

The whole New Teſtament of the ſame Tranſlation was printed by (*d*) *Francis Fox*, M. A. with the ſeveral References ſet under the Text in Words at length, ſo that the parallel Texts may be ſeen at one View. To which are added the Chronology, the marginal Readings, and Notes chiefly on the difficult and miſtaken Texts of Scripture. With many more References than in any Edition of the *Engliſh* New Teſtament. In Two Volumes, 8vo, 1722.

To which I add Mr. *Lock*'s Paraphraſe and Notes on the Epiſtles of St. *Paul* to the

Galatians,	*Romans*,
1 and 2 *Corinthians*,	*Epheſians.*

And Mr. *James Pierce*'s Paraphraſe and Notes on the Epiſtles of St. *Paul* to the

Coloſſians,	And Part of that to the
Philippians,	*Hebrews*, in 4to.

A Paraphraſe and Annotations on St. *Paul*'s Epiſtles. Printed in a large 8vo, at the Theatre in *Oxford*, 1675.

I have had Occaſion before to take Notice of a whimſical Conceit entertained by *Canne*, that the original Text of Scripture in *Hebrew* and *Greek* ſhould be tranſlated, as much as is poſſible, even *word for word*, and that *Ainſworth* gave a Specimen of ſuch a Tranſlation. This he did in tranſlating the *Five* Books of *Moſes*, the Book of the *Pſalms*, and the *Song of Songs* or *Canticles*, which in the Year 1639 were all collected together, and printed in one Volume in Folio. But it ſeems an odd way to convince an *Engliſhman*, that *the Scripture is the beſt Interpreter of it ſelf*, to tranſlate it into ſuch *Engliſh* as he cannot underſtand. Of this therefore

(*a*) This was a new Diſcovery of Biſhop *Cumberland's.*

(*b*) A Repreſentation made by the Lower Houſe of Convocation to the Archbiſhop and Biſhops, *Anno* 1703.

(*c*) Theſe, the *Errata* of the Preſs, are not to be excuſed in a Work of this Nature. Thoſe to whom this Care belonged ought to have prevented theſe *Errata*, or to have given the Reader ſome Notice of them; whereas they have done neither of them. Biſhop *Kidder's* Reflec. on a *French* N. Teſtament, printed at *Bourdeaux*, 1686.

(*d*) Then Vicar of *Potterne* in *Wiltſhire*, and ſince deſervedly promoted to the Vicarage of St. *Mary's* in *Reading.*

therefore I'll give the Reader a Sample. One cannot well chooſe amiſs, but I've made choice of the xcvth *Pſalm*, which is thus interpreted, or made *Engliſh*.

Come, let us ſhout joyfully to Jehovah, *let us ſhout triumphantly to the Rocke of our Salvation. Let us prevent his Face with confeſſion, with Pſalmes let us ſhout triumphantly to him. For* Jehovah *is a great* God, *and a great King above all gods. In whoſe hands are the deep places of the earth, and the ſtrong heights of the mountains are his. Whoſe the ſea is, for he made it, and the dry land his hards have formed. Come let us bow downe our ſelves and bend: let us kneele before* Jehovah *our Maker. For he is our* God, *and we are the people of his paſture, and ſheep of his hand, to day if ye will heare his voice: Harden not your heart, as in* Meribah, *as in the day of* Maſſah *in the wilderneſſe. Where your fathers tempted me, proved me, alſo ſaw my worke. Fortie yeeres I was irked with that generation, and ſaid, they are a people erring in heart, and they know not my waies. So that I ſwäre in mine anger, if they ſhall enter into my reſt.*

Would any one now imagine that *Ainſworth* was an *Engliſhman*, and that he underſtood his own Language? But ſuch muſt be a mere verbal or literal Tranſlation of any Language into another, without any Regard to the Proprieties of the ſeveral Languages.

In 1706 was printed in two Tomes in 12mo, without the Name of either Place or Printer, but by the Type it ſhould ſeem ſomewhere in *London*, *Moral Reflections on the Four Goſpels, tranſlated from the* French *by* T. W. By an *Advertiſement* on the Backſide of this Title Page we are let know, that there is nothing here tranſlated from the *French* but the *Moral Reflections* on the Verſes of each Chapter: that the Text is tranſlated from the *Vulgat*, according to the Verſion of *Rhemes* 1633, or rather according to an Edition of that Verſion then publiſhed.

In 1719 was publiſhed in the ſame manner, without the Name of either Place or Printer, in 8vo, the New Teſtament in *Engliſh*, with the following Title:

The New Teſtament of our Lord and Saviour Jeſus Chriſt, *newly tranſlated out of the* Latin *Vulgat, and with the Original* Greek, *and divers Tranſlations in vulgar Languages diligently compared and reviſed.*

Together with Annotations upon the moſt remarkable Paſſages in the Goſpels, and marginal Notes upon other difficult Texts of the ſame, and upon the reſt of the Books of the New Teſtament, for the better underſtanding of the literal Senſe.

By (*a*) C. N. *C. F. P. D.*

Printed in the Year 1719.

The Preface ſeems partly an Extract of that of F. *Simon*'s before his *French* Teſtament, publiſhed *A. D.* 1702, tho' in ſome Particulars *Nary* varies from that Father's Criticiſms. For inſtance, F. *Simon* notes that the *Latin* Words *forte* and *forſitan* are Expletives in the *Greek*, or however do not conſtantly ſignify *perhaps*, and that particularly in *Mat.* xi. 23. and *John* iv. 10. if they were to be expreſſed at all, they ſhould be rendred *without doubt*: But now *Nary*, in both theſe Places, tranſlates *forte*, &c. *perhaps*. In this Preface the Tranſlator tells the Reader, that ſince the *Latin Vulgat* has been declared authentick by the Council of *Trent*, and that the ſame has been by Order of (*b*) *Sixtus* V. and *Clement* VIII. corrected and amended of the Faults and Imperfections crept into it in Proceſs of Time, thro' the Neglect of Tranſcribers, as if the Corrections of theſe two Popes were the ſame, and their Editions of the *Latin* Bible did not claſh and vary, it was not to be expected he ſhould tranſlate the New Teſtament, which is deſigned for the Uſe of the People, from the *Greek*, or from any other *Latin* Copy than that of the ſaid *Vulgat*; becauſe it is fit the People ſhould underſtand the Scripture as it is read in the Catholick Church, and as they hear it in the Publick Service, and at their private Devotions.

Next he obſerves the Difficulty of ſuch an Undertaking, and his own Inſufficiency for it. Then he excuſes his attempting it, on Account of many other Divines ſucceeding ſo well in it, as to get the Publick Applauſe and Approbation of Univerſities and learned Men, and himſelf having attained to a competent Knowledge of the oriental Languages, and making this his chief Study theſe many Years paſt; and for that, on the one hand, his Countrymen had great need of ſuch a Tranſlation; and that, on the other hand, no Fault or Imperfection in any vulgar Tranſlation of the Scripture, ought in Reaſon to prejudice the Faith or Manners of Men of Senſe; becauſe the *Latin Vulgat*, the Univerſal Tradition of the Catholick Church, and the Authority of the ſame, are the Standard of our Faith, and not any Vulgar Tranſlation of the Scripture, which is but of private Authority.

To ſhew the great need there is of this Tranſlation, the Author obſerves, that we have no *Catholick* (by which he means *Roman Catholick*) Tranſlation of the Scriptures in the *Engliſh* Tongue but the *Doway* Bible and the *Rhemiſh* Teſtament, which have been done now more than an hundred Years ſince; the Language whereof is ſo old, the Words in many Places ſo obſolete, the Orthography ſo bad, and the Tranſlation ſo very literal, that in a Number of Places it is unintelligible, and all over ſo grating to the Ears of ſuch as are accuſtomed to ſpeak, in a manner, another Language, that moſt People will not be at the Pains of reading them. Beſides, he ſaid, they are ſo (*c*) bulky, that they cannot be conveniently carried about for publick Devotion, and ſo ſcarce and dear, that the Generality of the People neither have, nor can procure them for their private Uſe.

To ſupply all theſe Defects, *Nary* ſaid, he had endeavoured to make this New Teſtament ſpeak the *Engliſh* Tongue now uſed, as near as the many (*d*) *Hebraiſms* wherewith it abounds, and which, in his Opinion, he ſaid, ought never to be altered where they can be rendred ſo as to be intelligible, would allow. For this Reaſon he took all the Care imaginable to keep as cloſe to the Letter as the *Engliſh* would permit; and where the *Latin* Phraſe would prove unintelligible in the *Engliſh*, and that a Word or two or more muſt be added to make the Senſe clear, there he took this Precaution: If the Word or Words to be added were evidently implied, tho' not expreſſed in the *Latin* according to the grammatical Conſtruction, he put the ſame in the Text in *Italick* Characters: But where they were not ſo evidently and plainly implied, and yet ſeemed to be wanting to

(*a*) *Cornelius Nary* Conſultiſſimæ Facultatis Pariſienſis Doctor.
(*b*) See Dr. *Tho. James*'s Account of the Variation and Contradiction of theſe two Editions, and p. 73. of this Hiſtory.
(*c*) Three Volumes in 4to, but the New Teſtament was printed in 12mo.
(*d*) F. *Simon* declared it his Opinion, that *it is impoſſible to expreſs the Genius and Character of the holy Writings in* French.

to make the Sentence full and plain, he put the Word or Words in the Margin with a Mark of Reference, and the Word *supple* or *supply* before them.

Next, he obſerved, there were certain Words in the Scripture which Uſe and Cuſtom had in a manner conſecrated, as *Sabbath*, *Rabbi*, *Baptize*, *Scandalize*, *Synagogue*, &c. which, he ſaid, he had every where retained, tho' they were neither *Latin* nor *Engliſh*, but *Hebrew* and *Greek*, becauſe they are as well underſtood, even by Men of the meaneſt Capacity, as if they had been *Engliſh*.

He was always of Opinion, he ſaid, that it was morally impoſſible to ſucceed in tranſlating the New Teſtament into any Vulgar Language out of the *Latin*, without being read in the *Hebrew* and in the *Greek*: But he was now convinced by Experience, that it is not enough to underſtand the *Greek* of prophane Authors, but that one muſt be throughly acquainted with the *Heleniſt*, or the *Greek* of the Synagogue, which has the very Turn and Genius of the *Hebrew* Phraſes and Particles, ſo as very often to ſignify quite another thing than what they generally do in prophane or claſſick Authors. Since in this Stile it was, that the Apoſtles wrote who were *Jews*, and acquainted (*a*) only with this *Greek* of the *Septuagint*, and accordingly gave the ſame Turn to the *Greek* in the New Teſtament as the *Septuagint* had given to it in the Old. Hence, he ſaid, proceeded a great many Ambiguities and Obſcurities in the Phraſes and Particles of the *Latin Vulgat*, which cannot be underſtood or determined, but by having recourſe to the *Greek* of the Synagogue. From all which he concluded, that it is abſolutely neceſſary for a Tranſlator to be well read in this *Greek*.

Beſides, he obſerved, there are ſeveral Particles in the *Greek* that are expletive, and ſerve only for Ornament and Sound, but ſignify nothing in any vulgar Language: and that the *Latin Vulgate* has retained a great many of theſe, which, if literally tranſlated, would rather ſpoil than mend the Senſe. He farther obſerved, that the *Hebrew* being written in a very conciſe laconick Stile, expreſſing Things by halfs, and being very barren in Particles and Prepoſitions, the *Septuagint* followed the ſame Method, and wrote in a like obſcure Stile, eſpecially as to the rendring of the *Hebrew* Particles and Prepoſitions, where they were forced very often to render the ſame *Hebrew* Particle by ſeveral Particles which have different Significations in the *Greek*, as they conceived the *Hebrew* Particle ought to ſignify in ſuch a Place. So that when there is any Obſcurity, *&c.* on this Account, one muſt have recourſe to the *Hebrew* to ſee what the Meaning of ſuch Particles muſt be in that or the like Place, and render them accordingly in vulgar Language, tho' they ſhould happen to ſignify otherwiſe upon another Occaſion in the *Greek* or *Latin*. And this, he maintained, is not receding from a literal Tranſlation.

Of all theſe Things, it would be requiſite, he ſaid, to give (*b*) ſome Examples. He inſtances therefore,

1. In *Mat.* i. 20. which in the *Vulgate* is *Quod enim in ea* natum *eſt*. This the *Rhemiſts* tranſlated, *For that which is* born *in her*. But now the Word *natum* in this Place, he ſaid, does not ſignify *born*, but *conceived*. And ſo it is rendred in our *Engliſh* Tranſlations, and in the *French* by *L'Enfant*, &c.

2. *Luke* xi. 41. is in the *Vulgate*, *Quod ſupereſt date Eleemoſynam*: which the *Rhemiſts* tranſlate, *that that remaineth give Alms*. But if we look into the *Greek*, *ta enonta*, we ſhall find the Ambiguity taken away, and the Senſe of the Text to be, *Give Alms of ſuch things as you have*, or *as you are able*.

3. *Romans* ix. 3. is in the *Latin Vulgate*, *Optabam enim ego ipſe Anathema eſſe a Chriſto pro fratribus meis*: which the *Rhemiſts* thus tranſlate, *For I wiſhed my ſelf to be an Anathema from Chriſt for my brethren*; and *Widif*, *For I my ſilf deſirede to be departid fro criſt for my bretheren*. But, ſays *Nary*, the Prepoſition *a* in this Phraſe was taken from the *Greek apo*, and that from the *Hebrew Min*, which here ſignifies *for* and not *from*. So that the Words ſhould be thus tranſlated, *I could wiſh that I my ſelf were accurſed for Chriſt*, or the Faith of Chriſt, *for the ſake of my brethren*: that I could wiſh I was an Anathema, an accurſed thing, or that I was hanged on a Tree or Gibbet for the Faith of *Chriſt*, that my Brethren may ſee my Zeal for, and Stedfaſtneſs in that Faith, and by that Means be moved to think well of it.

Nary concludes his Preface with an Account of the Notes and Annotations which he has added to this Tranſlation of his. His Deſign, he ſaid, was to make this Work of as little Bulk as poſſibly he could, that it might be eaſily carried about in the Pocket for publick and private Devotion. For this End he left out the Arguments of all the Chapters, except thoſe of the Four Goſpels. As to his Notes he had, he ſaid, been pretty large on the Goſpel of St. *Matthew*, but to make amends, he had not made any upon moſt of the Chapters of St. *Mark* and St. *Luke*, nor upon any Chapter of St. *John*'s Goſpel. His Deſign in his Annotations and marginal Notes upon the Goſpel, *&c.* was, he ſaid, to reconcile ſome apparent Contradictions in the Goſpels, and to illuſtrate the literal Senſe of the Text. And foraſmuch as the *Greek*, in ſome Places, makes a clearer Senſe than the *Latin*, he had now and then put the rendring from the *Greek* Text in the Margin, with the Letters *Gr.* before it, to denote, that the *Greek* reads ſo. As to moral or myſtical Reflections, he had, he ſaid, induſtriouſly omitted to make any. In a word, his chief Aim was to encourage his Countrymen to read and to meditate upon the Will and Teſtament of their heavenly Lord and Maſter, by giving it to them in a Stile and Dreſs leſs obſcure, and ſomewhat more engaging than it has been many Years paſt. And that it might be the more uſeful to them, he had, he ſaid, annexed a *Table* to the End of the Work, by looking into which, they ſhould find in what Chapter and Verſe of the Scripture the Beginning and End of every Goſpel and Epiſtle that is read in the *Maſs* every *Sunday* and great *Holy-day* all the Year over are to be found, that they may read the ſame to themſelves while the Prieſt reads them at Maſs.

After this Preface follows the Approbation of the Doctors, *viz. John Farely*, Proviſor of the College of the *Iriſh* at *Paris*; *M. Fogarty*, a *Paris* Doctor; *Mich. More*, formerly Vicar-General of *Patrick Ruſſell*, Archbiſhop of *Dublin*; and *Francis Walſh* of *Dublin*. From whence one would conclude, that *Nary* was an *Iriſhman*.

Next is placed, *The Order of all the Books of the New Teſtament, with their proper Names and Number of Chapters.* In the Margin are put ſuppletory Words, and the Goſpels and Epiſtles are marked. And at the End of all is, *A Table of the Epiſtles and Goſpels which are read at Maſs throughout the whole Year*, &c.

This

(*a*) This ſeems not generally true. It is certain the Apoſtle *Paul*, who quoted the Claſſick *Greek* Writers, is an Exception. See *The Sacred Claſſicks defended and illuſtrated*, by *A. Blackwall*.

(*b*) F. *Simon*, in his Preface to his Tranſlation of the New Teſtament into *French*, gives ſeveral others, where, he ſays, the *Latin* of the *Vulgate* has led both *French* and *Engliſh* Tranſlators into Miſtakes.

This Tranſlation, tho' it be ſaid to be made from the *Latin Vulgate*, is not always ſtrictly according to it. For inſtance, *Galat.* iv. 25. is in the *Latin* (ſina *enim*) *mons eſt in* Arabia *qui* conjunctus *eſt ei quæ nunc eſt* Jeruſalem. Which the *Rhemiſts* render, *for* Sina *is a mountain in* Arabia, which hath affinitie *to that which now is* Jeruſalem. But this Verſion following the *French* one of *Mons* renders it, *which repreſents* Jeruſalem *that is here below.* Phil. iii. 2. is in the *Latin*, *Videte conciſionem.* But *Nary* tranſlates it, *Beware of the* circumciſion. *Phil.* ii. 17. is thus in the *Latin*, *Sed & ſi æmulor ſupra* ſacrificium & obſequium *fidei*; which is thus turned here, *Yea and if* I ſhould ſpill my blood *upon the* Victim *and* Sacrifice *of your Faith*; which is according to the *Mons* Tranſlation. *Coloſſ.* ii. 18. *Nary* tranſlates the *Latin*, *religione angelorum*, *in ſuperſtitious worſhip of angels*, after the *Mons* Tranſlation, to intimate, that there may be a Worſhip of Angels which is not ſuperſtitious. I'll add only one more, it is 1 *Cor.* xvi. 9. where the *Vulgat* has it, *oſtium magnum & evidens*; which *Nary* renders, *a fair and manifeſt occaſion.*

Theſe ſeveral Tranſlations of the Holy Scriptures into *Engliſh*, and the various Editions of them, ſeem all to have been made and publiſhed under a due Senſe of their ſacred Authority and Uſefulneſs, and the Reverence and Reſpect due to them as the Oracles of God, containing the pure Will and Mind of *Chriſt*. If there be any Exception to be made, it ſeems to lie againſt the *Rhemiſh* and *Doway* Tranſlations, and that laſt mentioned by Dr. *Nary*. Since the *Rhemiſts*, &c. plainly contend againſt the common Uſe of them, and *Nary* declares, that *a* Vulgar Tranſlation *of Scripture is not the Stardard of Chriſtians Faith, but of private Authority, or like a Book of Devotions of human Compoſition*, as if the Originals, *Hebrew* and *Greek*, were not as capable of being as well and authentically tranſlated into other Languages as into *Latin*. But now, when Profaneſs and Infidelity ſeem to be at their utmoſt Heighth, was publiſhed a Tranſlation of the New Teſtament into *Engliſh* by ſome one or more who ſeem to have ſet themſelves down in the Seat of the Scorner, and to make it their Buſineſs to render the Authority of this Holy Book doubtful, and the Book it ſelf as contemptible and ridiculous as they could to the *Engliſh* Reader.

It is printed in two Volumes in a large 8vo, in two Columns, in one of which is a New *Greek* Text without the Accents, and in the other the *Engliſh* printed in an *Italick* Character, and without the Diſtinction of Verſes, the Numbers of them being printed in the ſeveral Margins. To it is prefixed the following Title:

(*a*) *The New Teſtament in* Greek *and* Engliſh: *Containing the Original Text, corrected from the Authority of the moſt authentic MSS. And a New Verſion form'd agreeably to the Illuſtrations of the moſt learned Commentators and Critics: With Notes and various Readings, and a copious Alphabetical Index.*

In Two Volumes.

If the Light that is in thee be Darkneſs, how great is that Darkneſs! Matthew.

London:

Printed for J. Roberts *near the* Oxford Arms *in* Warwick-Lane. M. DCC. XXIX.

Next follows a dark Dedication *To the Right Honourable* Peter *Lord* King, *Baron of* Ockham, *&c.* At the beginning of which, the profane Writer, to ſhew his profound Contempt of the original Text, tells his Lordſhip, that 'if the *Original* and this *Engliſh Verſion* are weighed in the Ballance, the Tranſlation will be 'found tranſcendently light; but ſhould his Lordſhip condeſcend to throw *ſome Part of his Erudition* into the 'Margin, *it* [this *Engliſh* Verſion] would be of *equal Weight* with the Original.' A Complement, or rather a Piece of Prophaneſs, that, I dare ſay, his Lordſhip read with Horror rather than Pleaſure. The vulgar and ludicrous Expreſſions uſed in this Tranſlation, the ridiculous Notes and Obſervations of the various Readings of the Original, the boyiſh and weak Reflections made on the Canon of Scripture, *&c.* do all juſtify the general Character I before gave of this doughty Tranſlation. A Specimen of the firſt of theſe is as follows.

Mat. vi. 16. When ye faſt, don't put on a diſmal air as the Hypocrites do.

——xi. 17.—if we play a merry tune you are not for dancing; if we act a mournful part you are not in the humour.

——xii. 34.—'tis the overflowing of the heart that the mouth diſchargeth.

——xx. 31.—the people reprimanded them to make them hold their tongue, but they bawl'd out the more, Have mercy on us.

——xxii. 34.—the *Phariſees* hearing that he had dumb-founded the *Sadducees*——

Mark x. 34.—they will treat him with ignominy, ſubject him to the laſh——

——xiv. 65.—and the domeſticks ſlapt him on the cheeks. *It would have been better* Engliſh, gave him a ſlap on the chaps.

Luke x. 37. He replied, the doctor who took pity on him.

——xvii. 27.—eating and drinking, marriages and matches was the buſineſs.

John i. 23. I am, ſaid he, the voice of one crying in the wilderneſs, Clear the way of the Lord.

1 *Corinth.* vii. 1. If any man thinks it would be a reflection upon his manhood to be a ſtale batchelor.

James ii. 3. If you ſhould reſpectfully ſay to the ſuit of fine cloaths, Sit you there, that's for quality.

But as low and vulgar as theſe and other expreſſions, uſed by this Tranſlator, are, to make the meaneſt Reader think this Divine Book was written by Men of no better Capacities than themſelves, at other Times he makes uſe of Terms as high, and much exceeding the Capacity of common People. For inſtance:

Mark xiv. 24.—the effuſion of my blood, the ſanction of the New Covenant.

——65.—divine who it is——the domeſtics.

John i. 1. In the beginning was the Logos.

——14. We contemplated his Glory, ſuch Glory as the Monogenes derived from the Father.

——16. Of his Plenitude have we all received

—— vi. 63. It is the action of the mind that vivifies.

1 *Theſſalon.* v. 5. You inherit the advantages of meridian light: we are not involved in the obſcurity of night.

—— 13. Don't form any brigues againſt them.

—— 14. Comfort the puſillanimous.

(*a*) *See* A Critical Examination of the late New Text and Verſion of the New Teſtament, *&c.* by *Leonard Twells*, &c.

James iii. 5, 6. The tongue is but a ſmall part of the body, yet how grand are its pretenſions? A ſpark of fire! what quantities of timber will it blow into a flame? The tongue is a brand that ſets the world in a combuſtion: it is but one of the numerous organs of the body, yet it can blaſt whole aſſemblies: tipp'd with infernal ſulphur, it ſets the whole train of life in a blaze.

Acts xxvii. Where we have an Account of St. *Paul*'s Voyage toward *Rome*, and his being caſt away on the Iſle of *Malta*, this Tranſlator ſeems to have affected to tranſlate in the proper Sea Terms, but with what Succeſs, let any one judge by the following Obſervations.

New Tranſlation, 1729.	*Tranſlation in* proper Sea Terms.
Acts xxvii. 3. The next day we touched at *Sidon*, where the Centurion, who was very civil to *Paul*, gave him leave to go and refreſh himſelf at his friends.	3. — — — — — — where Julius — — — — — to go aſhore to his friends and refreſh himſelf.
4. *Eupepleuſamen* is here rendred *made our coaſt*, and ver. 7. *we bore away.*	4. — — — — —
11. — the Centurion minded the pilot and the ſhip's owner.	11. — — — the maſter and pilot of the ſhip.
12. For as that haven could not cover us from the ſtorm.	12. As that port was not fit to winter in, or to lay up the ſhip in for the winter.
14. Soon after it blew a ſtorm from North-Eaſt.	14. —— we had a hard gale at North-Eaſt. *Tyndal* tranſlated it, *there aroſe againſt their purpoſe* a flaw of wynd *out of the North-Eaſt.*
15. Which bore ſo upon the ſhip, we could not go upon the wind, but were forc'd to let her drive.	15. — — — that we could not bear up againſt the wind, but were forc'd to lye a-try, *i. e.* to drive under a rief main-ſail.
17. This done, all hands aloft they frapp'd the ſhip — tought with her cables, and for fear of ſtriking upon the ſands.	17. Calling all hands on deck, they undergirt the ſhip — taught with her cables, and for fear of her running on the quick-ſands.
20. —— the tempeſt ſtill bore hard ——	20. —— the ſtorm ſtill continuing ——
28. —— they (*a*) threw the line ——	28. —— they heave the lead ——
29. —— they dropt four anchors aſtern ——	29. —— they let go four anchors abaft ——
30. —— under pretext of dropping their anchors to moor ———	30. —— on pretence of carrying anchors out a-head ———
32. — chopt the cable and ſet the boat adrift —	32. —— cut the boat ropes, or the boat's painter, and turn'd the boat adrift ———
38. —— they threw the wheat overboard to eaſe the ſhip ———	38. —— they lightned the ſhip by throwing the wheat overboard ———
39. —— at day-break they made an unknown land ———	39. —— they ſaw or made the land, but did not know it ———
40. Accordingly having heaved in their anchors, they drove with the ſea, then loos'd the helm, hois'd the main-ſail to wind, and made to ſhore.	40. And when they had weighed, or purchaſed, their anchors, they committed themſelves unto the ſea, and caſt off the rudder ropes, and ſet the main-ſail, and made towards the ſhore.
41. —— they ran the ſhip aground, where the fore-caſtle ſtuck faſt and would not give, but her ſtern was ſhattered by the violence of the waves.	41. —— they ran the ſhip aground where her head ſtruck and would not give way, but her after-part was ſtaved in pieces by the force of the ſea.

It's with the like ignorant Affectation that this new Tranſlator renders *James* iii. 4. *A ſhip too of the greateſt burden, tho' the wind bears hard, by means of an inconſiderable helm, veers about as the hand of the pilot directs her*; where he miſtakes the *helm* for the *rudder*. But I don't pretend to a critical Examination of this uncommon Verſion, and therefore will mention but one more Particular of it, *viz. Mat.* x. 5, *&c.* where *apoſteilen* is rendred *made miſſionaries*, and *koniorton*, *pagan*, or gentile *duſt*, tho' by their Inſtructions the twelve Apoſtles were not to go any where among the *Pagans* or *Gentiles*.

As to the *Notes*, it's noted on *Acts* xxvi. that a Goad is a ſharp Stick with which they urge the Oxen at the Plough.

On Ver. 28. of the ſame Chapter is St. *Chryſoſtome* quoted to ſlur the Apoſtle *Paul*, as if he was ſo ignorant of the *Greek* Language as not to know the difference betwixt *en oligoe*, which, this Tranſlator ſays, ſignifies *with little reaſon*, and *ek oligou*, which he ſays is *in a little time*. Whereas 'tis well enough known, that *en oligoe* ſignifies, as the Apoſtle here uſes it, and that it is ſo underſtood by *Plato*. See Dr. *Whitby* on the Place.

As to this Tranſlator's Sentiments, for the Sake of which this Verſion ſeems to have been made, it is pretty plain they are very profane, and no way conſiſtent with the Dignity of thoſe Holy Books which he has undertaken to tranſlate, or rather to traveſtie and make ridiculous. In his Note on St. *John* i. 14. he is pleaſed to declare, that 'the word *only-begotten*, as there applied, conveys no idea to the mind: and conſe-'quently is only an empty, inſignificant ſound.' In his Notes at the End of his Tranſlation of the Epiſtle to the *Hebrews*, he repreſents *Origen* as ſaying, that 'the ſtile of this Epiſtle has nothing of the home-ſpun lan-'guage of an Apoſtle,' and obſerves himſelf, that 'the Author's reaſoning on the nature of a Teſtament being 'founded upon a meer quibble, ſerv'd rather to ſet off his *wit* than to recommend his *penetration*.' So again does

(*a*) The Sailors have no ſuch Term as *throwing the Line*, or uſe no ſuch Language.

does this Tranſlator reflect, out of his Abundance of Civility and good Manners, that 'the whole ſeries of 'eccleſiaſtical writers ——— far from having any hiſtorical evidence to ſupport their bare conjectures, have, 'ſome of them, thought it neceſſary to *corrupt the Text* to help out their hypotheſis. To ſuch wretched 'ſhifts, he ſays, were the *poor Fathers* reduced to palliate their *inſincerity* or their *ignorance*,' their want of Honeſty, or their want of Senſe. A good deal more there is of this ſort of Ware, but I am weary of tranſcribing ſuch *Billingſgate*.

He likewiſe quite omits 1 *John* v. 7. and beginning of Ver. 8. tho' it's certainly more eaſy to account for the (*a*) *Omiſſion* of theſe Words in ſome MSS. than for the *Addition* of them in any.

Meſſieurs *de Beauſobre* and *L'Enfant*, Miniſters of the *French* Church at *Berlin*, repreſented to the late King of *Pruſſia*, that the *French* Tranſlations of the Bible began to be neither ſo intelligible nor agreeable to read as they were at firſt, and that therefore to be edified by them required, that either they ſhould be reviſed, or a New Tranſlation made. On which that Prince pitch'd on them for this Purpoſe, and by his Royal Decree appointed them to make a New Tranſlation. This accordingly they finiſhed of the New Teſtament, which was printed in Two Volumes in 4to at *Amſterdam*, 1718. and to it they prefixed a large general Preface, ſerving as an Introduction to the reading of this Sacred Book. The Tranſlation of this New Teſtament into *Engliſh* was attempted 1729, but, for want of Encouragement, I ſuppoſe, no more was printed this Year 1730, than the General Preface, and the Goſpel according to St. *Matthew*.

Father *Simon*, a learned *Frenchman*, well known by his Critical Hiſtories of the Old and New Teſtament and their Verſions, publiſhed (*b*) 1702 a Tranſlation of the New Teſtament into *French* from the *Latin Vulgat*. He himſelf ſaid, that F. *Denis Amelotte* was the (*c*) firſt Catholick Writer, notwithſtanding the many there had been before, who applied himſelf with Care to tranſlate the New Teſtament into *French*. But it ſeems he thought there was room for Correction, and therefore he made this New Tranſlation, to which he added literal Obſervations or critical Remarks on the Text. This Verſion was, by the Advice of the Honourable and Reverend Mr. *Edward Finch*, Prebendary of the two Metropolitical Churches of *Canterbury* and *York*, tranſlated into *Engliſh*, by *William Webſter*, Curate of St. *Dunſtan*'s in the *Weſt*, *London*, and publiſhed by him in Two Volumes, 4to, 1730, with the following Title:

The New Teſtament of our Saviour Jeſus Chriſt *according to the ancient* Latin *Edition*; *with critical Remarks upon the literal Meaning in difficult Places.*

From the *French* of F. *Simon*.

The Author of this *French* Tranſlation tells us, in his (*d*) Preface, that 'this may be ſaid for the commendation of it, that having had many advantages from the labour and induſtry of thoſe who had formerly 'undertaken this work, he had ſtudied to make this more accurate than thoſe which were made before: 'tho' he ingenuouſly owned, that it was not yet arrived at that degree of perfection in which lucubrations of 'this nature ſhould be: That he propoſed to himſelf the imitation of *Origen*, ſince to this edition he had 'added the various readings taken from the Original Text, and the Oriental Verſions: That he had attempted 'to tranſlate the *Latin* (*e*) Verſion ſet forth by the commandment of *Sixtus* V. and *Clement* VIII. That it would 'be uſeleſs to enquire whether in ſome places the *Greek* context was to be preferred to the *Latin* edition, and 'therefore he did not think, that the *Hebrew* and *Greek* Text ſhould be removed from or ſet aſide in a *French* 'Tranſlation: On the contrary, it ſeemed to him more prudent to place the variations and differences of 'them both in the margin, than to tranſlate the whole ſacred code from them. But, he ſaid, becauſe he never 'receded from the *Latin Vulgate*, he did not therefore prefer *that* to the *Greek* context. Only ſince he intended 'to publiſh the New Teſtament in the *French* dialect, he was obliged to follow, or expreſs the ſenſe of, that 'edition which the *Latin* Church had always uſed for ſo many ages paſt.'

At this Verſion, it ſeems, ſome Offence was taken by Cardinal *de Noailles* and the Biſhop of *Meaux*, who diſliked it, as having ſome Things in it worthy of reprehenſion, and therefore forbad the Uſe of it in their Dioceſes. On which the learned Tranſlator defended himſelf in a (*f*) Remonſtrance againſt the Cardinal. The Authors of the Acts of the Learned, publiſhed at *Leipſic* 1704, give the following Character of this Tranſlation, that 'it is not perfunctorily written, but made with ſingular Care according to the moſt correct 'Copy of the *Vulgate* Edition: That ſometimes alſo, where the Tranſlator might, he has departed from that 'Edition and followed the *Greek*: That ſometimes he more copiouſly, or at leaſt cautiouſly, renders thoſe 'Paſſages which are ſcarce intelligible in the *Vulgate*, and yet very often with deſign retains its Faults: That 'to every Book are prefixed by F. *Simon* Prefaces, which are not vulgar or ordinary, but full of profound 'Learning: That above all, the Obſervations which the Author has put under every Page, deſerve to be 'read, ſince in them he with great Induſtry compares the moſt ancient MSS. and old Tranſlations, and adds 'the various Readings of the Fathers; ſo that this Book may be inſtead of a little Book of Criticks of the 'New Teſtament.'

As to this *Engliſh* Tranſlation, the Author of it aſſures Mr. *Finch*, that 'it is as *literal* as poſſible, *Fidelity*, 'not *Elegancy*, being the thing intended and required in this caſe.'

(*a*) *Chriſtoph. Matth. Pfaffij* Diſſerta. Critica de genuinis Librorum Novi Teſtamenti Lectionibus, p. 173, *&c.*
(*b*) *Trevoltij* 4 Vol. in 8vo. (*c*) Critical Hiſtory of the Verſions, *&c.* (*d*) *Le Long* Bibliotheca Sacra,
(*e*) F. *Simon* knew, that the Editions of the *Latin* by theſe two Popes were far enough from being the ſame.
(*f*) Epiſt. Select. Lib. 3 p 260. See *Le Long's* Bibliotheca Sacra.

THIS

THIS is the Account which I have been able to give of the ſeveral (*a*) Tranſlations of the Bible and New Teſtament into the ancient and modern *Engliſh* Tongue, and of their moſt remarkable Editions in Print. From whence, I ſuppoſe, any one will infer the great Honour and Eſteem that theſe Holy Books were always had in by our Chriſtian Anceſtors; ſince they were ſo very deſirous to have them, and to know and underſtand their Contents, as to ſpare no Coſts or Pains, but to run the hazard of even their Lives and Fortunes, and not to count them dear, ſo that they might but procure the free Uſe of theſe Books, and have the Advantage of peruſing them. The great Number of the Copies of them, however of the New Teſtament, in Manuſcript or Writing before Printing was invented, wrote with the utmoſt Accuracy and Exactneſs; and the many Editions of them ſince Printing came in Uſe, is a Demonſtration of the great Value put on them by the Chriſtians here in *England*, and that every one who could read took care to purchaſe and have a Bible or Teſtament in the Tongue wherein he was born. This, no doubt, will be thought a very great Reproach to the profeſſed Chriſtians of the preſent Age, and but too good an Argument of their having loſt their firſt Love, and being no wiſe earneſt for the Faith delivered to the Saints or Chriſtians in theſe holy Books; ſince, to our Shame be it ſpoken, whatever Reputation the Holy Bible *has* been had in, it is *now* treated with the utmoſt Slight and Neglect, and is ſcarce any where read but in our Churches. So far are too many of our modern Chriſtians here in *England* from reading this Book, meditating on it, and letting the Senſe of it dwell richly or abundantly in them, that, every body knows, the Writings of the moſt ſilly and trifling Authors are often preferred to it, and read with greater Pleaſure and Delight. What ſurer Sign can be given, that we have a Name that we live, and are dead? And conſequently, that unleſs we remember from whence we are fallen, and repent, and do the firſt Works, the great Author and Finiſher of our Faith will come unto us quickly, and will remove our Candleſtick out of his Place? *Sed Deus avortat omen.*

I ſaid, ſurely theſe are poor, *they are fooliſh: for* they *know not the way of the* LORD, *nor the judgment of their* GOD. *I will get me unto the* great men, *and will ſpeak unto* them; *for they have known the way of the* LORD, *and the judgment of their* GOD: *but* theſe *have altogether broken the yoke, and burſt the bonds.* Jeremiah v.

(*a*) The following ones mentioned by *Le Long* I could never hear of otherwiſe.
1. A new Verſion of the Pſalms from the *Latin Vulgate*, 12mo. Paris, 1700.
2. A Specimen of a new Engliſh Verſion of the Bible, by a Miniſter of the Church of *England*, 8vo. *London*, 1705. Unleſs he meant by it, the Eſſay, or Project, towards a New Tranſlation by *Le Cene*, &c. and *Reſſe*.
5. The New Teſtament tranſlated into *Engliſh* by Order of Parliament 1540. Unleſs he intended the Aſſembly's Annotations.

Corrigenda

Corrigenda & Addenda.

PAGE 2. Line 8. after *aſſemblies*, read, A Copy of a very ancient Verſion of the Four Goſpels in this Language, made by one *Aldred* a Prieſt, is to be met with in the very celebrated Code of *Eadfride* Biſhop of *Lindisfarne*, about the Year 680, as Mr. *Selden* gueſſes. It's written by *Eadfride* himſelf, and had the Honour to be adorned with Pictures, Gold and Jewels by Biſhop *Ethelwolde*, and *Bilfride* the Anchorite. There is likewiſe a later Tranſlation of the Four Goſpels into this Language by King *Alfred*.

P. 7. l. 6. after *exactneſs*, r. Archbiſhop *Uſher* tells us, from the Regiſter of the Biſhop of *Norwich*, 1429, quoted by *Fox*, that the Price of one of theſe *Engliſh* New Teſtaments was Four Marks and Forty Pence, or 2*l.* 16*s.* 8*d.* which, the Archbiſhop obſerves, is as much as one may now buy forty New Teſtaments with.

P. 13. l. 16. I have no good Authority for this, that *Treviſa* tranſlated into *Engliſh* certain Sentences of Scripture which were written on the Walls of Lord *Berkley*'s Chapel, and therefore ſuſpect that it is a Miſtake which aroſe from what *Treviſa* ſays in the Dialogue, betwixt my Lord and him, about the Uſefulneſs of tranſlating into *Engliſh* the *Polychronicon*, prefixed to his *Engliſh* Tranſlation of it, where Fol. 2. Lord *Berkley* is repreſented as ſaying to *Treviſa*, *Alſo thou woteſt where the* Apocalyps *is wrytten in the walles and roof of a chappel in* latyn *and in* frenſhe.

P. 18. l. 15. A (*a*) ſecond Edition of this Book was publiſhed by *W. T.* M. D. XXXIIIJ.

P. 26. l. 34. One of theſe is in the Library of St. *Paul*'s, being a Part of the Collection of old Bibles, Teſtaments and Liturgies which were purchaſed by the Dean and Chapter of the late *Humphry Wanley*. In this the Title is as follows:

The Newe Teſtament, dylygently corrected and compared with the Greke *by* Willyam Tyndale: *and fyneſshed in the yere of oure Lorde* GOD *a* M. D. XXXIIII. *in the moneth of* November.

It is in 16mo and a *German* Letter. In the Margin are Scripture-references, and throughout the Book are ordinary wooden Cuts to the Revelation of St. *John*, with ſeveral Tables at the Beginning and End of the Book.

P. 29. l. 29. The Title of this runs thus in black and red Ink:

The New teſtament both in Latin *and* Engliſh *after the vulgare texte which is red in the Church. Tranſlated and corrected by* Myles Coverdale, *and printed in* Paris *by* Fraunces Regnault.

M. CCCCC. XXXVIJJ.

in Novembre.

Prynted for Richard Grafton *and* Edward Whitchurch, *cytezens of* London.

Cum gratia & privilegio regis.

Before this Book are two Prefaces; one to Lord *Cromwel*, another to the Reader, and a Kalendar; and at the End a Table, as in the Edition 1539.

—— l. 39. The (*b*) *Engliſh* Tranſlation is the very ſame with that in *Mathews*'s Bible, and printed in the *Engliſh* Letter on about three Quarters of a large Quarto, the other Quarter being filled with *Eraſmus*'s *Latin* Tranſlation, printed with Abbreviations in a leſſer black Letter. The Epiſtle to the *Hebrews* is placed, as in *Tyndal*'s Teſtament, and *Mathews*'s Bible, after St. *John*'s three Epiſtles, and the Words 1 *John* v. *For there are three that beare record in heaven*, &c. and *in earth*, are placed within Parentheſes; tho' no ſuch Mark of diſtinction appears in the *Latin* Tranſlation of *Eraſmus*.

At the End is printed, *The ende of the newe Teſtament.*

Here folowe the Epyſtles *taken out of the* olde Teſtament, *which are red in the churche after the uſe of* Salisbury, *upon certayne dayes of the yeare.*

Theſe Pyſtles are printed only in *Engliſh*, and are the very ſame with thoſe at the End of *Tyndal*'s New Teſtament, a Sample of which I have given p. 16. of this Hiſtory.

After theſe Pyſtles follows *A Table wherein ye ſhal ſynde the* Pyſtles *and* Goſpels *after the uſe of* Salisbury; to which is prefixed this Direction:

For to fyrde them the ſooner, ſo ſhal ye ſeke after theſe Capital letters, by name A, B, C, D, *&c. whiche ſtande by the ſyde of thys boke alwayes: on or undre the lettre there ſhal ye ſynde a croſſe* ✠ *where the Pyſtle or Goſpell begynneth, and where the ende is, there ſhall ye ſynde an halfe croſſe* ✠.

¶ *And the fyrſte lyne in this table alway is the Pyſtle, and the ſeconde lyne is alway the Goſpel.*

P. 30. l. 18. r. At the Top of it is a Repreſentation of the Almighty in the Clouds of Heaven with both his Hands ſtretched out, and two Labels going from his Mouth. On that going towards his right Hand are the

(*a*) St. *Paul*'s Library.
(*b*) Penes me ex dono Rev. *Jo. Sprint* de *Milbourn Port* apud *Belgas*.

the following Words, *Verbum quod egredietur de me non revertetur ad me vacuum, ſed faciet quæcunque volui*, Eſa lv. His left Hand points to the King, who is repreſented kneeling at ſome diſtance bare-headed, and his Hands lifted up towards Heaven, with his Crown on the Ground before him, and a Label going out of his Mouth. On the Label which comes from the Almighty is this Text, *Inveni virum juxta cor meum qui faciet omnes voluntates meas, Ac.* xiii. to which anſwers that proceeding from the King, *Lucerna pedibus meis verbum tuum*, Pſal. cxvii. Underneath the Almighty is the King again repreſented ſitting in his Throne, with his Arms before him at his Feet. On his right Hand ſtand two Biſhops bare-headed, and their Mitres on the Ground, in Token, as it ſhould ſeem, of their Acknowledgment of the King's Supremacy. The King gives to him next him a Book ſhut, with theſe Words on the Cover, VERBVM DEI, and theſe Words on a Label going out of his Mouth, *Hoc precipe & doce*, Tit. iiii. The Biſhop receives it bending his right Knee. On the King's left Hand ſtand ſeveral of the Lords Temporal, to one of which he delivers a Book claſp'd with VERBVM DEI on the Cover of it, and the following Words on one Label, *A me conſtitutum eſt & decretum ut in univerſo imperio & regno meo tremiſcant & paveant deum vivientem*, Daniel vi. and on another Label this Text, *Quod juſtum eſt judicate, Ita parvum audietis ut magnum*, Deut. *primo*. The Nobleman receives the Book bending his left Knee. Underneath the Biſhops ſtands Archbiſhop *Cranmer*, with his Mitre on his Head, and habited in his *Pontificalia*. Before him is one kneeling with a ſhaven Crown, and habited in a Surplice, to whom the Archbiſhop delivers a Book claſp'd, with the Words VERBVM DEI on the Cover of it, and ſaying to him theſe Words as they are in a Label coming out of his Mouth, *Paſcite quod in vobis eſt gregem chriſti*, 1 Pet. v. Behind the Archbiſhop ſeems to ſtand one of his Chaplains, and at his Feet are placed his (*a*) Coat of Arms within a Garland, the ſame with thoſe before his Life by Archbiſhop *Parker*, only here diſtinguiſhed by the Creſcent as the Arms of a younger Family. Under the Lords Temporal ſtands Lord *Cromwel* the King's Vicegerent, as appears by his Arms plac'd at his Feet as the Archbiſhop's are, tho' both they and the Archbiſhop's are omitted by the Engraver I employ'd to take the Copy here inſerted. His Lordſhip is repreſented ſtanding with his Cap on, and a Roll of Paper in his right Hand, and in his left a Book claſp'd, with VERBVM DEI on the Cover of it, which he delivers to a Nobleman, who receives it of him bare-headed, with theſe Words on a Label going out of his Mouth, *Diverte a malo & fac bonum, inquire pacem & ſequere eam*, Pſalmo xxxiii. At the Bottom on the right Hand is repreſented a Prieſt with his ſquare Cap on in a Pulpit, preaching to a pretty large Auditory of Perſons of all Ranks and Qualities, Orders, Sexes and Ages, Men, Women, Children, Nobles, Prieſts, Soldiers, Tradeſmen and Countrymen, who are repreſented ſome ſtanding and others ſitting on Forms, and expreſſing themſelves very thankful. Out of the Preacher's Mouth goes a Label with theſe Words, *Obſecro igitur primum omnium fieri obſecrationes, orationes, poſtulationes, gratiarum actiones pro omnibus hominibus, pro regibus*, &c. 1 Timo. ii. On the right Side of the Pulpit are the Words VIVAT REX, and in Labels coming from the Peoples and Childrens Mouths, VIVAT REX, GOD SAVE THE KING, to expreſs the great and univerſal Joy and Satisfaction which all the King's Subjects, high and low, great and little, had, and their Thankfulneſs to the King, for his granting them this Privilege of having and reading the holy Scriptures in their Mother-tongue. On the left Side are repreſented Priſoners looking out of the Priſon Grates, and partaking of this great and common Joy.

P. 31. l. 18. from the Bottom, r. In this Edition *Mathews's* Bible was reviſed, and ſeveral Alterations and Corrections made in the Tranſlation. The Notes ſo much complained of, were all omitted, and the Additions to the *Hebrew* and *Greek* Originals in the *Latin Vulgate* were tranſlated and inſerted in a ſmaller Letter than the Text. Particularly the three Verſes of *Pſalm* xiv. ———

P. 33. l. 15. This ſame Year was publiſhed the New Teſtament alone of this Recognition, with the following Title:

The New Teſtament in Engliſche *after the* Greeke *exemplar: dilygently tranſlated, and corrected by* Rycharde Taverner m. d. xxxix.

Cum privilegio ad imprimendum ſolum.

Before it is *A Calendar*, and at the End *A Table wherein to find the Epiſtles and Goſpels after the uſe of* Salisbury.

P. 38. l. 31. Accordingly there was printed this Year another (*b*) Edition of the New Teſtament in *Engliſh* and *Latin*; at the End of which is printed,

Thus endeth the newe Teſtament both in Engliſche *and in* Laten *of Mayſter* Eraſmus *tranſlacion, with the Pyſtles taken out of the old Teſtament. Set forth with the Kynge's moſt gracious lycence, and imprynted by* Wyllyam Powell *dwellynge in* Fleteſtrete *at the ſygne of the* George *nexte unto Saynt* Dunſton's *Churche. The yere of our Lorde* M. c. c. c. c. c. c. xlvij. *and the fyrſte yere of the Kynge's moſte gracious reygne.*

God *ſave the Kynge.*

The *Latin* is printed in a mix'd Character moſtly *Black*, and ſome *Roman*.

P. 47. l. 4. from the Bottom. In St. *Paul's* Library is an Edition of the New Teſtament, in a ſmall Folio, with the following Title:

The Newe Teſtament of our Saviour Jeſu Chriſte, *diligently tranſlated according to the* Greke, *with certayne Notes folowynge the Chapters, wherein the hardeſt doutes are declared for the better underſtandyng of the unlearned reader.*

ii Timoth. ii.

All Scrypture geven by inſpyracyon of God *is profytable to teache, to improve, to amend, and to inſtruct in righteouſneſs, that the man of* God *may be perfect and prepared to all good workes.*

Anno M. D. LJ.

To

(*a*) Mr. *Strype* conjectures, that *about* A. D. 1544. *the King chang'd the Archbiſhop's Arms*, and aſſerts, that *unto the Year* 1543 *he bore his paternal Coat of three Cranes Sable.* But now from hence it's plain, that before 1539 his Grace bore for his Arms the *three Pelicanes quartered*, &c. if ever he bore any other. *Memorials* of Archbiſhop *Cranmer*, p. 126.

(*b*) St. *Paul's* Library.

To this Edition is prefixed a Preface of *W. Tindal*'s, and in the Margin are Scripture-references, with a Table at the End of the Book.

P. 48. l. 15. from the Bottom. The Title of this is, (*a*) *The Byble in* Engliſh, *that is to ſay, the contente of all the holy Scripture, bothe of the olde and new Teſtament, according to the Tranſlacion that is appointed to be redd in Churches.*

Imprinted at *London* by *Edwarde Whytchurche.*

Cum privilegio ad imprimendum ſolum.

Before the New Teſtament is prefixed this Title.

The Newe Teſtament in Engliſhe, *tranſlated after the* Greke, *conteyning theſe bokes.*

The Goſpelles.

Matthew, *Marke*, | *Luke*, *John.*

The Actes.

The Epiſtles of S. *Paul.*

To the Romaynes, *&c.*

Printed in the yeare of our Lorde GOD

M. D. L. III.

—— l. 4. from the Bottom. On *October* 25, 1555. a new Parliament met at *Weſtminſter*, and the next Day the Convocation of the Province of *Canterbury* was, by Order of the Dean and Chapter of *Canterbury*, appointed to be held at St. *Paul*'s, *London*. Biſhop *Bonner*, by Commiſſion from the Dean and Chapter, preſided in it, who had thus expreſſed his Hopes of the Buſineſs to be done in it, in a Book which he publiſhed this Year.—— (*b*) 'Good hope, ſays he, is conceyved, that thys nexte Parlyament, which, GOD willynge, ſhal be 'begynne the 21ſt day of the Month of *October* nexte commynge, or at the Convocation of the Clergye of 'the Province of *Canterbury*, whiche is accuſtomed to followe immediatlye the ſame, ſome godlye order and 'direction ſhal be taken, emongſte other thynges, for ſuch matters of religyon as the ſeuen Sacramentes, *&c.* 'to be ſo fully ſet forth as may ſtand both with the Lawes of GOD, and alſo with the honor, profyt and 'welth of thys realme.'—— But what was then done we don't know, the Acts of this Convocation being loſt. Only (*c*) *Jan.* 8. it is hinted, that the Regulation and Improvement of Grammar-Schools was under their Conſideration.

P. 52. l. 4. Printed by *Rowland Hall.*

—— l. 30. r. in King *Henry* VIII's: tho' by the Queen's Articles of Inquiry exhibited at her Royal Viſitation, it appears ſome Books of Holy Scripture were delivered to be burnt or otherwiſe deſtroyed.

(*a*) St. *Paul*'s Library.
(*b*) Archbiſhop *Wake*'s State of the Church, *&c.*

(*b*) A profitable and neceſſary Doctrine, *&c.*

A SPECIMEN *of the Variations in the ſeveral* TRANSLATIONS *and* EDITIONS *of the* ENGLISH BIBLE *and* TESTAMENT *mentioned in the foregoing* HISTORY.

1 *Sam.* vi. 4.

FYUE hynder partes of golde.
Coverdale, fol. 1535
fyue mens hynder partes of golde. *Coverdale*, 4to. 1550
fyue golden arſſes with emerodes. *Mathews*, 1537
ditto — 1551
Taverner's, 1539
Becke's — 1549
fyue golden arſſes.
Cranmer's, 1639
ditto — 1540
Tunſtal and *Heath* — 1541
1562
1566
ditto 4to, ——
fyue golden emerods.
Biſhops, 1568
Geneva, 1576
Doway, 1609
K. *James*, 1611

Pſal. xiv. 5, 6, 7.

Theſe three Verſes are not in the *Hebrew*, and accordingly are omitted in the *Latin* Tranſlation of Frier *Felix Pratenſis*, Ed. 1515 and 1522, and in the *Engliſh* one of *Myles Coverdale* 1535. But they being in the *Latin Vulgate*, Archbiſhop *Cranmer* inſerted them in his Reviſion of *Coverdale* and *Mathews*'s Bible 1539, but in a ſmaller Letter, to ſhew, that they are not in the Original, and ſo they were continued in the After-editions of this Bible —— —— 1540
1541
1562
1566
Coverdale's 4to, 1550
Cranmer's 4to, ——
In the *Doway* — 1609
theſe Verſes are printed in the ſame Letter with the Text, but the following marginal Note is added: *Theſe three verſes being not in the* Hebrew *nor* Greeke, *yet are in the* Engliſh 1577, *and are three diſtinct verſes in other Pſalmes*, v. ix. and xxxv.

In the following *Engliſh* Verſions of the Pſalms and Bible are theſe three Verſes omitted, *viz.*

J. Aleph's Sauter, 1530
G. Joye's Sauter, 1534
Coverdale's Bible, 1535
Mathews's ditto, 1537
Taverner's — 1539
Becke's —— 1549
Mathews's Rev. 1551
Geneva —— 1576
Biſhops —— 1568
King *James*'s — 1611

Pſalm lviii. 4.

—— magnifie him that (*a*) rydeth above the heavens (whoſe name is the Lord) and rejoyſe before him.
Coverdale, 1535
Mathews, 1537

—— praiſe ye him in his name Ja and rejoyce before him.
Cranmer's, 1539

—— praiſe him in his name, yea and rejoyſe before him.
Cranmer, 1540
1541
1562
1566
Pſalter, 1569

—— exalt him that rideth upon the heavens in his name Jah and rejoyce before him.
Geneva, 1576

—— magnifie him that rideth upon the heavens, as it were upon an horſe, in his name (*b*) everlaſting, and rejoyce before his face.
Biſhops, 1568

—— make way to him who mounteth upon the weſt, Lord is his name: rejoyce ye in his ſight.
Doway, 1609

—— make an high way for him that rideth in the deſarts in Jah his name, and ſhew gladneſſe before his face.
Ainſworth.

—— extol him that rideth upon the heavens by his name Jah, and rejoyce before him.
King *James.*

Mat. iii. 2.

do ye penaunce.
Wiclif, MS.
Coverdale, 4to.
ditto, 8vo.

amend your ſelves.
Tyndal, 1526
Coverdale, 1535

repent.
Mathews, 1537
Geneva, 1576

repent of the life that is paſt
Cranmer, 1539
1540
1541
&c.

doe penance.
Rhemiſh, 1582
Nary — 1719

repent ye.
Biſhops — 1568
K. *James.*

amend your lives.
Liturgy, 1552
&c.

Acts viii. 27.

a gelding, *Wiclif*, MS.
a gelded man.
Coverdale, 4to.
ditto — 8vo.

a chamberleyne.
Tyndale, 1526
Id. —— 1536
Coverdale, 1535
Mathews, 1537
Cranmer, 1539
—— 1540
Heath, &c. 1541
Id. —— 1562
Id. —— 1566
Id. 4to. ——
Taverner's, 1539
Becke's — 1549
Coverdale's, 4to.
Id. —— 8vo.
J. C. 8vo. 1550
Jugge, 4to. 1552
Id. —— 1553

an eunuch.
Geneva, 1557
Id. —— 1576
Id. —— 1583
Biſhops, 1568
Rhemiſh, 1582
K. *James*, 1611
Nary — 1719

1 *Timothy* iv. 14.

with puttyng on of hondis of preſthod.
Wiclif, MS.
with layeng on of the handes of the elders.
Tyndale, 1526
Coverdale, 1535
Id. 4to. 1557

with layenge on of the handes of the elder.
Coverdale, 4to. 1538

with the layenge on of the handes of an elder.
Tyndale, 1536
Mathews, 1537
Id. —— 1551
Taverner, 1539
Becke's, 1549
J. C. 8vo. 1550

with the layinge on of hands by auctorite of the preſthode.
Coverdale's N.T. 4to. 1539
Cranmer's, 1540
Heath — 1541
Id. —— 1562
Id. —— 1566
N. T. with *Eraſmus's* Paraphraſ. 1548

with thee layinge on of handes by the auctoritie of prieſthod.
Cranmer, fol. 1539
Cranmer, 4to. ——

with the layenge on of handes by the auctority of elderſhip
Jugge's N. T. 1552
Id. —— 1553
Biſhops Bib. 1568

with the layenge on of handes by the elderſhip.
Geneva N. T. 1557

with the layenge on of handes of the companie of elderſhip.
Geneva Bib. 1576

with impoſition of the handes of prieſthood.
Rhemiſh N. T. 1582

with the laying on of the hands of the presbytery.
K. *James*, 1611

with the impoſition of the hands of the prieſts.
Nary, 1719

1 *Peter* ii. 13.

as to him that is higher in ſtraat.
Wiclif, MS.

as

(*a*) ryſeth aboute. (*b*) Jah;

as unto the chefe head.
Tyndale, 1526
Coverdale, 1535
Id. 4to. 1550
Id. 8vo. 1539
Mathews, 1537
Id. —— 1551
Cranmer's, 1539
Id. —— 1540
Heath, &c. 1541
Taverner, 1539
Cranmer, 1562
Id. —— 1566
Id. with *Eraſ.* Par. 1549
Becke's — 1549
J. C. N. Teſt. — 1550
Jugge, 4to. 1552
Id. —— 1553
Geneva, 1557
as the mooſt excellente.
Coverdale, 1538
as unto the ſuperior.
Geneva Bib. 1576
as having the preeminence.
Biſhops Bib. 1568
as excelling.
Rhemiſh N. T. 1582
as ſupreme.
K. *James* 1611
Nary — 1719

N. B. In a *Dutch* Edition of *Tyndal's* N. Teſtament, about 1528, is this whole Clauſe omitted, thro' Careleſneſs of the Printers.

1 *John* v. 7.

For there are thre whych beare record in heuen, the father, the word and the holy goſt, and theſe thre are one.

This Verſe is printed in a Parentheſis, without any difference of Letter, in the following Editions of the *Engliſh* Bible and Teſtament, *viz.*
Tyndal's N. T. 1526
ditto —— 1536
Coverdale's Bib. 1535
N. T. in *Lat.* & *Engl.* printed by *Redman*, 1538
Epiſtles, with *Eraſmus's* Par. 1549
Coverdale's B. 4to. 1550
J. C. N. T. 8vo. 1550

In Edit. 1539 this Mark ☞ is ſet before it, and *in erth* v. 8. and *that is greater* v. 9. to ſhew that it is not in the *Greek*.

In the following Editions it is printed in a ſmaller Letter than the Text within a Parentheſis.
Mathews's Bib. 1537
ditto —— ——
ditto —— 1551
Cranmer's — 1539
Id. —— 1540
Heath, &c. 1541
Id. —— 1562
Id. —— 1566
Taverner's — 1539

In the following Editions it is printed without any diſtinction at all.
Coverdale's N. Teſt. 4to. — 1538
Id. 8vo. —— 1539
Cranmer's 4to. ——
Jugge's 4to. — 1552
Id. —— 1553
Geneva Teſt. — 1557
Geneva Bib. — 1576
Biſhops —— 1568
Rhemiſh N. T. 1582
K. *James's* Bib. 1611
Nary's N. T. — 1719

Engliſh *Tranſlations of the* Bible, *in Whole or in Part, in MS. and Print, of which an Account is given in the foregoing Hiſtory.*

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—— of the Bible by *John Wiclif*, 1378, MS. 5, 6, 7
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—— of ſome Texts by *John Treviſa* and Biſhop *Pecock*. 13
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—— ditto by *Geo. Joye*. 22
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A Particular Account of the ſeveral (a) *MSS. of the* Bible *and* New Teſtament *made uſe of in this Edition of the* New Teſtament, *&c.*

1. Biſhop *More*'s Bible in Folio. This Book is now a Part of the *Royal Library* at *Cambridge*, being the Royal and Munificent Preſent of his late Majeſty King *George* I. to that famous Univerſity. This MS. is finely written, and of the common Verſion called *Wiclif*'s both Old and New Teſtament. It has a large Margin, and is fuller of marginal Gloſſes than many other Copies of the ſame Tranſlation. Betwixt the Old and New Teſtament is inſerted the *Prologue*, which was printed as *Wiclif*'s in 1550. In other Copies (particularly in one of *Bennet* College) is this Prologue placed at the Head or Beginning of the Bible, and might have been ſo placed here. There is no certain Judgment to be made of the Time when this MS. was written, only it appears by the Hand and other Marks not to be of the earlieſt Date.

2. *Emanuel* College Copy in Folio. This MS. is of the ſame Tranſlation with that of Biſhop *More*'s, and is alſo beautifully written. It wants the Prologue, but at the Beginning it has a large Table of the Leſſons, Epiſtles and Goſpels throughout the Year: in which it is obſervable, that the Leſſons of the Old Teſtament are not according to the Verſion of the Bible following, but according to ſome other Verſion; as appears by ſome initial and concluding Words of thoſe Leſſons not agreeing with this Verſion of the Bible, but with the Verſion of theſe Leſſons at the End of a MS. New Teſtament in *Sidney* College, of which an Account will be given preſently. No certain Judgment can be made of the Date of this MS. but it appears to be an older Copy than that of Biſhop *More*'s. At the End of the *Apocalypſe* are written, in Red Ink and in the ſame old Hand with the reſt of the Copy, theſe two Lines:

Here endith the Bible.
Jheſu *helpe us, for we ben febel.*

3. *Trinity* College New Teſtament in a ſmall Folio. This is a fair Copy but imperfect, wanting about five Chapters of St. *Matthew*, and as much of the *Apocalypſe*. It is of the ſame Verſion with the Bibles before-mentioned, and by the Hand and other Marks appears to be a more modern Copy.

4. *Caius* College New Teſtament in Quarto. This is of the ſame (b) Age with the *Emanuel* Copy, 8vo. and has the ſame Note or Date in the Calendar under *February*, and is in all Reſpects the ſame, with only this Difference, that the *Calendar* and *Tables* in this MS. are not placed at the Head of the Book, but at the End of the Goſpels.

5. *Pepys*'s New Teſtament in his Library in *Magdalen* College, in a thick and large Quarto. This MS. is written in a large and fair Hand, and has been carefully preſerved. It was formerly the Book of Sir (c) *Will. Weſton*, the laſt Lord Prior of (d) St *John*'s of *Jeruſalem* in *England*, but carries no Date with it. After the Epiſtle to the *Coloſſians* follows the apochryphal one to *Laodicea*; and at the End is a very complete and methodical Tranſcript of *the* Leſſouns *and* Piſtlis *of the olde Lawe that ben red in the chirche aſtir the uſs of* Saliburi: to which are ſubjoined five Leſſons more which are not of that uſe. The *Leſſons* are of the common Verſion of *Wiclif*'s Bible, ſome few only excepted which are of another Verſion. At the End of all is a large and accurate Table of Leſſons, Epiſtles and Goſpels, of 28 Pages of the largeſt Size, cloſe written, tho' in none of the ſmalleſt Letter.

6. *Emanuel* New Teſtament in a large 8vo. This MS. begins with *the quotaciouns of epiſtlis and goſpels that ben rad bi al the gheer*; and at the End of it is a Calendar of *the leſſouns of the olde Lawe that ben rad in the Churche*; after which follows this Rubric, *expliciunt Lectiones Veteris Teſtamenti que leguntur per totum annum.* The former of theſe, the Leſſons, which are taken out of the Old Teſtament and Apochrypha, are not as in other Tables of the common Verſion called *Wiclif*'s, as appears from the initial and concluding Words, but of another, the ſame that is ſeen in the *Sidney* MS. before-mentioned. Next follows another Table of all the Books of the New Teſtament. Then ſucceeds a Calendar, in which under *February* are written in the ſame old Hand with the reſt of the MS. theſe Words, *This was written in the yeer of the Lord* M.CCCLXXXXVII. The Epiſtles and Goſpels for Saints-Days are placed in the Calendar over-againſt the Names of the Saints reſpectively. For inſtance, againſt *July* 26.

St. *Anne* oure Ladi modir. { *Proverbis* xxxi. who ſchal fynde a ſtrong. *eend.* preiſe hire in the gatis.
Matt. i. the book of the generacioun. *eend.* that is clepid criſt.

7. *Trinity* College New Teſtament in 8vo. This Copy begins with a Calendar. At the End of it is, i. A Table of Matters or Contents of the Books and Chapters of the New Teſtament. ii. A Calendar and Rule for the Epiſtles and Goſpels on Saints-Days. iii. A Table of Leſſons, Epiſtles and Goſpels for *Sundaies* and *Feries*. iv. The Leſſons taken out of the old Lawe for *Sundays* and *Feries* throughout the Year, which are of another Verſion both at large and in the initial and final Words in the Table: which ſeems to prove, that this Copy, which bears no Date, is later than 1397, the Date of two former Copies.

8. *Jeſus*

(a) E Collect. D. *Waterland.* (b) 1397. (c) Ob. 7 *Maii* 1540. (d) At *Clerkenwell.*

8. *Jesus* College New Testament in 8vo. This Copy is not ancient, but valuable for its being very correct, and containing more than common Copies. It begins with a very large and particular *Table of Matters* of the New Testament, which fills 40 Pages. Next follows a *Table of Lessons, Epistles and Gospels*, which takes up about 26 Pages. After *Colossians* follows a *Prolog on the pistle to* Laodisensis, with the Epistle it self, but of a different Translation from that in *Pepys*'s New Testament. This shews, that this Copy is modern in Comparison with the others, the Prologue it self observing, that this Epistle *was but late translatid into englisch tunge*. At the End of the New Testament are added the Lessons of the Old Testament according to the Use of *Salisbury* throughout the Year, with some (*a*) few other Lessons, not in that Use, here and there inserted in their proper Places, but scored with red Lines for distinction sake.

9. The (*b*) New Testament in a thick large 8vo of my own. At the Beginning there seems to be four Leaves cut out, so that it begins with these Words written with red Ink, as the other Titles and Rubrics are,

Here bygynneth a newe testament.

In the Margins are the Letters a, b, c, *&c.* to denote the Beginning of the Gospels and Epistles read in the Communion-Service. In the Margins of St. *Mat.* xxiii. and St. *Luke* xi. are numeral Figures set to number the Woes there repeated. Some of these are very different from the Figures in use among us now, and therefore I have here given a Copy of them, together with the *Arabic* ones from whence they are allowed to be copied, and those written with a Pen on the Folios of a printed Edition of (*c*) *Lactantius* his Works 1471.

(*d*) *Arabic* ١٢٣٤٥٦٧٨٩

Wiclif	1 2 3 4 5 6 7 8 9	1378
Lactantius	1 2 3 4 5 6 7 8 9	1471
Henry VIII.	4 5 7	1539

At the End is a Table of *the pistils and gospels of the newe testament unto seynt* andrewe's *euyn*, beginning at *the first sundai of aduent, from* andrewis *euyn unto the comyn, and the pistlis and the gospels of the* comune. But it is to be observed, that the Table, in several Instances, varies from the preceding Testament: As, 1. The Letters of the Alphabet in the Table at the Beginning of the Gospel, *&c.* are not the same with those in the Margin of the Testament. For instance, the Gospel on *Cristemasse euyn*, Mat. i. is in the Table mark'd *c*, and in the Testament *d*. 2. Some of the Beginnings and Endings of the Gospels and Epistles in the Table are not the same with those in the Testament. Thus the Pistil on *cristemas euyn* begins in the Table *benyngnyte and humanite*; whereas in the Testament it is *the benyngnyte and the manhede*. So again on seynt *thomas* the Gospel, *Luk.* xix *b.* begins in the Table *some noble man wente*, and ends *steyinge up to* jerusalem: but in the Text it begins *a worthi man went*, and ends *and gede up to* jerusalem. And yet, notwithstanding these Variations, it's plain the Translation is the same. At the end of this Table is *explicit*, and after that a Register of the Books of the New Testament, with a distinction of the Gospels and Epistles, wherein *the dedis of apostlis* is placed among the latter after that to the *Ebrews*. In a spare Leaf of Vellom after this Table is written in a Hand of that Time the Copy of a Will of one *Robert Thast*, dated *April* 11. m.cccc.xiv. and on the next Leaf *William Mylett* est nomen meum. On the back-side of the last Leaf of the Table is a Cypher with the Date 1563, and lower down

Docter *turner*
in *Welles* 12 daye *auguste*,
Deane of *Welles*.

From this MS. I copied the Four Gospels.

10. *Surenden-dering* New Testament in a small thin 8vo. It is very finely written with very beautiful Ink on a thin Vellom, the initial Letters of the Gospels, *&c.* being illuminated, but it has been ill kept, some of the Leaves being in part illegible, occasioned by the Dampness of the Place where it has been laid. It once belonged to one *Ra. Bosvile*, and afterwards to *John Craige*, who gave it to the learned Sir *Edward Dering*, Bart. of *Surenden-dering*, who has wrote on a spare Leaf,

Edwa. Dering,
ex dono *Johannis Craige*
Clerici. 1637.

It begins with a *Kalendar*, and at the End of the New Testament has *the* lessons *and* pistils *of the oolde lawe that ben rad in the chirche bi al the yeer*, beginning with *the* pistle *on the firste* fryday *in advent bifore cristmasse*: after which follows a Table of the Epistles and Gospels. From this MS. I copied the Epistles, the Dedes of the Apostles, and the Apocalips.

11. *Pepys* New Testament in two Volumes, 12mo. This MS. is in a small, but very fair and legible, Hand, but the least correct of any of the MSS. having several Omissions in it thro' the Carelessness of the Scribe. It wants all the Prologues before the several Books. After the Gospels is a Kalendar, and next to *that* is a Table of moveable Feasts: then a Table or Register of all the Books of Scripture, in Number 74, and Chapters 1300. Afterward follows a Table of Lessons, Epistles and Gospels; and at the End of this first Volume are these Words: *Whanne the yeers of our lord* Jhesus Crist *were of his incarnation* 1437, *tho was this Book writen*.

12. *Christ* College New Testament, 8vo. It is a good MS. and of the earlier Kind, but is only the New Testament, without either Kalendar or Tables.

13. *Sidney* College New Testament in a small Folio. This and the following one are of a different Version from those already mentioned, Copies of which are not common. It is a very good one and ancient. At the Beginning of it is a Table of Epistles or Lessons and Gospels, of which it is very observable, that it follows

(*a*) five. (*b*) Penes me. (*c*) *Castelli* Lexicon Heptaglotton.
(*d*) Penes V. R. *Michael Bull*, A. M. Rectorem de *Brasted* apud *Cantiam*.

the other Verſion of the New Teſtament. At the End are the Leſſons of the old Law at length, of the common Verſion.

14. *Magdalen* College New Teſtament, 8vo. of the ſame Verſion, but a later Copy and imperfect, and without the Addition of Leſſons, *&c.*

15. The late Mr. *Bowles*, chief Keeper of the *Bodleian* Library in *Oxford*, gave the following Account of MS. *Fairfax*, No. 2. It is, he ſaid, a large Bible in *Engliſh*, done very fairly on Vellam. It may *perhaps* have been *tranſlated*, but 'twas *undoubtedly written*, in 1408.

At the End of the *Apocalypſe*, before the general Table, we read,

Ye eer of the Lord M. CCC . *and* VIII. *yis book was endid.*

But quære whether it has not been M. CCCC. and VIII. inquit anonymous in Marg. 'Tis very evident, by the Space between the third C and the . that ſomething has been eraſed: and whoever looks at the Book it ſelf may perceive it at a conſiderable Diſtance. I ſhewed it this Morning to ſeveral Gentlemen acquainted with theſe Affairs, who all concurred in this Opinion. However, ſome-body has ſcribled in the firſt Leaf next the Cover theſe Notes.

1. *This tranſlated* An. Dom. 1318. *in the End before the Table.*
2. *Or written* 1308.

Observations on the following Translation.

THO' it can't poſſibly eſcape the Obſervation of any learned Man who compares the Original Greek *of the New Teſtament with the* Latin Vulgate, *that there are many Variations or divers Readings, occaſioned in part by the Corruption of the* Latin *Copies, and conſequently, that the following Tranſlation, which is a verbal rendring of the* Latin, *muſt in many Places differ from thoſe Tranſlations which are made from the* Greek; *I have yet thought it proper to add here a few Obſervations, which may poſſibly be of Uſe, if they only ſhew, that Dr.* Wiclif's *Adverſaries had no good Reaſon to oppoſe this Tranſlation with ſo bitter a Zeal as they ſhew'd, ſince if the* Latin *be right,* Wiclif's Engliſh *can't be wrong.*

Mat. I. Sche was founden hauynge of the holy gooſt in the wombe.] *Inventa eſt in utero habens de ſpiritu ſancto.* This *Latin* of the *Vulgat* is a verbal Tranſlation of the *Greek*, and *Wiclif's Engliſh* is a verbal rendring of the *Latin*. *Eraſmus* tranſlates it, *gravida e ſpiritu ſancto.*

—— for he ſchal make his puple ſaaf fro her ſinnes.] *Ipſe enim ſalvum faciet populum ſuum a peccatis eorum.* The *Rhemiſts* tranſlate the Words, *for he ſhall ſave his people*, &c. F. *Simon* finds fault with ſome *French* Tranſlators, as not ſufficiently conſidering the Stile of St. *Matthew* when they tranſlated this Text, who ſhall *enfranchiſe* his people.

—— for that thing that is born in her.] *Quod enim in ea natum eſt.* So the *Rhemiſts*, *for that which is* born *in her.* The *Paris* Edition 1543 has in the Margin, *vel conceptum. Eraſmus* tranſlates, *quod in illa conceptum eſt. Nary* accordingly tranſlates, *that which is* begotten *in her*, and in the Margin puts alias *conceived.* F. *Simon* thought it better to put the Word *conceived* in the Text.

—— II. They felden doun and *worſchipeden* him.] *Procidentes adoraverunt eum.* The *Rhemiſts* and *Nary* tranſlate theſe Words, *and falling down* adored *him*; which is only leaving the *Latin* Word untranſlated. Uſe has confined the Meaning of Adoration to paying a Divine Honour or Reſpect; whereas the Word *Worſhip* is uſed to ſignify not only a religious Reverence, but a civil Reſpect; to ſalute or compliment any one with a profound Reſpect. However, *Eraſmus* renders the Words, *proſtrati* adoraverunt *illum.*

—— III. Schal gader his whete into his berne.] *Congregabit triticum in horreum ſuum. Par.* Ed. 1543. It ſeems as if the Copy that *Wiclif* uſed read *triticum ſuum*, &c. The *Rhemiſts* and *Nary* tranſlate the Place, *wil gather his wheate into the barne* inſtead of *the wheate into his barne.* For ſo Pope *Clement* has mended the *Latin*, *congregabit triticum ſuum in horreum.*

—— IV. The fende toke him into the holie citee.] *Aſſumpſit eum diabolus in ſanctam civitatem.* The *Rhemiſts* and *Nary* tranſlate the Words *the devil took him up.* F. *Simon*, tho' he does not find fault, he ſays, with thoſe who have expreſſed the *Latin* Word *aſſumpſit* by *took him up into*, yet thought it better to render this Place, *the Devil having taken him up, carried him into the holy city.*

—— XI. Perauenture thei ſchulden have dwellid into this day.] *Fortè manſiſſent uſque in hanc diem.* F. *Simon* thought the Word *fortè* an Expletive. But the *Rhemiſts* and *Nary* have tranſlated the Word *perhaps.* They likewiſe render *manſiſſent* as if they read *manſiſſet, it had remained.*

—— XXIV. Tweyne in a bed the toon ſhal be taken the tother left.] So the *Latin* Text is in (*a*) MS. *Rogeri Bennet*, a Monk of *Chriſt-Church, Canterbury, duo in lecto, unus aſſumetur & alter relinquetur*; and in the printed Editions at *Paris* 1543, *Lions* 1532, and by *Benedict* at *Paris* 1549, and in the Edition of Pope *Sixtus.* But Pope *Clement* raſed out theſe Words, and ſo the preſent Editions of the *Latin* Bible are without them: accordingly they are omitted in the *Rhemiſts* and *Nary*'s Tranſlations.

—— XXVII. Aftir that thei hadden crucified him, thei departiden his clothis and keſten lott to fulfille that is ſeyd by the profete ſeiynge, thei partiden to hem my clothis and on my cloth thi keſten lott, and thei ſetten and kepten him.] So this Text ſtands in the printed Bibles above-mentioned. MS. *R. B.* reads it thus, *poſtquam autem crucifixerunt eum diviſerunt veſtimenta ejus ſortem mittentes, & ſedentes ſervabant eum.* Pope *Sixtus* left out theſe Words, *ut impleretur* ——— *ſuper veſtem meam miſerunt ſortem*; but Pope *Clement* reſtored them.

Luke XI. Netheles that that is ouerpluys ghyve ghe almes.] *Veruntamen quod ſupereſt date eleemoſynam.* The *Paris* Edition 1543 has placed in the Margin *quæ adſunt*, and *Benedictus's quæ ſuppetunt*, which are juſter Tranſlations of the *Greek, ta enonta.* The *Rhemiſts*, however, tranſlate the Words, *But yet that that remaineth give alms*; which *Nary* thus corrects, *However give alms of what you have*; wherein he follows the Gentlemen of *Port Royal.*

—— XIV. Clepe pore men, feble ——— brynge in hidir pore men and feble.] *Pauperes ac debiles.* F. *Simon* cenſures the Jeſuits for tranſlating *debiles*, People who had loſt the Uſe of all their Limbs, and obſerves, that *debiles* is often no more than *mutilus, maimed.* The *Rhemiſts* tranſlate it *feeble*, and *Nary maimed.*

Jon.

(*a*) Penes *Joannem Godfrey* Armi. de *Norton-Court* apud Cantianos.

Jon. III. He that is of the erthe ſpekith of the erthe.] Here the Words in the *Latin*, *de terra eſt*, are omitted. Either they were not in the Copy which Dr. *Wiclif* uſed, or have been left out as a Redundancy by the Copiers of his Tranſlation; tho' all the MSS. which my Friends and I have conſulted have not theſe Words.

—— IV. Thou perauenture woldiſt have axid of him, and he ſchulden have gyven to thee quyk water.] *Tu forſitan petiſſes ab eo.* The *Rhemiſts* tranſlate theſe Words, *thou perhaps wouldeſt have asked of him, and he would have given thee living water*; and *Nary*, *perhaps thou wouldeſt have asked*, &c.

—— VI. For jeſus wiſte fro the bigynnyng whiche weren belevynge.] *Qui eſſent credentes*, MS. *R. B.* So the Editions printed at *Lions* 1532, and *Paris* 1543. *Jo. Benedictus* added *non*, which is retained in Pope *Clement*'s Edition. And accordingly the *Rhemiſts* and *Nary* here tranſlate *did* not *believe*.

—— XXI. But ſo I wole, that he dwelle til I come.] *Sic eum volo manere donec veniam*, MS. *R. B.* The Editions of *Lions* and *Paris* read *ſi eum volo*. *J. Benedict* read it *ſic*, and ſo Pope *Sixtus* and *Clement* in their Editions. Accordingly the *Rhemiſts* tranſlate here, *but ſo I will have him*. *Nary* quite omits the Words *ſic* and *ſi*, and tranſlates, *but I will have him*, adding in the Margin, that in the *Greek* it is, *if I will*.

Romaynes VII. I am an uncely man, who ſchal delyuere me from the body of this ſynne? the grace of god by jheſus criſt oure lord.] *Gratia Dei.* And ſo the *Rhemiſts* and *Nary* tranſlate here *the grace of God*.

—— IX. For I my ſilf deſirede to be departid fro criſt.] *Optabam enim ego ipſe* anathema *eſſe a criſto.* This is one Inſtance of many, of its not being the Opinion now, that there are *authentical eccleſiaſtical words* in Scripture which it's a Crime to tranſlate into any other Language. The *Rhemiſts*, according to this Notion, leave the word *anathema* untranſlated, but *Nary* renders it *accurſed*.

———— able into deeth to ſhew the richeſſis—] *Apta in interitum ut oſtenderet divitias.* The *Rhemiſts* here tranſlate —— *Apt to deſtruction that he might ſhew the riches.* *Nary*, fit for deſtruction.

———— forſothe a word making an end and abreggyng in equyte.] *Verbum enim conſummans & abbrevians in equitate.* The *Rhemiſts* tranſlate this Paſſage; *for conſummating a word, and abbridging it in equitie.* But *Nary*, *for* God *in his juſtice will conſume and cut off his people. Verbum*, he ſays, here ſignifying *things*, and theſe *things* are God's people.

—— XV. And hethen men ſchall hope in him.] *In eum gentes ſperabunt.* So the *Rhemiſts* and *Nary*. Our own Tranſlation is *ſhall truſt*.

—— XVI. Grete wel eſſenête loved to me that is the firſte of Aſye in criſt jeſus.] *Salutate epheneton dilectum meum qui eſt* primitivus a fide *in criſto jeſu.* MS. *R. B.* The printed Edition at *Paris* 1543, reads *primitivus Achaiæ*, as in the preſent *Greek* Copies; the others *Aſiæ*.

1 *Corin.* XV. Lo I ſeye to ghou pryvyte of holy thingis, and alle we ſchulen riſen agen, but not alle we ſchulen be chaunged.] *Ecce miſterium vobis dico, Omnes quidem reſurgemus, ſed non omnes immutabimur.* MS. *R. B.* So the printed Editions before mentioned. That of *Paris* 1543, has in the Margin *non omnes quidem dormiemus, omnes tamen immutabimur.* But the *Rhemiſts* here tranſlate, *We ſhal al in deede riſe againe, but we ſhal not al be changed.* Much to the ſame purpoſe *Nary*. See *Mill*'s G. Teſta. *Myſterie* is one of thoſe *authentick eccleſiaſtical* Words which the pretended Catholicks would not have tranſlated. But *Wiclif* has here ventured to make it *Engliſh*.

—— XVI. I ſchal dwel at effeſi til to witſontide.] *Uſque ad pentecoſten. Wiclif* tranſlates Pentecoſten *Whitſontide*, as more intelligible to *Engliſh* Readers than *Pentecoſt*. The *Rhemiſts* have added the following marginal Note on this Place. *The Heretikes and other new-fangled ſtrive among themſelves whether* Pentecoſt *ſignifie here the terme of* fiftie daies, *or elſe the Jewes holy day ſo called. But it cometh not to their mindes that it is moſt like to be the feaſt of* Whitſontide *kept and inſtituted even then by the Apoſtles, as appeareth by the Fathers.*

———— for a gret dore and an opin is opined to me.] *Oſtium enim mihi apertum eſt magnum & evidens.* In the Margin of the *Paris* Edition 1543 is put *efficax* for *evidens*. The *Rhemiſts* tranſlate theſe Words, *For a great dorre and evident is opened unto me*; but *Nary*, *For a fair and manifeſt occaſion is offered unto me.*

———— be he curſid maranatha] The Word *maranatha* is here left untranſlated; but in my Copy is interlined this Explanation, that is, *unto the comynge of oure lorde.*

2 *Cor.* XI. The provoſt of damask of the kyng of the folk arethe kepte the citee of damaſcenes to take me.] *Damaſci prepoſitus gentis arete regis cuſtodiebat civitatem damaſcenorum ut me comprehenderet.* This Place thus verbally tranſlated by *Wiclif* the *Rhemiſts* tranſlate as follows; *At* Damaſcus *the governour of the nation under* Aretas *the king kept the citie of the* Damaſcenes *for to apprehend me. Nary* improves upon them thus: *In* Damaſcus *the governour of the province under king* Aretas *ſet guards on the city of the* Damaſcenes *to apprehend me.*

Gal. IV. —— which hill is joined to it that is now jeruſalem.] *Qui conjunctus eſt ei quæ nunc eſt jeruſalem.* The *Rhemiſts* tranſlate, *which hath affinitie to that which now is* Hieruſalem; *Nary*, *which repreſents* Jeruſalem. The Edition at *Paris* 1543 has in the Margin *confinis* for *conjunctus*.

—— V. That ye don not all thinges that ye willen.] *Ut non quæcunque vultis illa faciatis.* The *Rhemiſts* here tranſlate, *that not what things ſoever you wil theſe you doe.*

Philip. II. —— though I be offrid or ſlayn on the ſacrifiſe and ſeruiſe of your feith.] *Etſi immolor ſupra ſacrificium & obſequium fidei veſtræ. Benedict* reads *& ſi æmulor*, and puts in the Margin, *immolor ſuper oblatione & ſacrificio.* The *Rhemiſts* tranſlate the Words, *and if I be* immolated *upon the ſacrifice*; *Nary*, *and if I ſhould ſpill my blood upon the victim and ſacrifice of your faith*, as if he had read *boſtiam* for *obſequium*, as the *Paris* Edition 1543 does in the Margin.

—— III. Se ye diuiſyoun.] *Videte conciſionem.* The *Rhemiſts* tranſlate this Paſſage, *ſee the conciſion*, or rather don't tranſlate *conciſionem* at all. *Nary* renders it, *beware of the circumciſion*, as if the Text had been *circumciſionem*, which is another Inſtance of his ſtrict Adherence to the *Vulgat. Wiclif* ſeems not to have underſtood the Apoſtle's Meaning.

Coloſſ. II. —— religioun of angeles.] *Religione angelorum.* In the Margin of the *Paris* Edition is put for *religione*, *ſuperſtitione.* The *Rhemiſts* tranſlate the Words as *Wiclif* had done, but *Nary* renders them *ſuperſtitious worſhip of angels.*

Ebreus V. —— of whom ther is to us a gret word for to ſeye and able to be expowned.] *De quo nobis eſt grandis ſermo & interpretabilis ad docendum.* MS. *R. B.* The printed Editions have it *in interpretabilis*, and in the Margin *interpretatu difficilis.*

—— XIII.

—— XIII. For bi ſiche ſacrifices god is diſſervid.] *Talibus enim hoſtiis promeretur deus.* The *Rhemiſts* here tranſlate, *with ſuch hoſtes God is promerited*, and *Nary*, *by ſuch ſacrifices* GOD *is appeaſed.*

Dedis II. And the lord encreſide hem that weren maad ſaaf ech day into the ſame thing.] *Dominus autem augebat qui ſalui fierent quotidie in id ipſum.* In the *Paris* Edition 1543 is placed in the Margin againſt *id ipſum*, *congregatione.* The *Rhemiſts* tranſlated the Words, *and our Lord increaſed them that* ſhould be ſaued, *daily together:* and in their Notes acknowledge, that the *Greek* more plainly expreſſeth it. *Nary* renders this Text, *and the Lord increaſed daily and* linked together *ſuch as ſhould be ſaved.*

—— XIV. But whanne ther was maad an aſaught of the hethen men and the iewis with her princis to turmente and to ſtoonen hem, thei umdirſtoden and fledden togidre to the citees of licaonye and liſtir and derben.] *Cum autem factus eſt impetus gentilium & judeorum cum principibus ſuis, ut contumeliis afficerent & lapidarent eos: intelligentes confugerunt ad civitates licaonie, liſtram & derben.* MS. *R. B. Wiclif*'s MS. ſeems to have read it *& liſtram*, &c.

—— XIX. In the ſcole of a myghty man.] *In ſchola tyranni cujuſdam.* The *Rhemiſts* tranſlate theſe Words, *in the ſcole of one* Tyrannus. *Wiclif* ſeems not to have underſtood that *Tyrannus* was a Man's proper Name.

—— XXVII. And not aftir myche the wynd tifonyk, that is clepid north eeſt, was aghens it, and whanne the ſchipp was rauyſchid and myghte not enforſe aghens the wynd.] *Non poſt multum autem miſit ſe contra ipſam ventus (a) Typhonicus, qui vocatur euro aquilo, cumque arrepta eſſet navis & non poſſet conari in ventum. Wiclif* ſeems to have taken *Typhonicus* for a proper Name. So did the Editors, who printed it with a capital Initial. But the *Rhemiſts* have rendred this Place not more intelligibly to an *Engliſh* Reader, who tranſlate it thus: *But not long after a tempeſtuous winde, that is called* Euro-aquilo, *drove againſt it. And when the ſhip was caught and could not make againſt the wind. Nary* has mended this Tranſlation; *But not long after, there aroſe againſt it a tempeſtuous wind called North-eaſt.*

2 *Pet.* I. —— for we not ſuynge unwiſe talis.] *Non enim indoctam fabulam ſequuti.* MS. *R. B.* But the Copy which *Wiclif* uſed read *indoctas fabulas.* The *Paris* Edition 1543 reads *doctas fabulas*, and puts in the Margin *arte compoſitas.* The *Rhemiſts* tranſlate this Place *unlearned fables*, and *Nary fabulous doctrines.*

2 *John.* —— witynge that ech man that goith bifore.] *Precedat.* MS. *R. B.* The *Paris* Edition 1543 reads here, *Omnis qui credat. Benedict, Omnis qui recedit.* The *Rhemiſts* tranſlated, *every one that revolteth*, and *Nary*, *whoſoever draweth back.*

Jude. —— herveſt trees withoute fruyte.] *Arbores autumnales infructuoſe*, which the *Rhemiſts* tranſlate *trees of autumne, unfruitful*, and *Nary autumn trees.*

Apocalips II. —— I ſchal gyve aungel meat hid, and I ſchal gyve to him a whyt ſtoon.] *Dabo manna abſconditum & dabo illi calculum candidum.* The *Rhemiſts* and *Nary* leave the Word *manna* untranſlated, and render *calculum* a counter. But *Wiclif* renders *manna* aungel meat, which, I ſuppoſe, he took from *Pſal.* lxxvii. according to the Numbering in the *Vulgate*, where *manna* is called *panem angelorum.*

By theſe few Obſervations it appears, that the MSS. which Dr. Wiclif *uſed, were in ſome Places corrupted, and that in others he had not Light enough fully to underſtand the Meaning of theſe Divine Books:* and yet what *thro' Affectation of Obſcurity, or keeping too cloſely to the* Latin *Text, the Tranſlation made by the* Rhemiſts *ſo many Years after, and in an Age of greater Light and Knowledge, does very little exceed this of Dr.* Wiclif's *in either the Purity of its* Engliſh, *or its Intelligibleneſs to* Engliſh *Readers.* In *Roger Bennet*'s MS. the Prologue to St. *Luke*'s Goſpel begins and ends thus:

Lucas *ſyrys antiocenſis, arte medicus, diſcipulus apoſtolorum* ——— *ne non tam volentibus deum videremus quam faſtidientibus prodeſſe. Quando quidem multi conati ſunt.* ——— ' By which may be accounted for Dr. *Wiclif*'s wholly ' omitting the Preface or Dedication of St. *Luke*'s Goſpel, as, thro' want of Criticiſm, taking it to be a Part of ' *Hierome*'s Prologue.

(a) *A ſmoaking Wind*, the Surge of the Sea raiſed by this Wind appearing like Smoak. In the *Levant* the Wind at *Eaſt* and *Eaſt and by North* is the ſtrongeſt Wind.

THE

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The Rev. *Henry Pearſon*, A. M. Vicar of *Chiſtlet* in *Kent.*
† The Right Hon. *Thomas* Earl of *Pembroke.*
† *Pembroke* Hall in *Cambridge*, for the Library.
The Rev. Mr. *Vincent Perronet*, Vicar of *Shoreham* in *Kent.*
The Rev. *Herbert Randolph*, A. M. Rector of *Deale* in *Kent.*
The Right Hon. the Lord *Romney.*
* Mrs. *Rawſtorn* of *Lexden* in *Eſſex.*
Mrs. *Anna Maria Rawſtorn.*
The Right Rev. *Benjamin* Lord Biſhop of *Sarum.*
Mrs. *Eliſabeth Scrimſhire.*
Mr. *Simon Scatliff* of *Wappin.*
Simon Skynner, Gent.
Sir *Hans Sloane*, Baronet, M. D. Firſt Phyſician to His Majeſty, and Preſident of the Royal Society and College of Phyſicians.
The Hon. *Michael Stanhope*, S. T. P. Canon of *Windſor.*
Sydney-Suſſex College in *Cambridge*, for the Library.
* The Rev. *Thomas Tanner*, S. T. P. Chancellor of *Norwich*, and Prolocutor of the Lower Houſe of Convocation.
* *John Thorp*, M. D. and F. R. S.
† *Trinity* College in *Cambridge*, for the Library.
Mrs. *Turner* of the *White-Friers* in *Canterbury.*
William Turner, Eſq;.
* Mrs. *Ward.*
The Rev. *Daniel Waterland*, S. T. P. Canon of *Windſor*, and Proctor in Convocation for the Clergy of the Dioceſe of *London.*
The Rev. *Samuel Weller*, A. M. Miniſter of *Maidſtone*, and Proctor in Convocation for the Clergy of the Dioceſe of *Canterbury.*
The Rev. *Hopton Williams*, M. A. Rector of *Sturmouth* in *Kent.*
Dr. *Williams*'s Library in *Preſcot-ſtreet.*
Dean and Chapter of *Windſor*, for the Library.
Mr. *John Wood* of *Shoreham* in *Kent.*
†* The Right Rev. *John* Lord Biſhop of *Worceſter.*
Francis Wyat, Eſq; of *Boxley* in *Kent.*

*** ERRATA

ERRATA & OMISSA in the *History*, &c.

PAGE 3. Line ult. after *bears* add? P. 5. l. 38. read *December* 31. P. 14. l. 34. r. *The first of these Objections.* P. 16. marg. Note, l. penult. r. *(g) Penes* Joan. Evans, *D. D. Another*, &c. P. 21. l. 5. r. *xxxiiii.* P. 25. l. 8. r. *in that in another.* Add at the bottom of the Margin; *It seems, that in some Quires or Chancels there had formerly been* Latin *Bibles thus placed. Thus it is said of* John Radyng *or* Rudyng, *Archdeacon of* Lincoln 1471, *that* fundavit Cancellum Ecclesiæ de *Buckyngham*, & dedit *Biblia* cathenanda in principali disco infra Cancellum prædictum. P. 29. l. 27, 28. r. *Bibles purchased by the Dean and Chapter for the Library of St.* Paul's. l. 29. r. Regnault. P. 30. l. 3. after *heade* add, *which seems to have been* Erasmus's *Latin and* Tyndal's *English mentioned before.* P 31. l. 6. from bottom add, *Archbishop* Cranmer *seems to have been the Person who took Care of this Edition, and for that purpose to have made use of the Corrections sent to him by those learned Bishops*, &c. *whose Review of the former Translation he had desired, as has been said before* p. 22. P. 31. l. pen. r. *appears.* P. 36. l. 9. after *Image* dele *and.* P. 41. l. 6. r. *her style.* P. 42. r. *Leonard*; and add in the Marg. after *every body, The xi yere of his regne he, K.* Henry, *helde his parlament at* Norhampton, *and sent* Thomas *of* Kainterbery *fled fro thennes for the debate that was betwene the King and him. —— and this was the encheson: for as muche that yf a clerk had ben taken and prouede for a these that he sulde haue ben don to deth, that holy cherche sulde nought saue him,* Chroni. *MS.* P. 52. l. 5. r. *says he by mistake.* P. 55. l. 7. for *either* r. *the lower.* P. 58. l. 6. r. *batou.* l. 45. r. *Hall.* P. 60. l. 18. r. *indeed in.* P. 64. l. 25. r. *let.* P. 65. l. 49. r. *In* 1574 *it* —— P. 71. l. 36. r. *declaimed.* P. 81. l. 31. r. *July.* P. 81. l. 32, 33. r. *His Lordship likewise wrote to the Vice-chancellour and Heads of the University as follows.* P. 94. l. 12. r. *Hupepleusamen.*

Errata in the NEW TESTAMENT.

PAGE 13. Col. 1. Line antepen. r. *seide to hem.* l. pen. r. *ghyve ye hem.* col. 2. l. 31. r. *hast.* l. 34. r. *vereily.* l. 37. r. *him.* l. 40. r. *him.* l. 42. r. *saaf.* P. 15. col. 1. l. 38. r. *fro that our.* col. 2. l. 8. r. *stoone.* P. 16. col. 1. l. 8. r. *preiedist.* P. 21. col. 1. l. 23. r. *I seye to ghou.* l. 35. r. *sum man.* col. 2. l. 42. r. *out his honde.* P. 22. col. 1. l. 8. r. *to rente.* P. 29. col. 1. l. 2. r. *se ye.* P. 33. col. 2. l. 24. r. *disperplid.* P. 34. col 2. l. 3. r. *hem.* P. 35. col. 1. l. 28. r. *assaylid.* P. 44. col. 1. l. 36. r. *be gladide.* col. 2. l. 8. dele *seide.* P. 50. col. 1. l. 16. from bot. r. *heryirge.* P. 76. col. 1. l. 26. r. *leueth.* l. 58. r. *nyle.* col. 2. l. 9. r. *febleneses.* P. 84. col. 1. l. 21. r. *that reyside.* P. 88. marg. Note, l. 1. r. *nec.* l. 4. r. *Benedictine.* P. 91. marg. Note, l. 1. dele § &. P. 104. col. 1. l. 6. r. *conscience.* P. 107. col. 2. l. 8. from bot. r. † *thou.* marg. Note, after *sanctos* r. † *sis for sim.* P. 110. marg. Note, l. 1. r. *intromittentes.* P. 113. col. 2. l. 16. r. *forgbete.* P. 126. marg. Note, r. *scenofactoriæ*; *in* Wiclif's *Copy it was scoinofactoriæ.* P. 137. col. 2. l. 10. r. *agenward.*

Omitted in the GLOSSARY.

BAre, *naked. Mar.* xiv.
Biholding, *considering. Gal.* v.
But, *except, unless. Luc.* ix. *Yet.* 2 *Cor.* xiii.
Cannes, *A. S. cups, water-pots. Jon.* ii.
Capitle, *Lat. a summary, heads, recapitulation. Ebr.* viii.
Caste, *added. Mat.* vi.
Casting, *vomiting.* 2 *Pet.* ii.
Cleere, *sincere, pure.* 2 *Pet.* iii.
Clenli, *sincerely. Filip.* i.
Clensing, *straining. Mat.* xxiii.
Desasen, *disguise. Mat.* vi.
Dilspisid, *neglected. Ebr.* viii.
Fallace, *Lat. deceitfulness. Mat.* vi.
Felden fast, *irruerent in eum. Mat.* iii.
Forth dayes, *hora multa. Mar.* vi.
Go, *walk. Effes.* ii.
Heelde, *pour. Deedes* ii.
Hevy, *grievous. Mar.* xiv.
Keueriden, *recovered. Ebr.* xi.
Kyn, *kind, generation.* 1 *Pet.* ii.
Lightere, *easier. Marc.* ii.
Lywyng, *conversation. Effes.* ii.
More, *rather. Effes.* v.
Musyng, *murmuring. Jon.* vi.
Opynyouns, *reports. Mar.* xiii.
Ple, *plea, controversie. Ebr.* vi.
Plentee, *fulness. Ebr.* x.
Repreued, *rejected. Ebr.* xii.
Skipten, *skipped, leaped. Dedis* xiv.
Soun, *sound. Luc.* xxi.
Stranglide, *choked. Mat.* xviii.
Take. See *bitake, Marc.* x.
Take ye kepe, *mind, observe. Marc.* xiii. *Galat.* iv.
That, *but. Galat.* v. *Filip.* i.
Tree, *wood.* 2 *Tim.* ii.
Vituled, *victualed. Deed.* xii.
Uncharged, *disburthened, unloaded. Deedis* xxi.
Welle, *spring, fountain. Mar.* v.
Woot, *knew.*
Worthi, *noble. Luc.* xix.
Wynside, *kicked. Prol. to Dedis.*

Directions to the Binder for placing the Prints.

1. The Editor's Picture facing the Title.
2. Frontispiece of *Cranmer*'s Bible facing Page 30.
3. *Wiclif*'s Picture facing the New Testament.

A Tabula penes Nobilissimum Ducem Dorsettiæ.

G. White fec.

THE

NEW TESTAMENT

WITH THE

LESSONS

Taken out of the

OLD LAW,

Read in CHURCHES according to the Uſe of *SARUM*;

Tranſlated

Into *ENGLISH* from the *Vulgar Latin*.

By *John Wiclif*, D.D. Rector of *Lutterworth*, 1380.

MSS. Caius & Emanuel A.D. 1397.

Here ben writun the names of alle the Bookis that ben in this newe Teſtament, *and on every Bookis name the noumbre of the Chapitris ben writun alſo.*

The foure Evangeliſts	Seynt matheu	with	xxviii.
	Seynt mark		xvi.
	Seynt luk		xxiv.
	Seynt Joon		xxi.
The ten piſtlis that Seynt Poul wroot to dyuerſe chirchis: & foure that he wroot to certeyne perſones.	to Romayns		xvi.
	the firſt to Corinthis		xvi.
	the ſecounde to Corinthis		xiii.
	to Galathies		vi.
	to Effecies		vi.
	to Philipenſis		iiii.
	to Colocenſis		iiii.
	[to Laodicenſis]	with	i. chapitris.
	the firſte to Teſſalonicenſis		v.
	the ſecunde to Teſſalonicenſis		iii.
	the firſte to Thimothie		vi.
	the ſecunde to Thimothie		iv.
	to Tite		iii.
	to Filemon		i.
	to Ebrews.		xiii.
The piſtle of Luk Actus of Apoſtlis		with	xxviii.
The ſevene piſtlis of Chriſten feith.	of James		v.
	the firſte of Petre		v.
	the ſecunde of Petre		iii.
	the firſte of Joon	with	v.
	the ſecunde of Joon		i.
	the thirdde of Joon		i.
	And of Judas.		ii.
the Revelacioun of *Joon*	the Apocalips	with	xxii.

Thus alle theſe Piſtlis ſtonden in her ordre.

Here bigynnoth a newe teſtament. A PROLOG *on matheu.*

MAtheu that was of iudee as he is ſett firſt in order of * goſpellers, ſo he wroot firſt the goſpel in iudee, and fro the office of a tolgaderer he was clepid to god. whanne this matheu hadde prechid firſt the goſpel in iudee and wolde go to hethen men he wroot firſt the goſpel in ebrew, and lefte it to mynde to criſten men of the iewis fro whiche he departide bodili. for as it was nedeful that the goſpel were prechid to the confermyng of feith, ſo it was nedeful that it were writun alſo aghens eretikis. though manye men han writun the goſpel, four oonli, that is matheu, mark, luyk and ioon han the witneſſyng of autorite. for thei tellen the feith of the trynyte bi foure partis of the world: and thei ben as foure whelis in the foure horſid carte of the lord that berith him aboute bi prechyng of the goſpel: and mankynde that was flayn bi foure deethis ſchulde be quykened bi the prechyng of them. and therfore the goſpels of othere writeris felden doun and be not reſſeyued. for the lord nolde, that the foreſeid noumbre were diſtried for the vertu of ſacrament. alſo the foure goſpellers ben undurſtondun bi foure figuris of gooſtli pryuyte. matheu is undurſtondun bi man, for he dwellith principali aboute the manheed of criſt. mark is undurſtondun bi a lioun, for he tretith of criſtis riſyng aghen. luyk is undurſtondun bi a calf, and treetith of preeſthood. ioon is undurſtondun bi an egle and writeth highere the ſacramentis *either hooli priuytees* of the godheed. forſothe criſt, whom theſe goſpelers diſcryuen, was a man borun of the virgyn; he was a calf in offrynge *either diynge on the croſs.* he was a lioun in riſynge aghen. and he was an egle in aſcenſioun. either the manheed of criſt is ſignyfied in man, preſthood is ſignyfied in the calf, rewme is ſignyfied in the lioun, and the ſacrament of godheed is ſignyfied in the egle. * *that is bi theſe foure beeſtis it is declarid, that ieſu criſt is god & man kyng and preeſt.* Jerom *in hiſe twei prologis on matheu ſeith this. And here bygynneth the goſpel of matheu.*

* the goſpeller is.

* not in the latin.

MATTHEW, Chap. I.

MSS. Coll. *Magdalen Cantab.* Sidney Coll. *Cantab.*

THE book of the generacioun of IhesusCrist the sone of David, the sone of Abraham. Abraham * bigat Ysaac, Ysaac † bigat Jacob, Jacob § bigat Judas, and hise brithren. Judas bigat Phares and Zaram of Thamar, Phares bigat Esrom, Esrom bigat Aram. Aram bigat Amynadab. Amynadab bigat Naason. Naason bigat Salmon. Salmon bigat Booz of Raab. Booz bigat Obeth of Ruth. Obeth bigat Jesse. Jesse bigat David the kyng. Dauid the kyng bigat Salomon of * hir that was Urics wyf. Salomon bigat Roboam. Roboam bigat Abias. Abias bigat Asa. Asa bigat Josaphat. Josaphat bigat Joram. Joram bigat Osias. Osias bigat Joathan. Joathan bigat Achaz. Achaz bigat Ezeckie. Ezeckie bigat Manasses. Manasses bigat Amon. Amon bigat Josias. Josias bigat Jechonyas and hise brithren into the transmigracioun of Babiloyne. And after the transmigracioun of Babiloyne Jeconyas bigat Salatiel. Salatiel bigat Zorobabel. Zorobabel bigat Abiud. Abiud bigat Elyachym. Eliachym bigat Asor. Asor bigat Sadoch. Sadoch bigat Achym. Achym bigat Eliut. Eliut bigat Eleasar. Eleasar bigat Mathan. Mathan bigat Jacob. Jacob bigat Joseph the husbande of Marie: of * whom Jhesus was borne that is clepid Crist. † And so alle generaciouns from Abraham to David ben fourtene generaciouns: and from David to the transmigracioun of Babiloyne ben fourtene generaciouns, and from the transmigracioun of Babiloyne to Crist ben fourtene generaciouns.

* gendred † forsothe gendred § forsothe gendred

* that woman

* which *Mary* † Therfore

* But the generacioun of Crist was thus: whan Marie † the moder of Jhesus was spousd to Joseph § before thei camen togadre she was foundun havynge of the hooly Goost in wombe: * And Joseph hir hosbonde † for he was rigtful and wolde not puppliſhe hir, § he wolde § prively have left hir. But while he thougte these thingis: Lo * the aungel of the Lord apperid in slep to him and seide Joseph the sone of David nyle thou drede to take Marie thy wyf, for † that thing that is born in hir is of the hooly Goost. § And sche schal bere a sone: & thou shalt clepe his name Jhesu; for he shal make his peeple saaf fro her synnes; * for this thing was don that † it schulde be fulfilid that was seid of the Lord bi a prophet seiynge. Lo a virgyn schal have in § wombe and sche schal bere a sone and * they schulen clepe his name Emanuel that is † to seye, god with us. * And Joseph † roos fro sleep and dide as the aungel of the Lord commaundede him and tooke Marie his wyf. And he knewe hir not til sche hadde borne hir first * bigetun sone, & § he clepid his name Jhesu.

* Forsothe † his moder § that thei * Joseph forsothe † whan he was rygtwise & nold §§ forsake her privili *forsothe him* thenkyng. * an † the § Sothely * Forsothe † the therg § the wombe * his name schal be cleped † interpreted, or expounid. * Sothely † rising up fro sleep lo as the aungel had commaunded him of the Lord,

* gendred § she

CHAP. II.

THerfore whanne Jhesus was borun in Bethleem of Juda, in the daies of Kyng Eroude. Lo * astronomyens camen fro the eest to Jerusalem. † And seiden, where is he that is borun kyng of Jewis? || for we han seen his sterre in the eest: and we comen for to worschipe him. § But kyng Eroude * herde and was troublid & al Jerusalem with him. And he † gaderide togydre alle the princis of prestis and scribis of the puple: and enqueride of hem where Crist schulde be borun. And thei seyden to him in Bethleem of Juda, for so it is writun by || a profete. And thou Bethleem the lond of Juda are not the leste § among the princis of Juda, for of thee a duyk schal go out that schal gouerne my puple of Israel. Thanne Eroude * clepide prively * the * Astronomyens, § and lernide bisily of hem the time of the sterre that apperide to hem. And he * sente hem in to Bethleem: † and seide go ye, and axe ye bisily of the child, and whanne ye han foundun tell ye || it to me: that I * also * come and worschipe him. § And whanne thei haden herd the kyng: thei wenten forth, and lo the sterre that thei saien in the eest went bifore hem: til it * came * and stode aboue where the child was. † And thei || sighen the sterre and joieden with a ful greet joie. And thei § entriden in to the hous * and foundun the child with Marie his modir, and thei † fellen doun * and * worschipen him, and § whanne thei haden opened her tresouris thei offriden to him giftis, gold, ensence, and myrre. And whanne thei hadden take an answere in sleep that thei sculden not turne agein to Eroude thei turneyden agein by another wei in to her cuntreye. And whanne thei * weren gon: Lo the aungel of the Lord apperide to Joseph in sleep, * and * seyde, rise up and take the child and his modir, and fle into Egipt: and be thou there, til that I say to thee, for it is to † come that Eroude seke the child for to || destrie him. And Joseph roos and took the child and his modir by night and went in to Egipt. And he was there § to the deth of Eroude, that it schulde be fulfillid that was seid of the Lord bi the prophete seiyinge fro Egipt i have clepid my sone. Than Eroude seynge * that he was diffeyved of the astronomyens was † ful wrooth, and he sente & slowgh alle the children that weren in Bethleem

*** then prevyli the kinges clepid to him. § deest * sendyng † deest || agen ** and I comynge. § which ** coming † Forsothe || seeing § enteryng * deest † fallyng ** worchipedin. § her tresowre is oppenyd. * haden gon awei ** seiyng † comyng || slee. *MS Magd.* lese *MS Sidn.* § till to * for he was skorned or diffeyved of tha Kinges. † greetly wrothe and he sending kylled

* eendis of hit leem and in alle the * cooſtis therof fro two yeer age & withynne, after the time that he hadde † enquerid of the aſtronomyens. Thanne it was ſul || fillid that was ſeid bi Jeremye the prophete ſeiynge. A voice was herd, § an high weepynge, & myche weilynge, Rachel by weepynge her ſonnes and ſche * wolde ** not be comfortid for thei ben not. † But whanne Eroude was deed Lo the aungel of the Lord apperide to Joſeph in ſleep in Egipt. * And * ſeide ryſe up & take the childe & his modir and go into the lond of Iſrael, for thei that ſoughten the Lyfe of the child ben deed. *** * Joſeph * roos * and took the child & his modir & came into the lond of Iſrael. * And he herde that Archelaws regnyde in Judee for Eroude his fadir, and dredde § to go thidur, and he was † warned in ſleep: and went into the partis of Galilee. And * cam * and dwelte in a citie that is clepid Nazareth, that it ſchulde be fulfillid that was ſeid bi prophetis, for he ſchal be clepid a † Nazarey.

* eendis of hit
† ſowte owte of the kynges.
|| fillud
§ in higthe
** nolde
† Sothely D
** ſeying
*** which ryſing
* Forſothe he heringe.
§ for to
† he moneſted
** he comynge dwelled.
† of Nazareth *MS. Sidn.* Nazareth *MS. Magd.*

Chap. III.

A. IN tho daies Jon Baptiſt cam, and prechide in the deſert of Judee. And ſeide do ye penaunce for the kyngdom of hevenes ſchal neigh. For this is he of whom it is ſeid bi Yſaie the prophete ſeiynge, a voice of a crier in deſert, make ye redy the weies of the Lord, make ye right the pathis of him. And this Jon hadde clothing of Camels heris and a girdle of skyn aboute his Leendis and his mete was hony ſoukis and hony of the wode. Thanne wente Jeruſalem out to him and alle Judee and alle the cuntree aboute jordan. And thei weren waiſchen of hym in jordan, and knowlechiden her ſynnes. But he ſigh many of the Fariſees and of Saduceis comynge to his baptym, and ſeiden to hem generaciouns of Eddris who ſchewide to You to fle fro wraththe that is to come? Therfor do ye worthi fruytis of penaunce. And nyle ye ſey withynne you, we have Abraham to fadir, for i ſeye to you that god is myghti to reiſe up of theſe ſtones the ſones of Abraham. And now the axe is put to the roote of the tree, therfor every tre that makith not good fruyt ſchal be kit down and ſchal be caſt into the fyr. I waiſhe ghou in watir into penaunce, but he that ſchal come after me is ſtrenger than i whos ſchoon y am not worthi to bere, he ſchal baptiſe you in the hooly Gooſt and fire. Whos wynewynge cloth is in his hond, and he ſchal fully clanſe his corn flore, and he ſchal gadre his whete into his berne: but the chaff he ſchal brenne with fire that may not be
D. quenchid. Thanne Jheſus came fro Galile into Jordan to Jon to be baptiſid of hym. And Jon forbed him and ſeide I owe to be baptiſid of thee, and thou comeſt to me. But Jheſus anſwerid and ſeide to him ſuffer now, for thus it fallith to us to fulfille al rightfulneſſe: thanne Jon ſuffride him. And whanne Jheſus was baptiſid: anoon he wente up fro the watir and lo hevenes weren opened to him: and he ſaw the Spirit of god comynge doun as a dowve and comynge on him. And lo a voice fro hevenes ſeiynge, this is my loved ſone in whiche I have pleſid to me.

Chap. IV.

THanne Jheſus was led of a ſpirit into A.
deſert, to be temptid of the feend. And whanne he hadde faſtid fourti daies, and fourti nights, aftirwarde he hungride. And the tempter came nigh & ſeide to him, yf thou art godis ſone, ſeye that theſe ſtones be maad looves. Whiche anſweride & ſeide to him, it is writen not oonly in breed lyveth a man but in eche word that cometh of Goddis mouth. Thanne the feend tok him into the hooly citee, and ſetted him on the pynnacle of the temple. And ſeide to him, if thou art goddis ſone, ſende thee adoun, for it is writen that to hiſe aungels he commaundide of thee: and thei ſchulen teke thee in hondis, leſt paraventure thou hirt thi foot at a ſtoon. Eſt ſoone Jheſus ſeide to him, it is writen thow ſchalt not tempt thi lord god. Eftſoone the feend tok him into a ſul high hil and ſchewide to him alle the rewmes of the world and the joie of hem, and ſeide to him, alle theſe I ſchal give to thee: if thou falle doun and worſchipe me. Thanne Jheſus ſeid to him, go Sathanas, for it is writen thou ſchalt worſchipe thi lord god, and to him aloone thou ſchalt ſerve. Thanne the feend left him, and lo aungels came nigh, and ſervyden to him. But whanne Jheſus C.
hadde herd that Jon was taken, he went into Galilee. And He leſte the citee of Nazareth, and cam and dwelte in the citee of Cafernaum biſyde the ſee, in the cooſts of Zabulon, and Naptalim. That it ſchulde be fulfillid that was ſeid by Yſaie the prophete, ſeiynge, The lond of Zabulon & the lond of Naptalym, the wei of the ſee over Jordon of Galilee of Hethene men. The peple that walkide in darkneſſis ſigh greet light, and while men ſaten in the cuntree of ſchadewe of deth, Ligt aroos to hem. Fro that tyme Jheſus bigan to preche and ſeie, do ye penaunce: for the kyngdom of hevenes ſchal come nigh. And E.
Jheſus walkide biſidis the ſee of Galilee and ſygh twey britheren, Symount that is clepid Petir, & Andrew his brother, caſtynge nettis into the ſee; for thei weren fiſheris. And he ſeide to hem come ye after me, and I ſchal make ye to be maad fiſheris of men. And anoon thei leſten the nettis and ſueden hym. And he ghede forth fro that place: and ſigh tweyne oother britheren, James of Zebede, and Jon his brothir, in ſhip with Zebede her fadir, amendynge her nettis, and he clepide hem. And anoon thei leſten the nettis, and the fadir, and ſueden him. And Jheſus ghede abovte al Galilee techinge in the ſynagogis of hem and prechynge the goſpel of the kyngdome, and heelynge every langour, and ech ſickneſſe, among the peple. And his fame wente in to al Syrie, and thei broughten to him alle that weren at mal eſe, and that weren ta-

kam with dyverſe langnores, and turmentis, and hem that hadden fendis, and lynatyk men, and men in palaſie, and he helide hem. And ther ſueden him myche peple of Galilee and of Decapoly, and of Jeruſalem, & of Judee, and of bighonde Jordan.

Chap. V.

A. And Jheſus ſeynge the peple, went up into an hil; and whanne he was ſett, hiſe diſciplis camen to him. And he openyde his mouthe, and taughte hem; and ſeide. Bleſſid be pore men in ſpirit; for the kyngdom of hevenes is herun. Bleſſid ben mylde men: for thei ſchulen weelde the erthe. Bleſſid ben thei that mournen: for thei ſchal be coumfortid. Bleſſid be thei that hungren and thirſten rigtwiſneſſe: for thei ſchal be fulfillid. Bleſſid ben merciſul men: for thei ſchul gete mercy. Bleſſid ben thei that ben of clene herte: for thei ſchulen ſe god. Bleſſid ben peſible men: for thei ſchulen be clepid goddis children. Bleſſid ben thei that ſuffren perſecucioun for * rightwiſneſſe: for the kyngdom of hevenes is hern. Ye ſchul be bleſſid whanne men ſchul curſe you, and ſchul purſue you: and ſchul ſeye al yvel agens you liynge for me. Joie ye and be ye glade: for your meede is plenteous in hevenes: for ſo thei han purſued alſo prophetis that weren biſore you. B. Ye ben ſalt of the erthe, that if the ſalt vaniſhe awey wherynne ſchal it be ſaltid? to nothing it is worth over, no but it be caſt out, and be defoulid of men. Ye ben light of the world, a citee ſett on an hill may not be hid. Ne me teendith not a lanterne and puttith it undir a buſhel: but on a candiliſtik that it give light to alle that ben in the hous. So, ſchyne your light biſore men, that thei ſee youre gode workis, and glorifie your fadir that is in hevenes. C. Nyle ghe deme that I cam to undo the Lawe or the prophetis, I cam not to undo the lawe but to fuffille. Forſothe I ſey to you till hevene and erthe paſſe, oon lettre, or oon title, ſchal not paſſe fro the Lawe til alle thingis be don. Therfore he that brekith oon of theſe leeſte maundementis, and techith thus men, ſchal be clepid the Leeſt in the rewme of hevenes: but he that doth, and techith, ſchal be clepid greet in the kyngdom of hevenes. And I ſeye to you that but your * rigtwiſneſſe be more plentuous thanne of Scribis and Fariſees, ye ſchul not entre in to the kyngdom of hevenes. Ye han herd that it was ſeide to olde men: thou ſchalt not ſle, and he that ſleeth, ſchal be gilty to doom. But I ſeye to you that ech man that is wroth to his brothir ſchal be gilty to doom, and he that ſeith to his brother, fugh, ſchal be gilty to the counſell; but he that ſeith, fool, ſchal be gilty * into the fire of helle. Therfore if thou offriſt thi giſte at the auter, & there thou bithenkiſt that thi brothir hath ſomwhat agens thee, leve there thi giſte biſore the auter, and go firſt to be recounſeilid to thi brothir, and thanne thou ſchalt come E. and ſchalt offre thi giſte. Be thou conſenting to thin adverſarie ſoone, while thou art in the weye with him, leſt peraventure thin adverſarie take thee to the domeſman, and the domeſman take thee to the myniſtre, and thou be ſent in to priſoun. Treuly I ſey to thee thou ſchalt not go out fro thennes till thou yelde the laſte ferthing. Ye han herd that it was ſeid to olde men thou ſchalt not do leecherie. But I ſeye to you that every man that ſeeth a womman to coveyte hir hath now do leecherie bi hir in his herte. That if thi right yghe ſclaundre thee, pulle it out, and caſte fro thee; for it ſpedith to thee that oon of thi membris pereſche, than that al thi bodi go in to helle. And if thi right hond ſclaundre thee kitte him away and caſte fro thee, for it ſpedith to thee that oon of thi membris periſche, than that al thi bodi go in to helle. And it hath ben ſeid, whoevere leveth his wyf, give he to hir a libel of forſaking. But I ſeye to you that every man that leveth his wyf, out teke cauſe of fornicacioun makith hir to do leecherie, and he that weddith the forſaken wyf doth avowtrie. Eftſoone ye han herd that it was ſeid to olde men thou ſchalt not forſwere but thou ſchalt yeld thin othis to the lord. But I ſeye to you, that ye ſwere not for any thing, neither bi hevene for it is the trone of god. Neither bi erthe, for it is the ſtool of his feet; neither bi Jeruſalem, for it is the citee of a greet kyng. Neither thou ſchalt ſwere bi thin heed, for thou maiſt not make oon heer whyt ne black. But be your word ghe ghe, nay nay, and that, that is more than theſe is of yvel. ghe han herd that it hath be ſeid yghe for yghe, and toth for toth. But I ſeye to you that ye aghenſtonde not an yvel man, but if ony ſmyte thee in the right cheke, ſchewe to him alſo the oother. And to him that ſtryve with thee in doom, and take away thi coote, leeve thou alſo to Him thi mantel. And whoever conſtreynith thee a thouſynd pacis: go thou with him other tweyne. Give thou to him that axith of the, and turne thou not awey fro him that wole borowe of thee. ghe han herd G. that it was ſeid thou ſchalt love thi neighbore, and hate thin enemy. But I ſeye to you, Love ye your enemyes, do ye wel to hem that haten you, and prie ye for hem that purſuen and ſclaundren you. That ye be the ſones of your fadir that is in hevenes, that makith his ſunne to riſe upon gode, and yvel men, and reyneth on juſt men and unjuſt. For if ye loven him that loven you, what meede ſchulen ye have? whether pupplicans don not this? And if ghe greeten youre bretheren oonly, what ſchulen ye do more? ne don not hethene men this? Therefor be ye parfit, as your hevenly fadir is parfit.

Chap. VI.

TAkith heed that ye do not youre * rigtwiſneſſe biſore men, to be ſeyn of hem; ellis ye ſchul have no meede at your fadir that is in hevenes. Therfore whanne thou doiſt almes, nyle thou trumpe biſore thee as ypocrites don in ſynagogis and

* rightfulneſſe

* rightfulneſſe MS. *plures*

* rightfulneſſe *alii.*

* to MSS *plures.*

and ſtretis, that thei be worſchipid of men; ſothely I ſey to you thei han reſſeyved her meede. But whanne thou doiſt almes, knowe not thi leſt hond what thi right hond doith. That thin almes be in hidlis, and thi fadir that ſeeth in hidlis ſchal quyte thee. And whanne ye preyen, ye ſchulen not be as ypocrites that loven to preye ſtondynge in ſynagogis, and corneris of ſtreetis, to be ſeyn of men, treuly I ſey to yow thei han reſſeyved her meede. But whanne thou ſchalt prie, entre into thi couche, and whanne the dore is ſchitt, prie thi fadir in hidlis, and thi fadir that ſeeth in hidlis, ſchal yelde to thee. But in priyng nyle ye ſpeke myche, as hethene men don for thei geſſen that thei ben herd in her myche ſpeche. Therfore nyle ye be maad lyk to hem for youre fadir woot what is nede to you, bifore that ye axen him. And thus ye ſchulen prye. Our fadir that art in hevenys; halewid be thi name. Thi kyngdom come to, be thi wil done in erthe as in hevene. Give to us * this day oure breed ovir othir Subſtaunce. And forgive to us our dettis as we forgiven to oure dettouris. And lede us not into temptacioun: but delyvere us from yvel amen. For if ye forgiven to men her ſynnes, your hevenly fadir ſchal forgive to you your treſpaſſis. Sothely if ye forgiven not to men, nether your fadir ſchal forgive
D. you youre ſynnes. But whanne ye faſten nyle be ye maad as ypocritis forowful, for thei defaſen hem ſilf to ſeme faſtynge to men, treuly I ſeye to you thei han reſſeyved her meede. But whanne thou faſtiſt anoynte thin heed, and waiſche thi face: That thou be not ſeen faſtynge to men, but to thi fadir that is in hidlis, and thi fadir that ſeeth in hidlis ſchal yelde to thee. Nile ye treſoure to you treſouris in erthe were ruſt and mought diſtryeth, and where theſes delven out and ſtelen. But gadir ye to you treſouris in hevene, where neither ruſt ne mought diſtrieth and where theſis deluen not out; ne ſtelen. For where thi treſour is, there alſo thin hert is. The lanterne of thi bodi is thin iye, if thin iye be ſymple al thi bodi ſchal be ligtful. But if thin yghe be weyward al thi bodi ſchal be derk. if thanne the light that is in thee be derkneſſis, how grete ſchul thilke derkneſſis be?
F. No man may ſerve twey Lordis for either he ſchal hate the toon and love the tother: either he ſchal ſuſteyne the toon, and deſpiſe the tother: ye moun not ſerve god and richeſſe. Therfore I ſey to you that ye be not beſy to youre lyf, what ye ſchul ete neither to your bodi, with what ye ſchul be clothid. whether lyf is not more than mete, and the body more than the cloth? Biholde ye the foulis of the eir, for thei ſowen not, neither repen, neither gaderen in to bernes, and youre fadir of hevene feedith hem. whether ye ben not more worthi than thei? But who of you thenkynge, may putte to his ſtature o cubit? And of cloth-ing what ben you biſy? biholde ye the lilies of the feeld hou thei wexen, thei traveilen not neither ſpynnen. And I ſey to you that Salomon in al his glorie was not kevered as oon of theſe. And if god cloth-ith thus the hey of the feeld, that to dey is, and to morowe is caſt in to an ovene, hou myche more you of litil feith? Therfore
G. nyle ye be biſy ſeiynge, what ſchul we ete, or what ſchul we drynk, or with what thing ſchul we be kevered? Forſothe hethene men ſeken alle theſe thingis, and your fadir wot that ye han nede to alle theſe thingis. Therfore ſeke ye firſt the kyngdom of god and his * rigtwiſneſſe: and alle theſe thingis * rightfulneſſe ſchul be caſt to you. Therfore nyle ye be biſy in to the morrowe for the morrowe ſchal be biſy to him ſelf; for it ſuffiſith to the daie his owne malice.

Chap. VII.

NYle ye deme that ghe be not demed. For in what doom ye demen: ye ſchulen be demed, and in what meſure ye meten: it ſchal be meten agen to you. But what ſeeſt thou a litil mote in the yghe of thi brothir, and ſeeſt not a beem in thin owne yghe? Or hou ſeiſt thou to thi brother, brother ſuffre, I ſchal do out a mote fro thin yghe, and lo a beem is in thin owne yghe? Ypocrite do out firſt the beem of thin yghe, and thanne thou ſchalt ſe to do out the mote of the yghe of thi brother. Nile ye gyve hooly thing to houndis, neither caſte ye youre margaritis bifore ſwyn, leſt paraventure thei defoule hem with her feet, and the houndis ben turned, and al to tere you. Axe ye and it ſchal be gyven to you; ſeke yee, and yee ſchulen fynde: knocke ye: and it ſchal be openid to you. For ech that axith, takith, and he that ſekith, fyndith: and it ſchal be opened to him that knockith. What man of you is, that if his ſone axe him breed: whether he wole take him a ſtoon? Or if he axe fiſh, whether he wole * give him an Eddre? Therfore if ye, whanne ye ben yvel men, kunnen give gode giftis to youre ſones: how myche more your fadir that is in hevenes ſchal give goode thingis to men that axen him? Therfore alle thingis, whatever thingis ye wolen that men do to you, do ye to hem; for this is the Lawe, and the prophetis. Entre ye bi the ſtreit gate, for the gate that ledith to perdicioun is large, and the wey is brood, and thei ben many that entren bi it: Hou ſtreit is the gate and the wey narrowe that ledith to lyf, and ther ben fewe that fynden it. Be ye war of falſe
D. prophetis, that comen to you in clothingis of ſcheep, but withynne forth thei ben as Wolves of raveyne. Of her fruytis ye ſchulen knowe hem; whether men gadren grapis of thornes or figis of brieris? So every good tre makith gode fruytis; but an yvel tree makith yvel fruytis. A good tree may not make yvel fruytis; neither an yvel tree may make gode fruytis. Every tree that makith not good fruyt, ſchal be kitt doun, and ſchal be caſt in to the fire. Therfore of her fruytis ye ſchul knowe hem. Not ech man that ſeith to me, Lord, Lord, ſchal entre into the kyngdom of hevenes, but he that doth the wille of my fadir that is in hevenes, he ſchal enter into the kyng-
dom

* MS penes me.

* take him MSS alii plerique.

dom of hevenes. Many ſchul ſey to me in that dai Lord, Lord, whether we have not propheciied in thi name, and han caſt out Feendis in thi name, and han do manie vertues in thi name? And thanne I ſchal knowleche to hem, that I knewe you never, departe awey fro me ye that worcken wickidneſſe. Therfore ech man that heerith theſe my wordis, and doth hem; ſchal be maad lyk to a wiſe man that hath bildid his hous on a ſtoon: And reyn ſeldown, and flodis camen, and wyndis blewen, and ruſchiden into that hous & it ſelde not doun, for it was foundid on a ſtoon. And every man that herith theſe my wordis, and doith hem not: is lyk to a fool that hath bildid his hous on gravel. And reyn cam doun, and flodis camen, and wyndis blewen: and thei hurliden agen that hous and it ſelde doun, and the fallyng doun therof was greet. And it was don whanne Jheſus had endid theſe wordis: the puple wondride on his teachynge. For he taughte hem as he that hadde power: and not as the ſcribis of hem, and Fariſees.

CHAP. VIII.

A. BUT whanne Jheſus was come doun fro the hill myche puple ſueden him. And lo a leprous man cam and worſchipide him, and ſeid, Lord if thou wilt, thou maiſt make me clene. And Jheſus helde forth the hond, and touchid him, and ſeid I wole: be thou maad clene; and anoon the lepre of him was clenſid. And Jheſus ſeid to him ſe, ſay thou to no man: but go ſchewe thee to the preſtis and offre the gifte that Moyſes commaundide in witneſſing to hem.

B. And whanne he had entrid into Cafernaum: the centurien neighede to him, and preiede him, and ſeid lord, my child lijth in the hous ſyke on the paleſye: and is yvele tormentid. And Jheſus ſeide to him I ſchal come and ſchal heele him. And the centurien anſweride, and ſeid to him, Lord I am not worthi that thou entre undir my roof, but oonly ſey thou bi word: and my child ſchal be heelid. For why I am a man ordeyned undir power, and have knightis undir me, and I ſeyh to this go: and he goth: and to an other come: and he com ih: and to my ſervant do this and he doth it. And Jheſus herde theſe thingis and wondride and ſeide to men that ſueden him, treuly I ſey to you, I fond not ſo greet feith in Iſrael. And I ſey to you that many ſchul come fro the eeſt, and fro the weſt, and ſchul reſt with Abraham and with Yſaac and Jacob in the kyngdom of hevenes.

* *this* MS Fenes me. But the ſones of * the rewme ſchal be caſt out in to utmer derkneſſis, there ſchal be weepyng and grynſtyng of teeth. And Jheſus ſeide to the Centurien go, and as thou haſt bileeved ſo be it doon to thee. and the child was heelid fro that our. And whanne Jheſus was come into the hous of Symount Petir: he ſigh his wyves modir liggynge and ſchakun with feveres. And he touchide hir hond, and the fevere left her, and ſche roos and ſervyde hem. And whanne it was evyn thei broughten to him many that hadden develis, and He caſtide out ſpiritis bi word. and heelide alle that weren yvele at eſe. That it were fulfild, that was ſeide bi Yſaie the prophet ſeiynge, he took oure infirmytees and bar oure ſykneſſis. And Jheſus ſigh myche puple aboute him: and bad hiſe diſciplis go over the watir. And a ſcribe neighede, and ſeide to him maiſtir, I ſchal ſue thee whider ever thou ſchalt go. And Jheſus ſeide to him, foxis han dennes, and briddis of hevene han neſtis: but mannes ſone hath not where he ſchal reſte his hed. Anothir of hiſe diſciplis ſeide to him, Lord ſuffre me to go firſt, and birie my fadir: But Jheſus ſeide to him, ſue thou me and lete the dede men birie her dede men. And whanne he was gone E. up in to a litil ſchip, his diſciplis ſueden him. And lo a greet ſtiryng was maad in the ſee ſo that the ſchip was hilid with wawis, but he ſlept: And his diſciplis camen to him, and reiſiden him and ſeiden, Lord ſave us: we periſchen. And Jheſus ſeiden to hem, what ben ye of litil feith agaſt? thanne he roos and commaundide to the wyndis and the ſee; and a greet peſibleneſſe was maad. And men wondriden and ſeiden, what maner man is he this, for the wyndis and the ſee obeiſchen to him! And whanne Jheſus was come over the watir in to the cuntre of men of Geraſanorum, tweye men metten him that hadden develis and camen out of graves ful woode ſo that no man myghte go bi that wey. And lo thei crieden and ſeiden, what to us and to thee Jheſus the ſone of God? art thou come hider bifore the tyme to tormente us? And not fer fro hem was a flock of many ſwyn leſewynge. And the develis prieden him, and ſeiden, if thou caſtiſt us out fro hennes: ſende us in to the drove of ſwyn. And he ſeid to hem, go ye, and thei geden out and wenten into the ſwyn, and lo in a gret bire al the drove wente heedlyng in to the ſee: and thei weren dede in the watris. And the heerdis fleden awey: & camen in to the citee and telden alle theſe thingis and of hem that hadden the fendis. And lo al the citee wente out aghens Jheſus, and whanne thei hadden ſeyn him, thei preieden that he wolde paſſe fro her cooſtis.

CHAP. IX.

AND Jheſus wente up into a boot and A. paſſide over the watir, and came in to his citee. And lo thei broughten to him a man ſyke in paleſie liggynge in a bed; and Jheſus ſigh the feith of hem; and ſeid to the man ſyke in paleſie, ſone have thou triſt: thi ſynnes ben forgoven to thee. And lo ſumme of the Scribis ſeiden withynne hem ſilf, this blaſfeemith. And whanne Jheſus had ſeen her thoughtis: he ſeide wherto thenken ye yvel thingis in youre hertis? What is it lighter to ſeye thi ſynnes ben forgoven to thee: either to ſey riſe thou and walke? But that ye wite that mannes ſone hath power to forgive ſynnes in erthe; thanne he ſeide to the ſykeman in paleſye: riſe up take thi bed and go in to thin hous. And he

he roos and wente in to his hous. And
the puple ſeynge dredde, and glorifiede
s. god that gaf ſuch Power to men. And
whanne Jheſus paſſide fro thannes he ſigh a
man Matheu bi name ſittynge in a tol-bothe,
and he ſeide to him, ſue thou me, and he
roos and folowide him. And it was don
the while he ſaat at the mete in the hous:
lo many pupplicans and ſynful men camen
and ſaten at the mete with Jheſus and hiſe
* deeſt MS penes me. diſciplis. And * the Fariſees ſyghen,
ſeiden to his diſciplis, whi etith your mai-
ſter with pupplicanes and ſynful men? And
Jheſus herde and ſeide, a leeche is not nede-
ful to men that faren wel: but to men that
ben yvel at eeſe. But go ye and lerneth
what it is: I wole merſy and not ſacrifice,
for I cam not to clepe rigtfull men: but
D. ſynful men. Thanne the diſciplis of Jon
camen to him & ſeiden, whi faſten we, and
the Fariſees oſte: but thi diſciplis faſten
not? And Jheſus ſeide to hem, whethir
the ſones of the ſpouſe moun mourne as
long as the ſpouſe is with hem. but daies
ſchulen come whanne the ſpouſe ſchal be
taken awey fro hem and thanne thei ſchulen
faſte. And no man puttith a clout of boi-
ſtous cloth into an olde clothing, for it do-
ith awey the fulneſſe of the cloth and a
worſe brekyng is maad. Neither men put-
ten newe wyn in to olde botels, ellis the botels
ben to broken and deſtryed, and the wyn
ſched out, but men putten newe wyn in to
F. newe botels and bothe ben kept. While
that Jheſus ſpake theſe thingis to hem: lo
a prince came and worſchipide him and
ſeide, Lord my doughtir is now deed: but
come thou and putte thin hond on hir and
ſche ſchal lyve. And Jheſus roos and hiſe
diſciplis and ſueden him. And lo a wom-
man that hadde the blodi flix twelve yeer
neighede bihynde & touchide the hemme
of his cloth. For ſche ſeide withynne hir
ſilf if I touche oonly the cloth of him I
ſchal be ſaaf. And Jheſus turnide and ſauye
hir and ſeide doughtir have thou triſt, thi
ſeith hath maad thee ſaaf: and the wom-
man was hool fro that hour. And whanne
Jheſus cam in to the hous of the prince
and ſaigh the mynſtrels and the puple ma-
kynge noyſe: He ſeide go ye awey for
the damyſel is not deed but ſleepith, and
thei ſcorneden him. And whanne the ſole
was put out he wente yn and heelde hir
hond, and the damyſel roos. And this fame
wente out in to al that lond. And whanne
F. Jheſus paſſide fro thennes tweye blynde men
criynge ſueden him and ſeiden thou ſone of
David have mercy on us. And whanne he
came in to the hous the blynde men camen
to him, and Jheſus ſeid to hem, what wolen
ye that I do to you? and thei ſeiden lord
that oure yghen be opened, and Jheſus ſeide,
bileeven ye, that I may do this thing to
you? and thei ſeiden to him yhe Lord:
Thanne he touchide her yghen, and ſeide,
aſtir youre ſeith be it don to you. And
* Sic omnes (10); uno tantum excepto, in quo *famedden.* the yghen of hem weren opened, and Jhe-
ſus thretenyde hem & ſeide ſe ye that no
man wite. But thei gheden out and * de-
ſameden him thorugh al that lond. And
whanne thei weren gon out, lo thei brought-
en to him a doumbe man havynge a devel.
And whanne the devel was caſt out: the
doumbe man ſpak, and the peple wondride
and ſeide, it hath not be ſeen thus in Iſrael.
But the fariſees ſeiden, in the prince of de-
velis, he caſtith out develis. And Jheſus G.
wente aboute alle the citees and caſtels: tech-
ynge in the ſynagogis of hem, and prech-
ynge the goſpel of the kyngdom, and heel-
ynge every languor, and every ſykeneſſe.
And he ſygh the peple and hadde reuthe
on hem: for thei weren travelid and lig-
gynge as ſcheep not havynge a ſcheepherde.
thanne he ſeide to hiſe diſciplis, ſothely ther
is myche ripe corn, but fewe work men.
Therfore preye ye lord of the ripe corn that
he ſende werk-men into his ripe corn.

Chap. X.

AND whanne hiſe twelve diſciplis we-
ren clepid togidre he gaf to hem
power of unclene ſpiritis to caſt hem out
of men, and to heele every languor & ſyke-
neſſe. And theſe ben the names of the
twelve Apoſtlis, the firſt: Symount that is
ſeid Petir, and Andreu, his brothir: James
of Zebedee and Jon his brothir: Filip
and Bartholomew: Thomas and Matheu
pupplican: and James, * Alphey and * Jude.
Tadde: Symount canane and Judas Sca-
rioth that betraiede Criſt. Jheſus ſente theſe
twelve and commaundide hem, and ſeide, go
ye not in to the wei of hethen men, and
entre ye not in to the citees of Samaritans:
But rathir go ye to the ſchepe of the hous of
Iſrael that han periſchid. And go ye and B.
preche ye, and ſey that the kyngdom of
hevenes ſchal neighe. Heele ye ſike men,
reiſe ye dede men, clenſe ye meſels, caſte ye
out develis, frely ye han take, frely give ye.
Nile ye welde golde neither ſilver ne mo-
ney in youre girdils; Not a ſcrippe in the
wey, neither twey cootis, neither ſchoon,
neither a yerde, for a workman is worthi
his mete. Into whatevir citee or caſtel ye
ſchul entre, axe ye who therynne is worthi,
and there dwelle ye til ye gon out. And
whanne ye gon into an hous greete ye it,
and ſeyen pees to this hous. And if thilke
hous be worthi: your pees ſchal come on
it, but if that hous be not worthi youre
pees ſchal turne agen to you. And who
evir reſſeyveth not you, ne heerith youre
wordis, go ye fro that hous or citee, and
ſprenge off the duſt of youre feet. Treu-
ly I ſey to you, it ſchal be more ſuffrable
to the lond of men of Sodom and Gomor
in the dai of judgement, than to thilke
citee. Lo I ſende you as ſcheep in the 4.
myddil of wolves, therfor be ghe flygh as
ſerpentis: and ſimple as dowues. But be
ye war of men, for thei ſchul take you in
counſeilis: and thei ſchul bete you in her
ſynagogis. And to meyris or preſidentis
& to kyngis ye ſchul be led for me in wit-
neſſyng to hem, and to the hethen men.
But whanne thei taken you, nyle ye thenke
hou or what thing ye ſchul ſpeke, for it
ſchal be goven to you yn that hour what
ye ſchulen ſpeke. For it ben not ye that

ſpeken : but the ſpirit of youre fadir that ſpekith in you. The brothir forſothe ſchal teke the brothir in to deth, and the fadir the ſone, and ſones ſchul ryſe agens fadir & modir : and thei ſchulen turmente hem bi deth. And ye ſchul be in hate to alle men for my name, but he that ſchal dwelle D. ſtille into the ende ſchal be ſaaf. And whanne thei perſuen you in this citee, fle ye in to an other, treuly I ſeye to you, ye ſchule not ende the citees of Iſrael: tofore that mannes ſone come. The diſciple is not above the maiſter, ne the ſervaunt above his Lord. It is ynowgh to the diſciple that he be as his maiſter, and to the ſervaunt as his Lord. if thei han clepid the houſebonde man Belzebub : how myche E. more hiſe houſhold meynee? Therfore drede ye not hem, For nothing is hid that ſchal not be ſchewid and no thing is privy that ſchal not be wiſt : That thing that I ſeye to you in derkneſſis, ſeye ye in the light: and preche ye on houſis that thing that ye heeren in the eere. And nyle ye drede hem that ſleen the bodi : for thei moun not ſlee the ſoul, but rathir drede ye hym that may leeſe bothe ſoule and bodi into helle. Whethir two ſparrowis ben not ſold for an halpeny : and oon of hem ſchal not ſalle on the erthe withoute your fadir? And alle the heris of youre heed ben noumbrid, Therfore nyle ye drede, ye ben betire than many ſparrowis. Therfore eviry man that ſchal knowleche me biſore men : I ſchal knowleche him biſore my fadir that is in hevenes; But he that ſchal denye me biſore men, I ſchal denye him biſore my fadir that is in hevenes. Nile ye deme that I came to ſende pees into erthe : I cam not to ſende pees : but ſwerd: For I cam to departe a man agens his fadir : and the doughtir agens hir modir : and the ſones wyf agens the hoſebondis modir. And the enemyes of a man ben thei that ben homely with hym. He that lovith fadir or modir more than me is not worthi to me, and he that lovith ſone or doughtir over me is not worthi to me : And he that takith not his croſs and ſueth me is not worthi to me : He that ſyndith his Lyf, ſchal leeſe it : and he that leeſith his lyf for me, ſchal fynde it. He that reſceyvith you reſceyvith me, and he that reſceyvith me, reſceyvith him that ſente me: He that reſceyvith a prophete in the name of a prophete : he ſchal take the meede of a prophete: and he that reſceyvith a Juſt man in the name of a juſt man ; he ſchal take the meede of a juſt man. And who ever giveth drynke to oon of theſe leeſte a cuppe of cold watir oonly in the name of a diſciple : treuly I ſey to you he ſchal not leeſe his meede.

CHAP. XI.

AND it was don whanne Jheſus had endid : he commaundide to his twelve diſciplis and paſſide fro thennes to teche and preche in the citees of hem. But B. whanne Jon in bondis had herd the werkis of Criſt : he ſente tweyne of hiſe diſciplis, And ſeide to him, art thou he that ſchal come : or we abiden an othir? And Jheſus anſweride & ſeide to hem, go ye and telle agen to Jon tho thingis that ye han herd and ſeen. Blind men ſeen, crokide goen, meſels ben maad clene, deſe men heren: deede men ryſen agen, pore men ben taken to prechyng of the goſpel. And he is bleſſid that ſchal not be ſclaundrid in me. And whanne thei weren gon awey : Jheſus bigan to ſey of Jon to the peple, what thing wenten ye out in to deſert to ſe? a reed wawid with the wynd? Or what thing wenten ye out to ſe, a man clothid with ſofte clothis? lo thei that ben clothid with ſofte clothis : ben in houſis of kyngis. But what thing wenten ye out to ſee : a profete? ghe I ſeye to you : and more than a profete ; For this is he of whom it is writen, lo I ſende myn aungel biſore thi face, that ſchal make redy thi wey biſore thee. Treuly I ſey to you : ther roos noon C. more than Jon baptiſt among the children of wymmen, but he that is leſſe in the kyngdom of hevenes : is more than he. And fro the daies of Jon baptiſt til now the kyngdom of hevenes ſuffrith violence, and violent men ravyſchen it. For alle profetis and the Lawe * til Jon profeſieden. * *til to Jon or till Jon* MS. *ceteri.*
And if ye wolen reſceyve : he is Helie that is to come. He that hath eeris of heryng ; here he. But to whom ſchal I geſſe this generacioun lyk? it is lyk to children ſittynge in chepynge that crien to her peeris, and ſeyn we have ſungen to you : and ye han not daunſid, we have mourned to you : and ye han not weyled. For Jon cam neither etynge ne drynkynge and thei ſeyen he hath a devil, The ſone of man cam etynge and drynkynge : and thei ſeyen lo a man a glotoun and a drynkere of wyn, and a frend of puppicanes and of ſynful men : and wiſdom is juſtified of her ſones. Thanne F. Jheſus bigan to ſeye repreef to citees in whiche ful many vertues of him weren don : for thei diden not penaunce. Wo to thee Coroſaym, wo to thee Bethſaida, for if the vertues that ben don in you, hadden be don in Tyre and Sydon : ſum tyme thei hadden do penaunce in heire and aiſche. Netheles I ſeye to you, it ſchal be leſſe peyne to Tyre and Sydon in the dai of dome than to you. And thou Cafarnaum whether thow ſchalt be arerid up to hevenes? thou ſchalt go doun in to helle, for if the vertues that ben don in thee, hadden be don in Sodome : peraventure thei ſchulden hane dwellid in to this dai. Netheles I ſey to you that to the lond of Sodom it ſchal be leſſe peyne in the dai of dome than to thee. In thilke F. tyme Jheſus anſweride and ſeid, I knowleche to thee fadir lord of hevene and of erthe, for thou haſt hid theſe thingis fro wiſe men and redy, and haſt ſchewid hem to litil children, ſo fadir : for ſo it was pleſynge to fore thee. Alle thingis ben goven to me of my fadir : and no man knewe the ſone but the fadir, neither ony man knew the fadir : but the ſone : and to whom the ſone wolde ſchewe. Alle ye that traveilen and ben chargid come to me : and I ſchal fulfille you. Take ye my yok on you, and

lerne

lerne ye of me, for I am mylde and meke in herte and ye ſchal fynde reſte to youre ſoulis. for my yok is ſofte: and my charge light.

Chap. XII.

A. IN that tyme Jheſus wente bi cornes in the Sabot dai, and hiſe diſciplis hungriden and bigunnen to plucke the eeris of corn and to ete. And the Fariſees ſeynge ſeiden to him, lo thi diſciplis don that thing that is not leefful to hem to do in ſabotis. And he ſeide to hem, whether ye han not red what Davith dide whanne he hungride and thei that weren with him? Hou he entride in to the hous of god and eet looves * of propoſicioun, whiche looves it was not leeful to him to ete, neither to hem that weren with him: but to preſtis aloone. Or whether ye han not red in the Lawe, that on ſabotis preſtis in the temple defoulen the ſabotis: and thei ben withoute blame? And I ſey to you that heere is a gretter than the temple. And if ye wiſten what it is I wole merſy and not ſacrifice: ye ſchulden never have condempned ynnocentis; For mannes ſone is Lord yhe of the ſabote. And whanne he paſſide fro thennes, he cam in to the ſynagoge of hem. And lo a man that hadde a drie hond, and thei axiden him and ſeiden, wher it be leeful to heele in the ſabot, that thei ſhulden accuſe him. And he ſeide to hem. what man of you ſchal be that hath a ſcheep, and if it falle in to a diche in the ſabotis: wher he ſchal not holde & liſte it up? How myche more is a man bettere than a ſcheep? therfore it is leeful to do good in the ſabotis. Thanne he ſeide to the man ſtretche forth thin hond, and he ſtraughte forth: and it D. was reſtorid to helthe as the tothir. And the Fariſees wenten out and maden a counſeil agens him: how thei ſchulden diſtrye him. And Jheſus knewe it, and wente awey fro thennes, and manye ſueden him: and he helyde hem alle. And he comaundide to hem that thei ſchulden not make him knowen, That, that thing were fulfild: that was ſeide bi Yſaie the prophete ſeiynge, lo my child whom I have choſen: my derlyng in whom it hath wel pleſid to my ſoul, I ſchal putte my Spirit on hym: and he ſchal telle doom to hethene men, He ſchal not ſtryve ne crie: neither ony man ſchal here his voice in ſtretis: A breſid reed he ſchal not breke, and he ſchal not quench ſmokynge flex til he caſte out doom to victorie: And hethene men ſchulen hope in his name. Thanne a man blynde & doumbe that had a feend: was brought to him and he heelide him, ſo that he ſpake and ſygh. And al the puple wondride and ſeide, wher this be the ſon of Davith? But the Fariſees herden and ſeiden, he this caſtith not out feendis, but in Belſebub prince of Feendis. And Jheſus witynge her thoughtis, ſeide to hem ech kyngdom departid agens it ſelf, ſchal be deſolatid, and ech citee or hous departid agens it ſilf ſchal not ſtonde? And if Sathanas caſtith out Sathanas: he is departid agens hym ſilf therfore how ſchal this kyngdom ſtonde? And if I in Belzebub caſte out develis: * in whos myght caſten out youre ſones? therfore thei ſchulen be youre domeſmen: But if I in ſpirit of god caſte out ſendis: thanne the kyngdom of god is comen in to you. Either hou may ony man entre in to the houſe of a ſtrong man, and take awei his veſſels: but firſt he bynde the ſtronge man and thanne he ſchal ſpoile his hous. He that is not with me: is agens me, and he that gedrith not with me: ſcaterith abrod. Therfore I ſeye to you, al ſynne & blaſfemye ſchal be forghoven to men: but the * ſpirit of blaſfemye ſchal not be forgoven. And whoever ſeith a word agens mannes ſone: it ſchal be forgoven to him, but who that ſeyth a word agens the hooly gooſt, it ſchal not be forgoven to him neither in this world ne in the tother. Either make ye the tree good and his fruyt good: either make ye the tree yvel, and his fruyt yvel, for a tree is knowun of the fruyt. Ye generacioun of eddris: hou moun ye ſpeke gode thingis whanne ye ben yvele? for the mouth ſpekith of plentee of the herte. A good man bryngith forth gode thingis of good treſoure, and an yvel man bryngith forth yvel thingis of yvel treſoure. And I ſeye to you that of every ydel word that men ſpeken: thei ſchul yelde reſoun thereof in the day of doom. For of thi wordis thou ſchalt be juſtified: and of thi wordis thou ſchalt be dampned. Thanne ſumme of the ſcribis and fariſees anſweriden to him and ſeiden, mayſtir we wolen ſe a token of thee, whiche anſwerde and ſeide to hem, an yvel kyndrede and a ſpouſe breker ſekith a tokene, and a tokene ſchal not be goven to it: but the tokene of Jonas the profete. For as Jonas was in the wombe of a whaal thre daies and thre nightis: ſo mannes ſone ſchal be in the herte of the erthe thre daies and thre nightis. Men of Nynyve ſchulen ryſe in doom with this generacioun and ſchulen condempne it: for thei diden penaunce in the prechynge of Jonas, and lo here a gretter than Jonas. The queen of the ſouth ſchal ryſe in doom with this generacioun, and ſchal condempne it: for ſche came fro the endis of the erthe to here the wiſdom of Salomon, and lo here a gretter than Salomon. Whanne an unclene ſpirit goth out from a man: it goth bi drie placis and ſekith reſte and fyndith not, Thanne he ſeith I ſchal turne agen in to myn hous fro whennes I wente out, and he comith and fyndith it voide and clenſid with beſyms and maad fair, Thanne he goth and takith with him ſevene othere ſpirits worſe than him ſilf: and thei entren and dwellen there & the laſte thingis of that man ben maad worſe than the formere, ſo it ſchal be to this worſte generacioun. Yit the while he ſpake to the puple: lo his modir and hiſe britheren ſtonden withoute forth ſekyng to ſpeke with him, And a man ſeide to him, lo thi modir and thi bretheren ſtonden withouten forth ſekynge thee, He anſwerde to the man that ſpake to him: and ſeide, who is my modir and

who

* *of puttynge forth.* MS Pepys. 12°. incepſit ex Gloſſemate alterius verſionis, quæ legit, *Leves of propoſicioun, or putynge forth.*

* *Sic* MS *Trin. Col'.* 8vo. *Cæteri omnes* ✓ *in whom youre fones caſten out?* quæ vera eſt Lectio. Altera eſt exGlossemate verſionis alterius.

* Blaſfemye of the Spirit. *Bp. Mores* MS.

v

who ben my bretheren? And he helde forth his hond in to hiſe diſciplis: and ſeide, lo my modir and my bretheren: For who ever doth the wil of my fadir that is in hevenes, he is my brothir and ſiſter & modir.

CHAP. XIII.

IN that day Jheſus ghede out of the hous and ſaat biſidis the ſee, And myche puple was gaderid to him: ſo that he wente up in to a boot and ſate, and al the puple ſtode on the brynke. And he ſpak to hem many thingis in parablis and ſeide, lo he that ſowith ghede out to ſowe his ſeed, And while he ſowith, ſome ſeedis ſelden biſidis the weye, & briddis of the eyr camen and eeten hem; But othire ſeedis ſelden in to ſtony placis where thei hadden not myche erthe, and anoon thei ſprungen up, for thei hadden not depneſſe of erthe, But whanne the ſunne was riſen thei ſwaliden, and for thei hadden not roote thei drieden up. And othere ſeedis ſelden among thornes, and thornes wexen up and ſtrangliden hem: But othere ſeedis ſelden into good lond: and gaven fruyt ſum an hundrid fold, another ſixty fold, an other thritty fold, He that hath eeris of heryng here he. And the diſciplis camen nigh, and ſeiden to hem, whi ſpekiſt thou in parablis to hem? And he anſweride and ſeide to hem for to you it is goven to know the privytees of the kyngdom of hevenes: but it is not gyven to hem. For it ſchal be goven to him that hath, and he ſchal have plente, but if a man hath not, alſo that thing that he hath ſchal be taken awey fro him. Therfore I ſpeke to hem in parablis: for thei ſeynge ſeen not, and thei herynge heren, not neither undirſtonden, That the prophecie of Yſaye be fulfillid ſeiynge, with herynge ye ſchulen heere & ye ſchulen not undirſtonde, and ye ſeynge ſchulen ſe and ye ſchulen not ſe. For the herte of this puple is gretly fattid: and thei herden hevyly with eeris and thei han cloſid her yghen: leſt ſum tyme thei ſeen with yghen, and with eeris heere and undirſtonde in herte and thei ben convertid and I heele hem. But youre yghen that ſeen ben bleſſid and youre eris that heeren. Forſothe I ſeye to you, that many profetis and juſte men coveitiden to ſe tho thingis that ye ſeen; and thei ſeighen not; and to here tho thingis that ye heren; and thei herden not: Therfore here ye the parable of the ſower. Ech that herith the word of the rewme and undirſtondith not, the yvel ſpirit cometh and ravyſchith that, that is ſowen in his herte this it is, that is ſowen biſides the weye. But this that is ſowen on the ſtony lond: this it is that herith the word of god, and anoon with joie takith it; And he hath not roote in him ſilf, but is temporal, for whanne tribulacioun and perſecution is maad for the word: anoon he is ſchlaundrid; But he that is ſowen in thornes: is this that herith the word and the biſyneſſe of this world, and the fallace of richeſſis ſtranglith the word and it is maad withouten fruyt, But he that is ſowen into good Lond: is this that herith the word and undirſtondith and bringith forth fruyt, and ſum makith an hundrid fold, treuly another ſixtifold and another thritti fold. Another parable Jheſus putte forth to hem: & ſeide the kyngdom of hevenes 8.
is maad lyk to a man that ſew good ſeed in his ſeeld, And whanne men ſlepten his enemy came and ſew aboue taris in the myddil of whete and wente awey. But whanne the erbe was growid and maad fruyt thanne the taris apperiden, And the ſervauntis of the husbonde man camen and ſeiden to him, lord wher thou haſt not ſowen good ſeed in thi ſeeld? wherof thanne hath it taris? And he ſeide to hem, an enemy hath do this thing, and the ſervauntis ſeiden to him, wolt thou we gan and gedren hem? And he ſeide, nay, leſt peraventure ye in gaderinge taris drawe up with hem the whete bi the roote. Suffre ye hem bothe wexe into repyng tyme: and in tyme of rype corn I ſchal ſey to the repers, firſt gadere ye togidre the taris and bynde hem togidre in knyeches to be brent: but gedre ye whete into my berne. Ano- 9.
ther parable Jheſus putte forth to hem and ſeide, the kyngdom of hevenes is lyk to a corn of Senevey whiche a man took and ſew in his ſeeld, Whiche is the leeſte of all ſedis, but whanne it hath woxen it is the mooſte of all wortis, and is maad a tree ſo that briddis of the eir comen and dwellen in the bowis theroff. Another Parable Jheſus ſpake to hem, the kyngdom of hevenes is lyk to four dowgh, whiche a womman took and hidde in thre meſuris of mele, til it were al ſowred. Jheſus ſpak alle theſe thingis in parablis to the puple: and he ſpak not to hem without parablis; That it ſchulde be fulfild that is ſeid bi the profete ſeynge, I ſchal opene my mouth in parablis: Y ſchal telle out hid thingis fro the makyng of the world. Thanne he leſte 6.
the puple and cam into an hous, and hiſe diſciplis camen to him and ſeiden, expowne to us the parable of taris of the felde, whiche anſwerde and ſeide: he that ſowith good ſeed is mannes ſone, the feeld is the world, but the good ſeed, theſe ben ſones of the kyngdom; but taris, theſe ben yvel children: The enemy that ſowith hem is the fend, and the ripe corn is the endynge of the world, the repers ben aungels, Therfore as taris ben gedride togidre and ben brent in fiir: ſo it ſchal be in the endynge of the world, Mannes ſone ſchal ſende his aungelis, and thei ſchulen gedre fro his rewme alle his ſclaundris, and hem that don wickidneſſe. And thei ſchulen ſende hem into the chymney of fiir, there ſchal be wepyng and betyng togidre of teeth. Thanne juſte men ſchulen ſchyne as the ſunne in the rewme of her fadir: he that hath eeris of heryng here he. The kyngdom 11.
of hevenes is lyk to treſour hid in a feeld, which a man that fyndith, hidith and for joye of it, he goith & ſellith alle thingis that he hath and byeth thilke felde. Eftſones the kyngdom of hevenes is lyk to

a marchaunt that ſechith gode margaritis, But whanne he hath founde oo precious margarite, he wente and ſolde alle thingis that he hadde and boughte it. Eſt the kyngdom of hevenes is lik to a net caſt into the ſee, and that gaderith togidre of alle kynde of fiſchis, whiche whanne it was full thei drowen up, and ſaten bi the brynke and cheſen the good into her veſſels but the yvele thei keſten out, So it ſchal be in the endyng of the world, aungels ſchulen go out, and thei ſchulen departe yvel men fro the myddil of juſt men. And thei ſchulen ſende hem into the chymney of fier, there ſchal be wepyng and gryntyng of teeth. Have ye undirſtonden all theſe thingis? thei ſeyen to him yhe: He ſeith to hem, therfore every wiſe man of lawe in the kyngdom of hevenes is lyk to a housbonde-man that bryngith forth of his treſour newe thingis and olde. And it was don whanne Jheſus had endid theſe parablis he paſſide fro thennes,
i. And he come into his cuntre, and taughte hem in her ſynagogis, ſo that thei wondriden and ſeiden, fro whennes this wiſdom and vertues comen to this? Whether is not this the ſone of a carpenter? wher his modir be not ſeid Marie: and hiſe britheren James & Joſeph and Symount and Judas, And hiſe ſiſtris wher thei alle be not among us? fro whennes thanne alle theſe thingis comen to this? And ſo thei weren ſclaundrid in him, but Jheſus ſeide to him, a profete is not withouten * worſchip, but in his owne cuntre and in his owne hous, And he dide not there many vertues, for the unbileve of hem.

Chap. XIV.

IN that tyme eroude Tetrarke, *prince of the fourthe part*, herde the fame of Jheſus; And ſeide to his children, this is Jon Baptiſt he is riſen fro deth: and therſore vertues worchen in him, For Eroude hadde holden Jon, and bounden him, and puttide him into priſoun, for erodias the wyf of his brothir, For Jon ſeide to him, it is not leeful to thee to have hir, And he willynge to ſle him, dredde the peple: for thei hadden him as a profete. But in the day of eroudis birthe, the doughtir of erodias daunſide in the myddil and pleſide eroude, Wherſore with an ooth he bihigte to give to hir what ever thing ſche axide of him, And ſche biſore warnid of hir modir ſeide give thou to me heere the heed of Jon Baptiſt in a diſche, And the kyng was forewful, but for the ooth, and for hem that ſaten togidre at the mete, he comaundide to be gyven. And he ſente and bihedide Jon in the priſoun, And his heed was brought in a diſche, and it was goven to the damyſel, and ſche baar it to hir modir. And hiſe diſciplis camen and token his bodi, and birieden it: and thei camen & tolden to Jheſus. And whanne Jheſus had herde this thing, he wente fro thennis in a boot into diſert place biſidis, and whanne the peple hadde herd, thei folewiden him on her feet fro citees, And Jheſus ghede out and ſaigh a gret puple and hadde reuthe on hem, and heelide the ſike men of hem. But whanne the even-tyde was come, his diſciplis camen to him and ſeiden, the place is deſert, and the tyme is now paſſid, lat the puple go into townes to bye hem mete. Jheſus ſeide ye hem, thei han not nede to go, ghyve to hem ſumwhat to ete: Thei anſwerden, we have not heere but fyve looves and twey fiſchis, And he ſeide to hem, brynge ye hem hider to me. And whanne he hadde comaundid the puple to ſitte to mete on the † hey: he took fyve looves and twey fiſchis, and he biheelde into hevene and bleſſide and brak and gaf to hiſe diſciplis, and the diſciplis gaven to the peple, And alle eten and weren fulfild, and thei token the relifis of broken gobetis twelve cofyns ful: And the noumbre of men that eeten was fyve thouſynd of men out taken wymmen and litel children. And anoon Jheſus compellide the diſciplis to go up into a boot and go biſore him over the ſee while he left the peple. And whanne the peple was left, he ſtiede aloone into an hil for to preie, but whanne the evenyng was come he was there aloone, And the boot in the myddil of the ſee was ſchoggid with wawis, for the wynd was contrarie to hem. But in the fourthe wakyng of the nyght he cam to hem walkynge above the ſee, And thei ſeynge him walkinge on the ſee weren diſturblid and ſeiden that it is a fantum and for drede thei crieden. and anoon Jheſus ſpak to hem and ſeide, have ye triſt, I am, nyle ye drede. And Petir anſweride and ſeide, lord if thou art; comaunde me to come to thee on the watris. And he ſeide, come thou, and Petir ghede doun fro the boot and walkide on the watris to come to Jheſus, But he ſigh the wynd ſtrong, and was aferd, and whanne he biganne to drenche he criede and ſeide, lord make me ſaaf; And anoon Jheſus helde forth his hond & took Petir and ſeide to him, thou of litel feith why has thou doutid? And whanne he had ſtied into the boot the wynd ceeſide, And thei that weren in the boot camen and worſchipeden him and ſeiden, vreily thou art goddis ſone; And whanne thei hadden paſſid over the ſee thei camen into the lond of Genaſar. And whanne men of that place hadden knowe hem, thei ſenten into al that cuntre and thei broughten to him alle that hadden ſykeneſſe, And thei prieden hem that thei ſchulden touche the hemme of his clothing, and who evere touchiden weren maad ſaaf.

Chap. XV.

THanne the Scribis and the Fariſees camen to him fro Jeruſalem, and ſeiden, Whi breken thi diſciplis the tradicioums of eldre men? for thei weiſchen not her hondis whanne thei eten breed. He anſweride and ſeide to hem whi breken ye the maundement of god for youre tradicioun? For god ſeide, honoure thi fadir and thi modir, and he that curſith fadir or modir dye bi deth, But ye ſeyn, who ever ſeith to fadir or modir, what ever giſte is of me it ſchal profite to thee, and he hath not worſchipid his fadir or his modir and ye han maad the maundement of god voyde for youre tradicioun. Ypocritis, Yſaie the prophet proſeciede wel of you and ſeide This peple honourith me with lippis: but her herte is fer fro me, and thei worſchipen me withoute cauſe: techynge the doctrynes and maundementis of men. And whanne the puple weren clepid togidre to him, he ſeide to hem, heere ye and undirſtonde, That thing that entrith into the mouth defoulith not a man, but that thing that comith out of the mouth defoulith a man. Than hiſe diſciplis camen and ſeiden to hym, thou knowiſt that if this word be herd the fariſees ben ſclaundrid? And he anſweride and ſeide every plauntyng that my fadir of hevene hath not

* *Wiclif* Pep MS 16mo. † *Lat.* Fœnum.

plauntid ſchal be drawen up bi the roote, Suffre ye hem thei ben blynde, and leederis of blynde men, and if a blynde man lede a blynde man, bothe fallen doun in the diche. Petir anſwerde and ſeide to him, expowne to us this parable, And he ſeid yit alſo ben ye without undirſtonding? Undirſtonden ye not that al thing that entrith into the mouth goith into the wombe and is ſent out into the goyng awey? But tho thingis that comen forth fro the mouth gon out of the herte and tho thingis defoulen the man, For of the herte gon out yvel thoughtis, manſleyngis, avoutries, fornycaciouns, theftis, falſe witneſſyngis, blaſfemyes; Theſe thingis it ben that defoulen a man: but to ete with hondis
D. not waiſchen defoulith not a man. And Jheſus ghede out fro thennes, and wente into the cooſtis of Tyre and of Sidon. And lo a womman of Chananee ghede out of tho cooſtis and criede and ſeide to him, Lord the ſone of Davith have mercy on me, mydoughtir is yvele traveilid of a feend, And he anſwerde not to hir a word. and hiſe diſciplis camen and preieden him, and ſeiden leefe thou hir, for ſche crieth aftir us, He anſweride and ſeide, I am not ſent but to the ſcheep of the hous of Iſrael that pe- riſchiden. And ſche cam and worſchipide him and ſeide, Lorde helpe me, whiche anſweride and ſeide, it is not good to take the breed of children and caſte to houndis. And ſche ſeide, yhis lord, for whelpis eten of the crummes that fallen down fro the boord of her lordis. Than Jheſus anſweride, and ſeide to hir, aa womman, * thi feith is greet, be it don to thee as thou wolt: and hir dougtir was heelid fro that hour. And whanne Jheſus had paſſid fro thennis he came biſides the ſee of Galilee, and he gede up in to an hil, and ſaat there, And myche peple cam to him and hadden with hem doumbe men, and crokide, and feble, and blynde and many othere; andthei caſtiden † hem doun at his feet, and he helide hem, So that peple wondride, ſeynge doumbe men ſpekynge and crokide goynge, blynde men ſeynge: and thei magnifieden god of Iſrael. And Jheſus, whanne his diſciplis weren clepid togidre, ſeide to hem, I have reuthe of the peple for thei han abiden now thre daies with me and thei han nothing to ete, and I wole not leeve hem faſtynge leſte thei failen in the wey, And the diſciplis ſeyn to him, wherof thanne ſo many looves among us in deſert to fulfille ſo greet a peple? And Jheſus ſeide to him, how many looves han ye? and thei ſeiden ſevene, and a fewe ſmale fiſchis. And he comaundide to the peple to ſitte to mete on the erthe. And he
. took the ſevene looves and fyve fiſches, and did thankyngis and brake and gaf to hiſe diſciplis, and the diſciplis gaven to the peple, And alle eeten and weren fulfilld and thei token that that was left of relifis ſevene § lepfull; And thei that eeten weren foure thouſynd of men, withouten litel children and wymmen. And whanne he had left the peple: he wente up into a boot, and cam into the cooſtis of Magedan.

Chap. XVI.

AND the Fariſees and the Saduceis camen to him temptynge, and thei preiden him to ſchewe hem a tokene fro hevene. And he anſwerde and ſeide to hem, whanne the eventide is come ye ſeyn it ſchal be cleer, for hevene is rody, And the morowe tide to day tempeſt, for hevene ſchynith hevyly thanne ye kunnen deme the face of hevene: but ye moun not wite the tokenes of tymes. An yvel generacioun and avowtreſſe ſekith a tokene and a token ſchal not be goven to it, but the token of Jonas the prophete. and whanne he hadde left hem, he wente forth. And whanne hiſe diſciplis camen over the ſee thei forgaten to take looves. And he ſeide to hem, biholde ye and bewar of four dough of Fariſees and of Saduceis. And thei thoughten among hem, and ſeiden, for we han not taken looves; But Jheſus witynge, ſeide to hem: what thenken ye amonge you of litil feith for ye han not looves? yit undir- ſtonden not ye neither han mynde of fyve looves into fyve thouſynde of men: and hou many coffyns ye token? Neither of ſevene looves into four thouſynd of men, & hou many leepis ye token? Whi undirſtonden ye not, for I ſeide not to you of breed: be ye war of the four dough of Fariſees and of Saduceis: Thanne thei undirſtonden, that he ſeide not to be war of four dough of looves: but of the techyng of Phariſees and Saducees. And Jheſus came into parties of Ceſarie E.
of Philip, and axide hiſe diſciplis and ſeide, whom ſeyn men to be mannes ſone? And thei ſeiden, ſumme Jon Baptiſt, ethir Helie, and othere Jeremye, or oon of the prophetis. Jheſus ſeide to hem; but whom ſeyn ye me to be? Symount Petir anſweride and ſeide, thou art Criſt the ſone of god lyvynge. Jheſus anſweride and ſeide to him, bleſſid art thou Symount Barjona, for fleſh and blod ſchewide not to thee; but my fadir that is in hevenes: And I ſey to thee thou art Petir and on this ſtoon I ſchal bilde my chirche and the gatis of helle ſchulen not have myght agens it, And to thee I ſchal give the keies of the kyngdom of hevenes and what ever thou ſchalt bynde on erthe ſchal be bounde alſo in hevenes. And what ever thou ſchalt unbynde on erthe, ſchal be unbounden alſo in hevenes. Thanne he comaundide to hiſe diſciplis that thei ſchulden ſey to no man that he was Criſt. Fro that tyme Jheſus bigan to ſchewe to his diſciplis, that it bihovyde him to go to Jeruſalem and ſuffre many thingis of the eldre men, and of †§ Scribis & of princis of preſtis, and be ſlayn and the thridde day to ryſe agen. And Petir took him, and bigan to blame him and ſeide, fer be it fro thee Lord: this thing ſchal not be to thee. And he turnyde and ſeide to Petir, Sathanas go aftir me, thou art a ſclaundre to me, for thou ſaveriſt not tho thingis that ben of god, but tho thingis that ben of men. Thanne Jheſus ſeide to hiſe diſciplis, if F.
ony man wole come aftir me, denye he himſelf and take his croſs and ſue me, For he that wole make his lyf ſaaf ſchal leeſe it, and he that ſchal leeſe his lyf for me ſchal fynde it, For what profitith it to a man if he wynne al the world and ſuffre peyring of his ſoul? or what chaungyng ſchal a man give for his ſoule? For mannes ſone ſchal come in glorie of his fadir with his aungelis and thanne he ſchal yelde to every man aftir his workis. Treuly I ſeye to you ther ben ſumme of hemthat ſtonden heere, whiche ſchulen not taſte deeth, til thei ſe mannes ſone comynge in his kyngdom.

Chap. XVII.

AND aftir ſixe daies Jheſus took Petir & James A.
and Jon his brother and ledde hem aſidis in

* gret is thi faith MS penes me. † doun hem. *.* takyng ſevene looves & the fiſches. § leepis full. †§ the Scribis.

in to an high hil, And was turned into an other likneſſe bifore hem, and his face ſchoon as the ſunne, and hisclothis weren maad white as ſnow, And lo Moyſes and Helie apperiden to hem, and ſpaken with him. And Petre anſweride and ſeide to Jheſus, Lord it is good us to be heere, if thou wolt, make we heere thre ta- bernaclis to thee oon, to Moyſes oon, and oon to Helie. Yit the while he ſpake, lo a bright cloude overſchadowide hem, and lo a voys cam out of the cloud and ſeide, this is my dere worthe ſone in whom I have wel pleſid to me, heere ye him. And thediſciplis herden & felden doun on her facis, and dredden gretly, And Jheſus cam and touchide hem and ſeide to hem, ryſe up and nyle ye dredde, And thei leſten up her yghen and ſayen no man but Jheſus aloone, And as thei camen doun of the hil, Jheſus comaundide to hem and ſeide, ſeye ye to no man the viſioun til mannes ſone
c. ryſe agen fro deeth. and hiſe diſciplis axiden him and ſeyden what thanne ſeyen the Scribis, that it bihovith that Elye come firſt, He anſweride and ſeide to hem Elye ſchal come and he ſchal reſtore all thingis; And I ſey to you, that Elye is now comen, and thei knewen him not, but thei diden in him whatever thingis thei wolden, and ſo mannes ſone ſchal ſuffre of hem. Thanne the diſciplis undirſtoden that he ſeide to hem of Jon the Baptiſt. And whanne he cam to the peple, a man cam to him and fel doun on knees biſore him and ſeide, Lord have merſy on my ſone for he is lunatyk and ſuffrith yvele, for oſte tymes he fallith into the fire, and ofte tymes into watir, And I broughte him to thi diſciplis and thei myghten not heele him. Jheſus anſweride and ſeide, a thou generacioun unbileeful &weiward, how longe ſchal I be with you how longe ſchal I ſuffre you? bringe yehim hidur to me. And Jheſus blamyde him, and the devel wente out fro him, and the child was heelid fro our. Thanne the diſciplis camen to Jheſus prively and ſeiden to him: whi myghten not we caſte him out? Jheſus ſeith to hem for your unbi- leve, treuly I ſey to you, if ye have ſeith as a corn of Seveney, ye ſchulen ſey to this hil paſſe thou hennes, and it ſchal paſſe, and nothing ſchal be impoſſible to you, But this kynde is not caſt out but bi preiyng and faſting. And while thei weren abidynge togidre in Galilee Jheſus ſeide to hem, mannes ſone ſchal be bitrayed into the hondis of men. And thei ſchulen ſle him and the thridde dai he ſchal
f. ryſe agen to lyf, and thei weren ful ſory. And whanne thei camen to Caſarnaum thei that token tribute camen to Petir and ſeiden to him, youre maiſtir payeth not tribute? And he ſeide, yhis, and whanne he was come into the hous, Jheſus cam bifore him & ſeide, Symound, what ſeemith to thee? kyngis of erthe of whom taken thei tribute, of her ſones either of aliens? And he ſeide, of aliens. Jheſus ſeide to him, thanne ſones ben fre; But that we ſclaundre hem not go to the ſee and caſte an hook, and take thilke fiſch that firſt comith up and whanne his mouth is opened, thou ſchalt fynde a Stater take it and give for thee & for me.

Chap. XVIII.

a. IN that hour the diſciplis camen to Jheſus and ſeiden, who geſith thou is gretter in the kyngdom of hevenes? And Jheſus clepide a litil child and putte him in the myddil of hem, And ſeide, I ſeye treuthe to you, but ye be turned and maad as litil children, ye ſchul not entre into the kyngdom of hevenes. Therfore whoever mekith him as this litil child he is grethere in the kyngdom of hevenes; And he that reſceyveth oon ſich litil child in my name reſceyvith me: But whoſo ſclaundrith oon of theſe ſmale that bileven in me, it ſpedith to him that a mylne ſto one * of aſſis be hanged in his necke and he be drenchid in the depneſſe of the ſee. Wo to the world for ſclaundris, for it is need that ſclaundris come, nethleſſe woo to theilke man bi whom a ſclaundre cometh. And if thin hond or thi foot ſclaundrith thee kitte it off and caſte awey fro thee, it is bettir to thee to entre to lyf feble either crokid, than havynge tweyne hondis or twey feet to be ſent into everlaſtynge fier. And if thin yghe ſclaundre thee, pulle it out and caſte awey fro thee it is bettere to thee with oon yghe to entre into lyf, thanne havynge tweyn yghen to be ſent into the fier of helle. Se ye that ye deſpiſe not oon of theſe litel, for I ſeye to you that the aungels of hem in hevenes ſeen evermore the face of my fadir that is in hevenes, For mannes ſone came to ſave that thing that periſchide. What ſemeth to you, if ther weren to a man an hundrid ſcheep and oon of hem hath errid wher he ſchal not leve nynty and nyne in deſert, and ſchal go to ſeche that, that erride? And if it falle that he fynde it, treuly I ſeye to you, that he ſchal have joie therof more than on nynty and nyne that erriden not. So it is not the wille bifore youre fadir that is in hevenes, that oon of theſe litil periſche. But if thi brothir ſynneth agens thee
d. go thou and reprove him bitwixe thee and him aloone, if he herith thee thou haſt wonnen thi brothir & if he heerith thee not, Tak with thee oon or tweyne, that every word ſtonde in the mouth of tweyne or thre witneſſis, And if he heerith not hem, ſeye thou to the chirche, But if he heerith not the chirche; be he as an hethen and pupplican to thee. I ſeye to you treuly, what ever thing ye bynden on erthe tho ſchulen be bounde alſo in hevene: and what ever thingis ye unbynden on erthe tho ſchal be unbounden alſo in hevene. Eftſoone I ſeye to you that if tweyne of you conſente on the erthe, of every thing what ever thei axen, it ſchal be don to hem of my fadir that is in hevenes: For where tweyne or thre ben gaderid in my name, there am I in the myddil of hem. Thanne Petre cam to him and ſeide, Lord hou oſte ſchal my brothir ſynne agens me, and I ſchal forgive him? whether til ſevene tymes? Jheſus ſeith to him I ſeye not to thee til ſevene ſithis; but til ſeventy
f. ſithis ſeven ſithis. Therfore the kyngdom of hevenes is likned to a kyng that wolde rikene with his ſervantis. And whanne he † bigan for to putte reſoun oon was offride to him that oughte to him ten thouſynd talentis, And whanne he had not wherof to yelde, his lord comaundide him to be ſold, and his wyf, & children, and alle thingis that he hadde, and to be paid, But thilke ſervaunt fell doun and preiede him and ſeide, have patience in me, and I ſchal yelde to thee all thingis. And the Lord hadde mercy on that ſervant, and ſuffride him go, and forgaf to him the dette. But thilke ſervaunt gede out, and fonde oon of his even ſervauntis that oughte him an hundrid peens, and he heelde him and ſtranglide him and ſeide, yelde that, that thou owiſt, And his even ſervaunt fel doun and preiede him and ſeide, have patience in me, and I ſchal quyte

* *of Aſſis*, deeſt MS Eman. Fol. MS Caij Coll. † bigan to reakone oon that oughte ten thouſynd talentis was broughte to him.

quyte alle thingis to thee, But he wolde not: but wente out and putte him into priſoun til he payede al the dette. And his evene ſervauntis ſeynge the thingis that weren don ſoroweden greetly, and thei camen and tolden to her lord alle the thingis that weren don. Thanne his lord clepide him and ſeide to him, wickide ſervaunt I forgaf to thee alle the dette, for thou preie diſt me; Therfore wher it bihoved not alſo thee to have mercy on thin even ſervaunt as I hadde mercy on thee? And his lord was wroth and took him to turmentouris til he paide al the dette, So my fadir of hevene ſchal do to you, if ye forgiven not every man to his brothir of youre hertis.

Chap. XIX.

AND it was don whanne Jheſus hadde endid theſe wordis he paſſide fro Galilee and came into the cooſtis of Jude over Jordan: And myche
B. puple ſuede him, and he heelide hem there. And the Fariſees camen to him temptynge him, and ſeiden wher it be leefful to a man to leve his wyf for ony cauſe? whiche anſweride and ſeide to hem have not ye rad, for he that made men at the bigynnyng made hem male and female? And he ſeide, for this thing a man ſchal leve fadir and modir, and he ſchal drawe to his wyf, and thei ſchal be tweyne in oo fleſch: And ſo thei ben not now tweyne but oo fleſch; therfore a man departe not that thing, that god hath joyned. Thei ſeyen to him, what thanne comaundide Moyſes to give a libel of forſakyng, and to leeve of? And he ſeide to hem, for Moyſes for the herdneſſe of youre herte ſuffride you * leve youre wyves, but fro the bigynnyng it was not ſo, And I ſeye to you that whoever levith his wyf but for fornicacioun, and weddith an oother doth leccherie; and he that weddith the forſaken wyf doth leccherie. Hiſe diſciplis ſeyen to him, if the cauſe of a man with a wyf is ſo, it ſpedith not to be weddid; And he ſeide to hem, not alle men taken this word, but to whiche it is goven, For ther ben geldyngis, whiche ben thus born of the modirs wombe, and ther ben geldyngis that ben maad of men, and ther ben Geldyngis that han geldid hemſilf for the rewme of hevenes; He that may take; take He. Thanne litil children weren brought to him that he ſchulde putte hondis to hem, and preie, and the diſciplis blameden hem, But Jheſus ſeide to hem, ſuffreye that litil children come to me, and nyle ye forbede hem, for of ſiche is the kyngdom of hevenes. And whanne he hadde putte to hem hondis he wente fro thennes, And lo oon cam and ſeide to him, gode maiſtir, what good ſchal I do that I have everlaſtynge lyf? whiche ſeith to him, what axiſt thou me of good thing ther is oo gode göd, but if thou wolt entre to lyf kepe the comaundementis, He ſeith to him, whiche? and Jheſus ſeide, thou ſchalt not do manſleyng. thou ſchalt not do avowtrie. thou ſchalt not do theſte. thou ſchalt not ſey fals witneſſyng. Worſchipe thi fadir and thi modir: and thou ſchalt love thi neighbore as thi ſelf. The younge man ſeith to him, I have kept alle theſe thingis from my † ghouthe, what yit failith to me? Jheſus ſeith to him, if thou wolt be parfit: go and ſille alle thingis that thou haſt, and gyve to pore men and thou ſchalt have treſour in heven, and come and ſue me. And whanne the younge man had herde theſe wordis he wente awey ſorowful for he hadde many poſſeſſiouns. And Jheſus ſeide to his diſciplis I ſeye to you treuthe, for a riche man of hard ſchal entre into the kyngdom of hevenes, And eftſoone I ſeye to you, it is lighter a camel to paſſe thorough a nedlis yghe than a riche man to entre into the kyngdom of hevenes. Whanne theſe thingis weren herd the diſciplis wondriden gretly and ſeiden, who thanne may be ſaaf? Jheſus bihelde and ſeide to hem, anentis men this thing is inpoſſible; but anentis god alle thingis ben poſſible. Thanne Petir G.
anſweride and ſeide to him, lo we han forſaken alle thingis and we han ſued thee, what thanne ſchal be to us? Jheſus ſeide to hem, treuly I ſeye to you, that ye that han forſaken alle thingis and han ſued me in regeneracioun whanne mannes ſone ſchal ſitte in the ſeete of his mageſte, ye ſchulen ſitte on twelve ſeetis demynge the twelve kynredis of Iſrael. And every man that forſakith hous, bretheren or ſiſtren, fadir or modir, wyf either children or ſeeldis for my name, he ſchal have an hundrid fold, and ſchal welde everlaſtynge lyf: But many ſchulen be the firſte the laſte; and the laſte the firſte.

Chap. XX.

THE kyngdom of hevenes is lyk to an hous- A.
bonde man that wente out firſt bi the morowe to hyre werkmen into his vyneyerd, And whanne the covenaunt was maad with werkmen of a peny for the day he ſente hem into his vyneyerd. And he gede out aboute the thridde houre and ſigh othere ſtondynge ydel in the chepyng: And he ſeide to hem go ye alſo in to my vyneyerd, and that, that ſchal be rightful I ſchal gyve to you, and thei wenten forth. Eftſoones he wente out aboute the ſixte hour and the nynthe and dide § on lyk manere. But aboute the elleventhe hour he wente out and founde other ſtondynge, and he ſeide to hem, what ſtonden ye idel heere al dai? Thei ſeyen to him, for no man hath hyrid us. he ſeith to hem, go ye alſo into my vyneyerd. And whanne evenyng was come the lord of the vyneyerd ſeith to his procuratour, clepe the werkmen, and yelde to hem her hyre, and bigynne thou at the laſte til to the firſte. And ſo whanne thei weren come, that camen aboute the elleventhe hour alſo thei token everich of hem a peny: But the firſte camen and demyden that thei ſchulden take more but thei token eech oon bi hemſilf a peny. And in the taking thei grucchiden agens the housbonde man and ſeiden The laſte wroughten oon hour, and thou haſt maad hem evene to us that han born the charge of the dai & heete. And he anſwerde to oon of hem, and ſeide, frend I do thee no wrong; where thou haſt not accordid with me for a peny. Take thou that, that is thin, and go, for I wole give to this laſt man as to thee. Wher it is not leſful to me to do that, that I wole? wher thin yghe is wikkid for I am good? So the laſte ſchulen be the firſte, and the firſte the laſte, for many ben clepid & fewe ben choſen. And Jheſus wente up to Je- D.
ruſalem and toke hiſe twelve diſciplis in privyte, & ſeide to hem, lo we gon up to Jeruſalem, and mannes ſone ſchal be bitakun to princis of preſtis & ſcribis: and thei ſchulen condempne him to deeth, And thei ſchulen bitake him to hethene men, for to be ſcorned, and ſcourgid, and crucified and the thrid day he ſchal ryſe ageu to lyf. Thanne E.
the

* 3 MSS habent *to*. Sed recentiores ſunt MSS. In 6 antiquioribus deeſt. † ghonghte. § in

the modir of the ſones of Zebedee cam to him with hir ſones, honouryng and axynge ſum thinge of him. And he ſeide to hir what wolt thou? Sche ſeith to him, ſey, that theſe tweyne my ſones ſitte oon at thi right half, and oon at thi lifte halfe in thi kyngdom. But Jheſus anſweride and ſeide, ye witen not what ye axen. moun ye drynke the cuppe whiche I ſchal drynke? thei ſeyn to him, we moun. He ſeith to hem ye ſchulen drynke my cuppe: but to ſitte at my right half or lift half, is not myn to gyve to you but to which it is maad redy of my fadir. And the ten herynge, hadden indignacioun of the tweyne britheren. But Jheſus clepide hem to hym and ſeide, ye witen that princis of hethene men ben lordis of hem, and thei that ben * grette uſen power on hem, It ſchal not be ſo among you; but whoever wole be maad grettere among you, be he youre myniſtre, And whoever among you wole be the firſte, he ſchal be youre ſervaunt. As mannes ſone cam not to be ſerved but to ſerve, and to give his lyf redempcioun for manye. And whanne thei geden out of Jericho myche puple ſuede him. And lo two blynde men ſaten biſidis the weye, and herden that Jheſus paſſide, and thei crieden and ſeiden, Lord the ſone of David have mercy on us. And the peple blamyde hem, that thei ſchulden be ſtille: And thei crieden more and ſeiden, Lord the ſone of Davith, have mercy on us. And Jheſus ſtood and clepide hem and ſeide, what wolen ye that I do to you? Thei ſeyen to him, Lord that oure yghen be opened. And Jheſus had mercy on hem and touchide her yghen, and anoon thei ſayen, and ſueden him.

Chap. XXI.

A: AND whanne Jheſus cam nygh to Jeruſalem and cam to Bethfage at the mount of Olyvete, thanne ſente he his tweyne diſciplis; And ſeide to hem, go ye into the caſtel that is agens you, and anoon ye ſchulen fynde an aſſe tied and a colt with hir untye ye, and bryngith to me. And if ony man ſay to you any thing: ſeye ye that the lord hath nede to hem and anoon he ſchal leve hem. Al this was don that that thing ſchulde be fulfild, that was ſeide bi the profete ſeiynge. Seye ye to the doughtir of Syon, lo thi kyng comith to thee meke ſittynge on an aſſe and a foole of an aſſe undir yok. And the diſciplis geden & diden as Jheſus comaundide hem, And thei broughten an aſſe and the foole, and leiden her clothis on hem, and maden him ſitte above, And fulle myche peple ſpredden her clothis in the wey, other kittiden braunchis of trees and ſtrewiden in the weye. And the puple that wente bifore and ſueden crieden and ſeiden Oſanna to the ſone of Davith, bleſſid is he that comith in the name of the Lord Oſanna in high
c. thingis. And whanne he was entred into Jeruſalem al the citee was ſtirid and ſeide, who is this? But the puple ſeide, this is Jheſus the prophete of Nazereth of Galilee. And Jheſus entride into the temple of god, and caſtide out of the temple alle that boughten & ſolden, and he turnede upſo doun the boordis of chaungeris and the chayeris of men that ſolden culveris. And he ſeith to hem, it is writen, myn hous ſchal be clepid an hous of preyere, but ye han maad it a denne of theves. And blynde and crookid camen to him in the temple, and he heelide hem. But the princis of preſtis & ſcribis ſeynge the merveylouſe thingis that he dede and children cryinge in the temple and ſeiynge Oſanna to the ſone of Davith, thei hadden indignacioun. And ſeiden to him, heriſt thou what theſe ſeyen? And Jheſus ſeide to hem, yhe. wher ye han never red that of the mouth of younge children and of ſoukynge children thou haſt maad perfyt heriyng? And whanne he lefte hem, he wente forth out of the cite into Bethanye and there he dwelte, and taughte hem of the kyngdom of god. But on the morowe he turnynge agen into the citee hungride, And he ſaugh a fige tre biſidis the weye and cam to it and fond nothing therynne but leeves onely. and he ſeide to it, nevere fruyt come forth of thee into withouten ende; and anoon the fige tre was dried up: And diſciplis ſighen wondriden and ſeiden, hou anoon it driede? And Jheſus anſweride & ſeide to hem treuly I ſey to you, if ye han feith and douten not, not oonly ye ſchulen do as of the ſyge tre; but alſo if ye ſeyen to this hill, take & caſte thee into the ſee it ſchal be don ſo: And alle thingis whatevere ye bileevynge ſchulen axe in preier ye ſchulen take. And whanne he cam into the temple, the princis of preſtis and eldre men of the puple camen to him that taughte, and ſeiden, in what power doſt thou theſe thingis, and who gaf thee this power? Jheſus anſweride and ſeide to hem, and I ſchal axe you oo word, the whiche if ye tellen me I ſchal ſey to you in what power I do theſe thingis. Of whennes was the baptym of Jon, of hevene, or of men? and thei thoughten withynne hem ſilf ſeiynge, if we ſeyn of hevene he ſchal ſeye to us, whi thanne bileeven ye not to him? If we ſeyn of men: we dreden the puple, for alle hadden Jon as a prophete. And thei anſweriden to Jheſus and ſeiden we witen not. and he ſeide to hem, neither I ſeye to you in what power I do theſe thingis. But what ſemeth you? a man hadde F. two ſones and he cam to the firſte and ſeide, ſone go worche this dai in my vyneyerd: And he anſweride and ſeide I nyle, but aftirward he forthoughte and went forth: But he came to the tother and ſeide in the ſame manere, and he anſweride and ſeide, lord I go and he went not. Who of the tweyne dide the fadris wille? thei ſeyen to him the firſte. Jheſus ſeith to hem, treuly I ſeye to you, for pupplicans and hooris ſchul go bifore you into the kyngdom of god. For Jon cam to you in the wey of rigtwiſneſſe and ye bilevyden not to him, but pupplicans and hooris bilevyden to him, but ye ſighen and hadden no forthenkyng aftir, that ye bilevyden to him. Here ye an other G. parable, ther was an housbondeman that plauntide a vineyerd and heggide it about and dalfe a preſſure therynne and bildide a tour, and hiride it to erthe tilieris & wente fer in pilgrimage, But whanne the tyme of fruytis neyghede he ſente his ſervauntis to the erthe tilieris to take fruytis of it. And the erthe tylieris token hiſe ſervauntis, & thei beeten the ton, thei ſlowen an other, and ſtonyden an other. Eftſoon he ſente othere ſervauntis, moo thanne the firſte and in lyk manere they diden to hem, And at the laſte he ſente his ſone to hem, and ſeide, thei ſchulen drede my ſone. But the erthe tilieris ſeynge the ſone ſeyden withynne hemſilf, this is the eyr, come ye ſle we him, and we ſchulen have his erytage: And thei token and caſtiden him out of the vyneyerd and ſlowen him. Therfore whanne the lord of the vineyerd ſchal come, what ſchal he do to thilke erthe tilieris? Thei ſeyn to him,

* grettere.

he ſchal leſe yvele the yvel men: and he ſchal ſette to hyre his vineyerd to othere erthe tilieris, which ſchulen yelde to him fruyt in her tymes. Jheſus ſeith to hem redden ye nevere in ſcripturis, the ſtoon whiche the bilderis * reproveden, this is maad in to the heed of the cornere? of the Lord this thing is don, and it is merveylous bifore oure yghen, Therfore I ſeye to you, that the kyngdom of god ſchal be taken fro you, and ſchal be goven to a folk doynge fruytis of it, And he that ſchal falle on this ſtoon ſchal be broken, but on whom it ſchal falle it ſchal alſo briſen him. And whanne the princis of preſtis and fariſees hadden herd his parablis, thei knewen that he ſeide of hem. And thei ſoughten to holde him; but thei dredden the puple, for thei hadden him as a profete.

Chap. XXII.

A. AND Jheſus anſwerde and ſpak eftſoone in parablis to hem, and ſeide, The kyngdom of hevenes is maad lyk to a kyng that made weddingis to his ſone, And he ſente hiſe ſervauntis for to clepe men that weren bede to the weddingis and thei wolden not come. Eftſoon he † ſende othere ſervauntis, & ſeide ſeye ye to the men that ben beden to the feeſte, Lo I have maad redy my mete, my bolis and my volatilis ben ſlayne, and alle thingis ben redy, come ye to the weddingis, But thei diſpiſeden, & wenten forth, oon into his toun, another to his marchaundiſe. But othere heelden hiſe ſervauntis, and turmentiden hem, and ſlowen. But the kyng whanne he hadde herd was wroth, and he ſente hiſe ooſtis, and he deſtriede the manquelleris, and brent her citee: Thanne he ſeide to his ſervauntis the weddyngis ben redy but thei that weren clepide to the feeſte weren not worthi. Therfore go ye into the endis of weyes, and whomever ye fynden, clepe ye to the weddingis: And his ſervaunts geden out into weyes: and gedriden togidre alle that thei founden goode and yvele, and the bridale was fulfild with men ſittynge at the mete. And the kyng entride to ſe men ſittynge at the mete, and he ſigh there a man not clothid with brydecloth, And he ſeide to hym, frend hou entridiſt thou hidere withoute bryde clothis? and he was doumbe. Thanne the kyng bad hiſe myniſtris bynde him bothe hondis and feet: and ſende ye him in to utmer derkneſſis, there ſchal be wepyng and gryntyng of teeth, For many ben clepid but fewe ben
D. choſen. Thanne Fariſees geden awei and token a counſeil to take Jheſus in word, And thei ſenden to him her diſciplis with Herodians and ſeiden, maiſtere we witen that thou art ſothfaſt and thou techiſt in treuthe the wey of god, and thou chargiſt not of ony man, for thou biholdiſt not the perſone of men, Therfore ſeye to us, what it ſeemith to thee? is it leful that tribute be goven to the emperour either nay? And whanne Jheſus hadde knowe the wichidneſſe of hem, he ſeide Ypocritis what tempten ye me? Schewe ye to me the prente of the money; and thei broughten to him a peny, And Jheſus ſeide to hem, whos is this ymage, and the writing above? Thei ſeyn to him the emperouris. thanne he ſeide to hem therfore yelde ye to the emperour, the thingis that ben the emperouris: and to god, tho thingis that ben of god. And thei herden and wondriden and thei leften him and wenten awey. In that dai Sadducees, that ſeyn ther is no riſyng agen to lyf camen to him and axiden him, And ſeiden maiſtir Moyſes ſeide if any man is deed, not havynge a ſone: that his brothir wed his wyf and raiſe ſed to his brothir, And ſevene Britheren weren at us. and the firſte weddide a wyf and is deed and hadde no ſeed, and lefte his wyf to his brothir, Alſo the ſecounde, and the thridde til to the ſeventhe; But the laſte of alle the womman is deed alſo. In the riſynge agen to lyf, whos wyf of the ſevene ſchal ſche be? for alle hadden hir. Jheſus anſweride and ſeide to hem, ye erren, § not knowynge the Scripturis ne the vertue of god. For in the riſynge agen to lyf, neither thei ſchulen wedde neither ſchulen be weddid. but thei ben as the aungelis of god in hevene. And of the riſynge agen of ded men have ye not red, that is ſeide of the Lord, that ſeith to you, I am god of Abraham, and god of Iſaac, and god of Jacob, he is not god of dede men, but of lyvynge men: And the puple heerynge wondriden in his techynge. And Fariſees herden that he had put F. ſcilence to Saducees and camen togidre, And oon of hem a techer of the lawe axide Jheſus and temptide him, Maiſter whiche is a greet maundement in the lawe? Jheſus ſeide to him, thou ſchalt love thi lord god of al thin herte, and in al thi ſoule, and in al thi mynde: This is the firſte & the moſte maundement, And the ſecounde is lyk to this, thou ſchalt love thi neighbore as thi ſilf: In theſe two maundementis hangith al the Lawe & the profetis. And whanne the Fariſees weren gaderid togidre; Jheſus axide hem, And ſeide, what ſemeth to you of Criſt, whos ſone is he? thei ſeyn to him of Davith, He ſeith to hem, hou thanne Davith in ſpirit clepith him lord, and ſeith? The Lord ſeide to my lord, ſitte on my right half, til || I putte thin enemyes a ſtool of thi feet. Thanne if Davith clepith him lord, hou is he his ſone? And no man mighte anſwere a word to him; neither ony man was hardy fro that dai to axe him more.

Chap. XXIII.

THanne Jheſus ſpak to the puple, and to hiſe A. diſciplis, and ſeide, on the chaier of Moyſes han ſete Scribis and Fariſees. Therfore kepe ye and do ye alle thingis, whatever thingis, thei ſeyen to you: but nyle ye do aftir her werkis; for thei ſeien and do not. And thei bynden grevouſe chargis and that moun not be born, and putten on ſchouldris of men: but with her fynger thei wolen not move hem. Therfore thei don alle her werkis, that thei be ſeen of men. for thei drawen abrood her falateries and magnyfien hemmes, and thei loven the firſte ſittynge placis in ſoperis, and the firſte chaieris in ſinagogis, and ſalutaciouns in cheping, and to be clepid of men maiſtir. But nyle ye be clepid maiſtir, for oon is youre maiſtir, and alle ye ben britheren; And nyle ye clepe to you a fadir on erthe; for oon is youre fadir that is in hevenes. Neither be ye clepid maiſtris; for oon is youre maiſter, Criſt. He that is grettiſt among you ſchal be youre mynyſtre. For he that highith himſilf, ſchal be mekid. and he that mekith himſilf, ſchal be enhaunſid. But woo to you Scribis 1.
and Fariſees ypocritis: that cloſen the kyngdom of hevenes bifore men, and ye entren not: neither ſuffren men entrynge to entre. Woo to you Scri- 2.
bis and Fariſees, ypocritis: that eten the houſis of

* reſpueden. † ſente § and ye knowen not ſcripturis. || as long as

of widiwis and preien bi long preyer, for this thing
3. ye ſchulen take the more doom. Woo to you Scribis and Fariſees ypocritis; that gon about the ſee and the lond to make oo proſelyte, and whanne is maad: ye maken him a ſone of helle double
8 more than ye ben. Woo to you blynde lederis that ſeyn whoever ſwerith bi the temple of god it is nothing but he that ſwerith in the gold of the temple is dettour: Ye foolis and blynde, for what is grettere, the gold or the temple that halowith the gold? And whoever ſwerith in the auter, it is nothing. but he that ſwerith in the gifte that is on the auter, owith. Blynde men, for what is more, the gifte or the auter that halewith the gifte? Therfore he that ſwerith in the auter, ſwerith in it, and on alle thingis that ben theron. And he that ſwerith in the temple, ſwerith in it and in him that dwellith in the temple. And he that ſwerith in hevene, ſwerith in the trone of god, and in
ij. him that ſittith theron. Woo to you Scribis and Fariſees ypocritis that tithen mynte anete and comyne and han left tho thingis that ben of more charge of the lawe doom and mercy and feith, and it bihovide to do theſe thingis, and not to leve tho. Blynde lederis clenſynge a gnatte but ſwolow-
6. ynge a camel. Woo to you ſcribis and fariſees ypocritis, that clenſen the cuppe and the plater without forth, but withynne ye ben full of raveyn and unclenneſſe. Thou blynde phariſee clenſe the cuppe and the plater withynne forth, that that is without
N. forth be maad clene. Woo to you ſcribis and fariſees ypocritis, that ben lyk to ſepulcris whitid, which withouten forth ſemen faire to men: but withynne thei ben fulle of bones of dede men and of alle filthe. So ye without forth ſemen juſt to men, but withynne ye ben ful of ypocriſie and
8. wickidneſſe. Woo to you ſcribis and fariſees, ypocritis that bilden ſepulcris of profetis, and maken faire the birielis of juſt men: And ſeyen, if we hadden ben in the daies of oure fadris, we ſchulden not have be her ſelowis in the blood of profetis: And ſo ye ben in witneſſyng to you ſilf that ye ben the ſones of hem that ſlowen the profetis, And fulfille ye the meſure of youre fadris. Ye eddris and eddris briddris, hou ſchulen ye fle fro the
ſ. doom of helle? Therfore lo I ſende to you profetis and wiſe men and ſcribis, and of hem ye ſchulen ſle & crucifie and of hem ye ſchulen ſcourge in youre ſynagogis, and ſchulen purſue fro citee to citee: That al the juſt blood come on you that was ſhed on the erthe fro the blood of juſt Abel to the blood of Zacarie the ſone of Barachie, whom ye ſlowen bitwixe the temple and the auter: Treuly I ſeye to you, alle theſe thingis ſchulen come to this generacioun. Jeruſalem, Jeruſalem that ſleeſt profetis and ſtoneſt hem, that ben ſent to thee: hou ofte wolde I gedre togider thi children as an henne gederith togidere here chykens undir hir wyngis and thou woldiſt not? lo youre hous ſchal be left to you deſert. And I ſeye to you, ye ſchulen not ſe me fro hennis forth til ye ſeyen bleſſid is he that cometh in the name of the lord.

Chap. XXIV.

A: AND Jheſus wente out of the temple, and hiſe diſciplis camen to him, to ſchewe him the bildyngis of the temple; But he anſwerde and ſeide to hem, ſeen ye alſe theſe thingis? treuly I ſey to you a ſtoon ſchal not be left heere on a ſtoon that ne it ſchal be diſtryed; And whanne he ſaat on the hil of Olyvete hiſe diſciplis camen to him prively and ſeiden, ſeye us whanne theſe thingis ſchulen be, and what token of thi comynge, and of the endyng of the world. And Jheſus anſweride & ſeide to hem, loke ye that no man diſceyve you, For manye ſchulen come in my name, and ſchulen ſeye, I am Criſt; and thei ſchulen diſceyve many. For ye ſchulen heere batels, and opynyouns of batels, ſe ye that ye be not diſturblid. for it bihovith theſe thingis to be don: but not yit is the ende. Folk ſchal ryſe togidre agen folk, and rewme agens rewme, and peſtilencis and hungris, and the erthe movyngis ſchulen be bi placis; and alle theſe ben bigynnyngis of ſorowis. Thanne men ſchulen bitake you into tribulacioun, and ſchulen ſle you, and ye ſchulen be in hate to alle folk for my name, and thanne many ſchulen be ſclaundrid and bitraie ech oother, and thei ſchulen hate ech oother. and many falſe prophetis ſchulen ryſe and diſceyve manye, and for wickidneſſe ſchal be plenteuous, the charite of many ſchal wexe cold, but he that ſchal dwelle ſtable into the ende ſchal be ſaaf; And this goſpel of the kyngdom ſchal be prechid in al the world in witneſſyng to alle folk, and thanne the end ſchal come. Therfore whanne ye ſeen the abomynacioun of diſcoumfort, that is ſeid of Danyel the profete ſtondynge in the hooly place, he that redith undirſtonde he. thanne thei that ben in Judee fle to the mounteyns, and he that is in the hous roof come not doun to take ony thing of his hous, and he that is in the feeld turne not agen to take his coote. But woo to hem that ben with childe and noriſchen in tho daies. Preye ye that youre fleyng be not maad in wynter, or in the ſabotis, for thanne ſchal be greet tribulacioun what manere hath not be fro the bigynnyng of the world til now, neither ſchal be maad. And but tho daies hadden ben abreggid ech fleſch ſchulde not be maad ſaaf, but tho daies ſchulen be maad ſchorte for the choſen men. Thanne if ony man ſeye to you, lo heare is Criſt, or there, nyle ye bileeve. For falſe Criſtis and falſe profetis ſchulen ryſe and thei ſchulen give grete tokenes and wondris, ſo that alſo the choſen be led into errour, if it may be don, lo I have bifore ſeide to you, Therfore if they ſeye to you, lo he is in deſert, nyle ye go out, lo in privey placis, nyle ye trowe; For as leyt goith out fro the eeſt, and apperith into the weſt; ſo ſchal be alſo the comynge of mannes ſone. Where ever the bodi ſchal be alſo the eglis ſchulen be gaderid thidir. And anoon aftir the trybulacioun of tho daies, the ſunne ſchal be maad derk and the moone ſchal not give hir light, & the ſterris ſchulen falle fro hevene, and the vertues of hevenes ſchulen be moved, And thanne the tokene of mannes ſone ſchal appere in hevene: and thanne alle kynredis of the eerthe ſchulen weyle, and thei ſchulen ſe mannes ſone comynge in the cloudis of hevene with myche vertu and maieſte: And he ſchal ſende hiſe aungelis with a trumpe and a greet voys, and thei ſchulen gedre hiſe choſene fro foure wyndis, fro the higheſte thingis of hevenes to the endis of hem. And lerne ye the parable of a fyge tre, whanne his braunche is now tendre, and the leves ben ſprungen, ye witen that ſomer is nygh, ſo and ye whanne ye ſeen alle theſe thinges wite ye that it is nygh in the gatis, treuly I ſeye to you, for this generacioun ſchal not paſſe til alle thingis be don. Hevene and erthe ſchulen paſſe, but my wordis ſchulen not paſſe. But of thilke dai and our no man woot, neither aungelis of hevenes, but the fadir aloone. But

as it was in the daies of Noe ſo ſchal be the comynge of mannes ſone: For as in the daies bifore the greet flood thei weren etynge and drynkyng, weddynge and takynge to weddynge til that dai that Noe entride into the ſchip, and thei knewen not til the greet flood came, and took alle men: ſo ſchal be the coming of mannes ſone. Thanne tweyne ſchulen bein a feeld oon ſchal be take, and an other left: Two wymmen ſchulen be gryndynge in oo queerne oon ſchal be taken and the tother left: tweyne in a bed the toon ſchal be taken and the tother left. Therfore wake ye, for ye witen not in what our the Lord ſchal come; But wite ye this, that if the houſebondeman wiſte in what our the theef were to come, certis he wolde wake and ſuffre not his hous to be undirmyned. And therfore be ye redy, for in what hour ye geſſen not, mannes ſone ſchal come. Who geſſiſt thou is a trewe ſervaunt and a prudent, whom his lord ordeynede on his meyne to gyve hem mete in tyme? Bleſſid is that ſervaunt whom his Lord, whanne he ſchal come, ſchal fynde ſo doynge; Treuly I ſeye to you for on alle hiſe goodis he ſchal ordeyne him. But if thilke yvel ſervant ſeie in his herte, my Lord tarieth to come, And bigynnith to ſmyte his evene ſervauntis and ete and drynke with drunken men. The Lord of that ſervaunt ſchal come in the dai whiche he hopith not and in the our that he knowith not; And ſchal departe him, and putte his parte with ypocritis, there ſchal be wepyng, and gryntinge of teeth.

CHAP. XXV.

A. THE kyngdom of hevenes ſchal be lyk to ten virgins, whiche token her laumpis and wenten out agens the housbonde and the wyf; and fyve of hem weren foolis, and fyve prudent: but the fyve foolis tooken her lampis, and tooken not oile with hem: but the prudent tooken oile in her veſſels with the laumpis: and whiles the housbonde taried alle thei nappiden and ſlepten; but at midnight a cry was maad: lo the ſpouſe comith, go ye out to meete with him. Thanne alle * the virgins riſen up and arayeden her laumpis. And the foolis ſeiden to the wyſe, give ye to us of youre oyle: for oure laumpis ben quenchid: The prudent anſweriden and ſeiden, leſte peraventure it ſuffice not to us and to you: go ye rathir to men that ſillen, and bie to you, And while thei wenten for to bie, the ſpouſe cam, and † tho that weren redy entriden with him to the weddyngis, and the gate was ſchitt, And at the laſte, the othere virgynes camen and ſeiden, Lord, Lord, opene to us. And he anſwerde and ſeide, treuly I ſey to you, I knowe not you. Therfore wake ye, for ye witen not the dai, ne the
B. our. For as a man that goith in pilgrimage, clepide hiſe ſervauntis, and bitook to hem hiſe goodis, and to oon he gaf fyve talentis, to an othir tweyne; and to an othir oon, to ech aftir his owne vertu: and wente forth anoon. And he that hadde fyve beſauntis wente forth and wroughte in hem & wanne othir fyve. Alſo and that hadde taken tweyne wanne othir tweyne, But he that hadde taken oon, ghede forth and dalf into the erthe; and hidde the money of his lord. But aftir longe tyme the Lord of the ſervauntis came and rekenede with hem. And he that hadde taken fyve beſauntis cam and broughte othere fyve, and ſeide, Lord thou bitokiſt to me fyve beſauntis lo I have geten above fyve othire: His Lord ſeyde to hym wel be thou goode ſervaunt and feithful for on fewe thingis thou haſt be trewe, I ſchal ordeyne thee on many thingis, entre thou into the joie of thi Lord And he that hadde takun tweye talentis, came & ſeide Lord thou bitokiſt to me tweye beſauntis, lo I have wonen over othir tweyne. His Lord ſeide to him wel be thou gode ſervaunt and trewe, I ſchal ordeyne thee on many thingis entre thou into the joie of thi Lord But he that hadde takun oo beſaunt, came and ſeide Lord Y woot that thou art an harde man, thou repiſt where thou haſt not ſowe and thou gederiſt togidere where thou haſt not ſpred abrood, and I dredynge, wente & hidde thi beſaunt in the erthe, lo thou haſt that that is thin. His lorde anſwerde and ſeide, to him yvel ſervaunt and ſlow: wiſtiſt thou that I repe where I ſewe not, and gedre togidre where I ſpredde not abrood: Therfore it bihovede thee to bitake my money to encrees *to chaungeris* that whanne I cam I ſchuld reſſeyve that that is myn with uſuris, Therfore take awey fro him the beſaunt, and give ye to him that hath ten beſauntis, for to every man that hath, me ſchal give, and he ſchal encreſſe; but fro him that hath not, alſo that that him ſemith to have ſchal be takun awei fro him. And caſte ye out the unprofitable ſervaunt into utmere derkneſſis there ſchal be wepyng & gryntyng of teeth. Whanne mannes E. ſone ſchal come in his maieſte, and alle hiſe aungelis with him thanne he ſchal ſitte on the ſege of his mageſtee, and alle ſolkis ſchulen be gederid bifore him: and he ſchal departe hem atwynne, as a ſchepparde departith ſcheep fro kidis, and he ſchal ſette the ſcheep on his right half and the kidis on the leſt half; Thanne the kyng ſchal ſeye to hem that ſchulen be on his right half; come ye the bleſſid of my fadir take ye in poſſeſſioun the kyngdom maad redy to you fro the makyng of the world. For I hungride and ye gaven me to ete, I thirſtide & ye gaven me to drynke, I was herbarweles, and ye herboriden me, nakid and ye hiliden me: ſyk and ye viſiten me, I was in priſoun, and ye camen to me. Thanne juſt men ſchulen anſwere to him & ſeye, Lord whanne ſighen we thee hungry and we fedden thee? thirſty and we gaven to thee drynke, And whanne ſighen we thee herborles and we herboriden thee? or nakid and we hiliden thee? Or whanne ſaien we thee ſyk or in priſoun and we camen to thee? And the kyng anſwerynge ſchal ſeye to hem, treuly I ſeye to you, as longe as ye diden to oon of theſe my leeſte bretheren ye diden to me. Thanne the kyng ſchal ſeye alſo to hem that ſchulen be in his leſt half, departith fro me ye curſid into everlaſtynge fyre, that is maad redi to the devel and hiſe aungelis. For I hungride and ye gaven not me to ete, I thriſtide and ye gaven not me to drinke. I was herborles, and ye herboriden not me; nakid & ye keveriden not me. Syk and in priſoun and ye viſitiden not me. Thanne and thei ſchulen anſwere to hym and ſchulen ſeye, lord whanne ſighen we thee hungrynge, or thriſtynge, or herborles, or nakid, or ſyk, or in priſoun and we ſerveden not to thee. Thanne he ſchal anſwere to hem, and ſeye, treuly I ſeye to you, hou longe ye diden not to oon of theſe leeſte, neither ye diden to me. And theſe ſchulen go into everlaſtynge turment: but the juſt men ſchulen go into everlaſtynge lyf.

CHAP.

* thilke. † thilke.

Chap. XXVI.

A AND it was don whanne Jheſus hadde endid alle theſe wordis, he ſeide to hiſe diſciplis, ye weten that aftir tweyn dayes, Paske ſchal be maad & mannes ſone ſchal be bitakun to be crucified. Thanne the princis of preſtis and the eldre men of the puple weren gederid into the halle of the prince of preſtis that was ſeyd Cayfas, And maden a counſel to holde Jheſus with gile and ſle him. But thei ſeiden not in the haly day leſt peraventur noyſe were maad in the puple. And whanne Jheſus was in Bethanye in the hous of Symound * ſeprous, A womman that hadde a boxe of alabaſtre of precious oynement cam to him and ſchedde out on the heed of him reſtynge. And † diſciplis ſeynge hadden dedeyn and ſeiden, wherto is this loſs? For it myghte be ſold for myche and be geven to pore men. But Jheſus knew and ſeide to hem, what ben ye hevy to this womman? for ſche hath wrought in me a good werk, For ye ſchulen ever have pore men with you, but ye ſchulen not algatis have me. This womman ſendynge this oynement into my bodi dide to birie me, treuly I ſeye you where ever this goſpel ſchal be prechid in al the world it ſchal be ſeide, that ſche dide this in mynde of hym. Thanne oon of the twelve that was clepid Judas Scarioth wente forth to the princis of preſtis And ſeide to hem what wolen ye give to me and I ſchal bitake him to you? And thei ordeyniden to him thritty || Pens of ſilver. And fro that tyme he ſoughte oportunyte *or beſt tyme* to bitraie him. And in the firſt day of therſlooves, the diſciplis camen to Jheſus and ſeiden, where wolt thou we make redi to thee to ete pask? Jheſus ſeide go ye into the citee of ſumman and ſeye to him, the maiſter ſeith, my tyme is nygh, at thee I make paske with my diſciplis. And the diſciplis diden as Jheſus comaundide to hem and thei maden redi the paske. And whanne eventyde was come, he ſaat to mete with his twelve diſciplis. And he ſeide to hem as thei eeten treuly I ſeye to you, that oon of you ſchal bitraie me. And thei ful ſory bigunnen ech bi him ſelf to ſeye, Lord wher I am? And he anſweride and ſeide, he that puttith with me his hond in the platere ſchal bitraie me. Forſothe mannes ſone goth, as it is writen of him; but woo to that man bi whom mannes ſone ſchal be bitraied, it were good to hym if that man hadde not be boren. But Judas that bitraiede him anſweride ſeiynge, maiſtir wher I am? Jheſus ſeide to him thou haſt ſeide. And while thei ſoupiden Jheſus took breed and bleſſide and brake and gaf to hiſe diſciplis and ſeide, take ye and ete this is my bodi. And he took the cuppe and dide thankyngis and gaf to hem and ſeide, drynke ye alle herof, This is my blood of the newe teſtament whiche ſchal be ſched out for manye into remiſſioun of ſynnes. And I ſeye to you, I ſchal not drynke fro this tyme of this fruyt of the vyne into that dai whanne I ſchal drynke it newe with you in the kyngdom of my fadir. And whanne the ympne was ſeide thei wenten out into the mount of Olyvete. Thanne Jheſus ſeide to hem, alle ye ſchulen ſuffre ſclaundre in me in this nyght: for it is writen I ſchal ſmyte the ſcheparde, and the ſcheep of the floc ſchulen be ſcaterid, But aftir that I ſchal ryſe agen I ſchal go bifore you into Galilee. Petre anſwerde & ſeide to him, though alle ſchulen be ſclaundrid in thee, I ſchal never be ſclaundrid. Jheſus ſeide to hym treuli I ſeye to thee, for in this nyght, biſore the cok crowe, thries thou ſchalt denie me. Petre ſeyde to him, yhe though it bihove that I dye with thee I ſchal not denye thee, alſo alle the diſciplis ſeiden. Thanne Jheſus cam with hem into a toun that is ſeide Jeſſemany, and he ſeide to hiſe diſciplis, ſitte ye heere while I go thidir and preie. And whanne he hadde taken Petre and two ſones of Zebedee he biganne to be hevy and ſory. Thanne he ſeide to hem my ſoule is ſorowful to the deeth, abyde ye heere, and wake ye with me. And he ghede forth a litil and ſelle doun on his face preiynge and ſeiynge, my fadir if it is poſſible paſſe this cuppe fro me netheles not as I wole but as thou wilt. And he cam to hiſe diſciplis and founde hem ſlepinge and he ſeide to Petre, ſo wher ye myghten not oon our wake with me? Wake ye and preie ye that ye entre not into temptacioun, for the ſpirit is redy but the fleſch is ſyk. Eft the ſecounde tyme he wente and preiede ſeiynge, mi fadir if this cuppe may not paſſe but I drynke it thi wille be don. And eftſoone he cam and founde hem ſlepynge for her yghen weren hevyed, And he left hem and wente eftſoone and preiede the thridde tyme and ſeide the ſame word. Thanne he cam to hiſe diſciplis and ſeide to hem, ſlepe ye now and reſte ye, lo the hour hath neighed, and mannes ſone ſchal be taken into the hondis of ſynners. Ryſe ye go we, lo he that ſchal take me is nigh, Yit the while he ſpake lo Judas oon of the twelve cam, and with him a greet cumpany with ſwerdis and battis ſente fro the princis of the preſtis and fro the eldre men of the puple. And he that bitraiede him gaf to hem a token and ſeide, whomever I kiſſe, he it is holde ye him. And anoon he cam to Jheſus and ſeide, heyl maiſter, and he kiſſide him. And Jheſus ſeide to him, frend wherto art thou come? thanne thei camen nygh and leiden hondis on Jheſus and heelden him. And lo oon of hem that weren with Jheſus ſtreyghte out of his honde and drough out his ſwerd and he ſmote the ſervaunt of the prince of preſtis, and kitte of his eere. Thanne Jheſus ſeide to him turn thi ſwerd into his place for alle that taken ſwerde ſchulen periſche bi ſwerd. Wher geſſiſt thou that I may not preie my fadir and he ſchal give to me now mo than twelve Legiouns of aungels? Hou thanne ſchulen the ſcripturis be fulfild? for ſo it bihovith to be don. In that hour, Jheſus ſeide to the puple, as to a theef ye han gon out with ſwerdis and battis to take me. day bi day I ſaat among yow and taughte in the temple and ye helden me not. But alle this thinge was don that the ſcripturis of profetis ſchulden be fulfild. thanne alle the diſciplis fledden and leften him: And thei helden Jheſus and ledden him to Cayphas the prince of preſtis where the Scribis and Fariſees and the eldre men of the puple weren come togidre. But Petre ſuede him afer in to the halle of the prince of preſtis and he wente yn and ſaat with the ſervauntis to ſe the ende. And the prince of preſtis and al the counſeil ſoughten fals witneſſyng agens Jheſus that thei ſchulden take him to deeth, And thei founden not, whanne many falſe witneſſis weren come, but at the laſte, tweyne falſe witneſſis camen, and ſeiden, this ſeide I may deſtrye the temple of god & aftir the thridde day bilde it agen. And the prince of preſtis roos and ſeide to him, anſwerſt thou nothing to tho thingis that theſe witniſen

* the leprous. † the diſciplis. || MSS noſtri omnes habent *pens*, vel *pans*: irrepſit vero *platis* in Exemplaria rornulla ex verſione altera, quæ ſic legit.

niſſen agens thee? But Iheſus was ſtille, and the prince of preſtis ſeide to him, I conjure the bi the lyvinge god that thou ſeye to us if thou art Criſt the ſone of god. Iheſus ſeide to him, thou haſt ſeide; netheles I ſeye to you fro hennis forth ye ſchulen ſe mannes ſone ſittynge at the right half of the vertu of god & comynge in the cloudis of hevenes. Thanne the prince of preſtis to ronte hiſe clothis and ſeide, he hath blaſfemed, what yit han we nede to witneſſis? lo now ye han herd blaſfemye. What ſemith to you? and thei anſwerden and ſeiden he is gilty of deth. Thanne thei ſpetten in his face, and ſmeten him with buffetis, othere gaven ſtrokis with the pawme of her hondis in his face, And ſeiden thou Criſt arede to us who is he that ſmote thee? And Petre ſatt withoute in the halle, and a damyſel cam to him and ſeide, Thou were with Jhus of Galilee. And he denyede biſore alle men, and ſeide I wot not what thou ſeiſt. And whanne he gede out at the gate, anothir Damyſele ſaigh him, and ſeide to hem that weren there, and this was with Jheſus of Nazareth. And eft ſoone he denyede with an ooth for I knowe not the man. A litil aftir, thei that ſtoden camen and ſeiden to Petre treuly thou art of hem, for thi ſpeech makith thee knowen. Thanne he bigan to warye and to ſwere that he knew not the man. and anoon the cok crew: And Petre bithoughte on the word of Jheſus, that he had ſeide, biſore the cok crow, thries thou ſchalt denye me. and he ghede out and wepte bittirly.

Chap. XXVII.

BUT whanne the morowetide was come alle the princis of preſtis and the eldere men of the puple token conſeil agens Jheſus, that thei ſchulden take him to the deeth. And thei ledden him bounden and bitoken to Pilate of Pounce Juſtiſe. Thanne Judas that bitriede him ſaygh that he was dampned he repentide and broughte agen the thritty pens to the princes of preſtis and to the eldre men of the puple, and ſeide, I have ſynned bitraiynge rightful blood: and thei ſeiden what to us, biſee thee. And whanne he had caſt forth the ſilver in the temple, he paſſide forth and ghede and hangide himſilf with a ſnare. And the princis of preſtis token the ſilver and ſeiden, it is not leſful to putte it into the treſorie; for it is the prys of blood. And whanne thei hadden take counſeil thei boughten with it a feeld of a potter into birying of Pilgrymes. Herfore the ilke feeld is clepid acheldemak that is a feeld of blood into this dai. Thanne that was fulfillid, that was ſeide by the prophet Jeremye ſeiynge, and thei han taken thritty pens the prys of a man preiſid, whom thei preiſiden of the children of Iſrael, and thei goven hem into a feeld of a potter as the lord hath ordeyned to me. And Jheſus ſtood biſore the domeſman, and the juſtiſe axide him and ſeide art thou kyng of Jewis? Jheſus ſeith to him, thou ſeieſt. And whanne he was accuſid of the princis of preſtis and of the eldir men of the puple he anſwerde nothing. Thanne Pilate ſeieth to him, heeriſt thou not hou many witneſſyngis thei ſeyen agens thee? And he anſweride not him to ony word, ſo that the juſtiſe wondride gretly. But for a ſolempne dai the juſtiſe was wont to delivere to the puple oon bounden whom thei wolden, And he hadde tho a famous man bounden that was ſeid Barabas: Therfore Pilate ſeide to hem whanne thei weren togidre, whom wolen ye that I delyvere to you, wher Barabas or Jheſus that is ſeide Criſt? For he wiſte that bi envye thei bitraieden him. And while he ſate for domes man his wyf ſente to him and ſeide, nothing to thee and to that juſt man, for I have ſuffrid this dai many thingis for him bi a viſion. Forſothe the prince of preſtis and the eldre men counſeiliden the puple that thei ſchulden axe Barabas, but thei ſchulden diſtrie Jheſus. But the juſtice anſweride and ſeide to hem, whom of the two wolen ye that be delyvered to you? and thei ſeiden Barabas. Pilate ſeith to hem, what thanne ſchal I do of Jheſus that is ſeid Criſt? alle thei ſeien be he crucified. The juſtiſe ſeith to hem what yvel hath he don? & thei crieden more and ſeiden be he crucified. And Pylate ſeynge that he profytide nothing, but that the more noyſe was maad toke watir and waiſchide his hondis biſore the puple & ſeide I am giltles of the blood of this rightful man, byſee you. And alle the puple anſweride and ſeide his blood be on us and on oure children. Thanne he delyvereede to hem Barabas, but he took to hem Jheſus ſcourgid to be crucified. Thanne knyghtis of the juſtiſe token Jheſus in the moot halle and gaderiden to him al the company of knyghtis, and unclothiden him and diden aboute him a reed mantel. And thei ſoldynge a crowne of thornes putten on his heed & a reed in his right hond and thei kneliden biſore him and ſcornyden him and ſeiden Heil kyng of Jewis. And thei ſpetten on him, and tooken a reed and ſmot his heed. And aftir that they hadden ſcorned him thei unclothiden him of the mantel, and thei clothiden him with his clothis & ledden hym to crucifie. And as thei geden out thei founden a man of Syrenen comynge fro the toun, Symound bi name, thei conſtreyneden him to take his croſſe. And thei camen into a place that is clepid Golgatha, that is the place of Calvarie. And thei gaven him to drynke wyn * medlid with gall, and whanne he had taſtid he wolde not drynke. And aftir that thei hadden crucified him, thei departiden his clothis and keſten lott, to fulfille that is ſeyde bi the prophete ſeiynge, thei departiden to hem my clothis, and on my cloth thei keſten lott, And thei ſetten and kepten him, and ſetten above his heed his cruſe writen, this is Jheſus of Nazareth kyng of Jewis. Thanne tweyne theves weren crucified with him oon on the right half and oon on the lift half. And men that paſſiden forth blaſfemyden him movynge her heedis, and ſeiynge, vah to thee that diſtrieſt the temple of god, and in the thrid day bildiſt it agen, ſave thou thi ſilf, if thou art the ſone of god come doun of the croſs. Alſo and princis of preſtis ſcornynge with Scribis and elder men ſeiden, He maad othere men ſaaf, he may not make himſilf ſaaf. if he is kyng of Iſrael come he now doun fro the croſs, and we bileeven to him. He triſtide in god, delivere he him now if he wole, for he ſeide, that I am goddis ſone. And the theves that weren crucified with him upbraydeden him of the ſame thing. But fro the ſixte our derkneſſis weren maad on al the erthe til the nynthe our. And aboute the nynthe our Jheſus criede with a greet vois and ſeide, Hely Hely lamaſabatany, that is, my god, my god whi haſt thou forſaken me? And ſum men that ſtoden there and herynge ſeiden this clepith Hely, and anoon oon of hem rennynge took and fillide a ſpouoge with vynegre and puttede on a reed and gaf to him to drynke. But othere ſeiden, ſuffre thou, ſe we wher Helye

* mein'd. MS. I.

Helye come to delyvere him. Forſothe Jheſus eftſoone criede with a greet voys and gaf up the gooſt: And lo the veil of the temple was torent in tweyn perties fro the higheſt to the loweſt, and the erthe ſchook, and ſtoones weren cloven, and biriels weren opened, and many bodis of ſeyntis that hadden ſlept ryſen up, And thei gheden out of her biryels, and aftir his reſurexioun thei camen into the hooly citee and appeeriden to manye. And the centurien and thei that weren with him kepynge Jheſus whanne thei ſighen the erthe ſchakyng and tho thingis that weren don thei dredden gretly and ſeiden, verily this was goddis ſone. And ther weren there many wymmen afer that ſueden Jheſus fro Galilee and myniſtriden to him, among the whiche was Marye Mawdeleyn and Marie the modir of James and of Joſeph and the modir of Zebedees ſones. But whanne the evenyng was come ther cam a ryche man of Armathi Joſeph bi name, and he was a diſciple of Jheſus, He wente to Pilate and axide the bodi of Jheſus. thanne Pilate comaundide the bodi to be goven; And whanne the bodi was taken, Joſeph lappide it in a clene ſendel, and leide it in his newe biriel that he had hewen in a ſtoon, and he walewide a gret ſtoon to the dore of the biriel & went awey. But Marie Mawdeleyn and an oothir Marye weren there ſittynge agens the ſepulcre. And on the tothir dai, that is aftir pask even, the princis of preſtis and the Fariſees camen togidre to Pilate, And ſeiden, Sire, we han mynde that thilke gilour ſeide yitt lyvynge aftir thre daies I ſchal ryſe agen to lyf. Therfore comaunde thou that the ſepulcre be kept into the thridde dai, leſte hiſe diſciplis comen and ſtelen hym, and ſeye to the puple he hath riſen fro deeth, & the laſte errour ſchal be worſe than the formere. Pilate ſeide to hem, ye han the kepyng, go ye kepe as ye kunnen. And thei geden forth & kepten the ſepulcre markynge the ſtoon with keperis.

Chap. XXVIII.

A. B. BUT in the eventyde of the Sabot that bigynnith to ſchyne in the firſt day of the woke, Marie Mawdelyn cam and an othir Marie to ſe the ſepulere. And lo ther was maad a greet erthe ſhakynge, for the aungel of the Lord came doun fro hevene & neighede and turnyde awey the ſtoon and ſaat theron, And his lokynge was as leyt. and his clothis as ſnow, And for drede of him the keperis weren afeerd, and thei weren maad as deede men. But the aungel anſwerde and ſeide to the wymmen, nyle ye drede for I woot that ye ſeken Jheſus that was crucified. He is not here, for he is ryſen as he ſeide, come ye and ſe ye the place where the Lord was leyd, And go ye ſoone and ſeye ye to his diſciplis that he is riſen and lo he ſchal go bifore you into Galilee, there ye ſchulen ſe him. lo I have biſore ſeid to you. And thei wenten out ſoone fro the biriels with drede and gret joye; rennynge to telle to hiſe diſciplis, And lo Jheſus mette hem, and ſeide, Heyl ye, and thei neigheden and heelden his feet, and worſchypiden him. Thanne Jheſus ſeide to hem, nyle ye drede, go ye, telle ye to my bretheren that thei go into Galilee there thei ſchulen ſe me. And whanne thei weren gon, lo ſumme of the keperis camen into the citee and toldden to the princis of preſtis alle thingis that weren don. And whanne thei weren gaderid togidre with the eldre men and hadden taken her counſeil thei gaven to the knyghtis muche money, and ſeiden, ſeye ye that hiſe diſciplis camen bi night, and han ſtolen him while ye ſlepten: And if this be herd of the juſtiſe, we ſchulen counſeyle him and make you ſikir. And whanne the money wastaken, thei diden as thei weren taught. and this word is puppliſhid among the Jewis til into this dai. And the elleven diſciplis wenten into Galilee into an hil where Jheſus hadde ordeyned to hem: And thei ſighen him and worſchipiden, but ſumme of hem doutiden. And Jheſus cam nigh and ſpak to hem and ſeide, al power in hevene and in erthe is goven to me. Therfore go ye, and teche ye alle folkis baptiſynge hem in the name of the fadir and of the ſone, and of the holy goſt. Techinge hem to kepe alle thingis whatever thingis I have comaundid to you and lo I am with you in alle daies into the endyng of the world. *Here endith the goſpel of Matheu and bigynneth the Prologe on the goſpel of MARK.*

MARK the goſpeler was the choſun ſeruanut of god, and the goſtly ſone of Petyr in baptym, and the diſciple in goddis word. he mynyſtride preeſthood in iſrael, *that is among iewis*, and was of the lynage of leui bi fleiſch. and he was conuertid to the feith of criſt, and wroot the goſpel in italie, *that is the cuntrey of rome*, and ſchewide in the goſpel what he oughte to his kyn and to criſt. Mark bigynneth at the ſendyng of Joon baptiſt, and tellith not the natyuyte of criſt bi fleiſch, but fro criſtis baptym whanne he was ful man. he tellith of his faſtyng fourti daies, and of his temptyng in deſert, hou the deuel temptide him, and hou wiylde beeſtis weren gedrid there, and hou hooli aungelis camen and ſeruyden criſt aftir his temptacioun and ouercomyng therof. aftir criſtene feith reſceyued he kittide of his thoumbe, * that he ſchulde be had repreuable to preeſthood, *that is be unable to be preeſt in the goſpel*, but cheſyng biſore ordeyned conſentinge to the feith myghte do ſo myche, that he loſte not in the werk of word, *that is in preckyng of goddis word*, that that he differuyde biſore in kyn, *that is as he was a preeſt bi kyn in the oolde lawe among iewis ſo he was a preeſt in the goſpel among criſten men*. for he was biſchop of aliſaundre. and bi alle thingis it was his werk to kunne profecies, and to diſpoſe in himſilf the ſeyingis of the goſpel and to knowe in himſilf the techynge of lawe, and to undirſtonde the diuyn kynde of the lord in fleiſch. which thingis it bihoueth to be ſoughte firſt in us. ℭ *this ſeith* Jerom *in his prologe on* Mark. *and here bigynneth the goſpel on* mark.

* ut ſacerdotio reprobus haberetur.

M A R K, Chap. I.

A. THE bigynnyng of the goſpel of Jheſus Criſt, the ſone of god, as it is writen in Iſaye the profete lo I ſende myn aungel bifore thi face that ſchal make redy thi weye bifore thee. The voys of a crier in deſert, make ye redi the weye of the Lord, make ye his pathis right. Jon was in deſert baptiſynge and prechinge the baptym of penaunce into remiſſioun of ſynnes. And al the cuntre of Judee wente out to him, and alle men of Jeruſalem, and thei weren baptiſid of him in the flum Jordan & knowlechiden her ſynnes. And Jon was clothid with heeris of Camels and a girdil of skyn was aboute his leendis, and he eet hony-ſoukis & wilde hony. And prechide and ſeide a ſtrenger than I ſchal come aftir me and I am not worthi to knele doun and unlaſe his ſchoon. I have baptiſid you in watir, but he ſchal baptiſe you in the holy goſt. And it was don in tho daies Jheſus came fro Nazareth of Galilee and was baptiſid of Jon in Jordan, And anoon he wente up of the watris and ſyghe hevenes opened, and the holy goſt comynge doun as a culvere and dwellynge in him. And a voys was maad fro hevenes thou art my loved ſone in thee I am pleſid. And anoon the ſpirit puttide him forth into deſert, and he was in deſert fourty daiesand fourty nightis and was temptid of Sathanas and he was with beeſtis ; And aungels mynyſtriden
c. to him. But aftir that Jon was taken, Jheſus cam into Galilee and prechide the goſpel of the kingdom of god, And ſeide that the tyme is fulfillid ; and the kyngdom of god ſchal come nigh, do ye penaunce and bileeve ye to the goſpel. And as he paſſide bifidis the ſee of Galile, he ſigh Symound and Andrew his brothir caſtynge her nettis into the ſee, for thei weren fiſheris. And Jheſus ſeide to hem come ye aftir me, I ſchal make you to be maad fiſheris of men & anoon thei leften ther nettis and ſueden him. And he gede forth fro thennes a lytil and ſighe James of Zebedee and Jon his brothir in a boot makynge nettis. And anoon he clepide hem and thei leiten Zebedee her fadir in the boot with hirid ſervauntis, and thei ſueden him, And thei entriden into Cafarnaum, & anoon in the Sabotis he gede into a ſinagoge and taughte hem, And thei wondriden on his techynge, for he taughte hem as he that hadde power and not as Scribis. And in the ſynagoge of hem was a man in an unclene ſpirit, and he criede out, and ſeide, what to us and to thee thou Jheſus of Nazareth? haſt thou come to diſtrie us ? I woot that thou art the holy of god. And Jheſus thretenyde him and ſeide, wexe doumbe and go out of the man. And the unclene ſpirit debreydynge him and cryinge with gret voys wente out fro him. And alle men wondriden, ſo that thei ſoughten withynne hemſilf, and ſeiden, what thing is this ? what newe doctrine is this? for in power he comaundith to unclene ſpirits & thei obeyen to him. And the fame of him wente forth anoon into alle the cuntre of Galile. And anoon thei geden out of the ſynagoge & camen into the hous of Symound and of Andreu with James and Jon; And the modir of Symoundis wyf lay ſyk in ſeveris, and anoon thei ſeyen to him of hir, and he cam nygh and areride hir; & whanne he hadde take hir hond anoon the ſevere leſte hir and ſhe ſervide hem. But whanne the eventyde was come and the ſunne was gon doun ; thei broughten to him alle that weren of male eeſe and hem that hadden fendis, and al the citee was gaderid at the gate, and he heelide many that hadden dyverſe ſykneſſis and he caſtide out many fendis and he ſuffride hem not to ſpeke, for thei knewen him. And he roos ſul eerly and gede out and went into a deſert place and preiede there : And Symound ſuede him, and thei that weren with him. And whanne thei hadden founden him, thei ſeiden to him that alle men ſeken thee. And he ſeide to hem, go we into the nexte townes & citees, that I preche alſo there; for herto I cam. And he prechide in the ſynagogis of hem, and in al Galilee, and caſtide out fendis. And a leprous man cam to him and biſoughte & knelide and ſeide, if thou wolt, thou mayſt clenſe me. And Jheſus hadde merſy on him, and ſtreyghte out his hond, and touchide him, and ſeide to him I wole be thou maad clene. And whanne he had ſeid this, anoon the lepre partide awey fro him and he was clenſid. And Jheſus thretenyde him, and anoon Jheſus putte hym out and ſeide to him, ſe thou ſeye to no man, but go ſchewe thee to the prince of preſtis and offre for thi clenſyng into witneſſyng to hem, tho thingis that Moyſes bad. And he gede out and bigan to preche and publiſche the word, ſo that now he myghte not go openly into the citee, but be withoute forth in deſert placis and thei camen to him on alle ſydis.

Chap. II.

AND eft he entride into Cafarnaum aſtir eyghte daies, and it was herd that he was in an hous. And manye camen togidre, ſo that thei myghten not be in the bous ne at the gate and he ſpak to hem the word. And ther camen to him men that broughten a man ſyk in paleſye whiche was borun of foure. And whanne thei myghten not brynge him to Jheſus for the puple thei unhiliden the roof where he was, and openyde it and thei leeten doun the bed in whiche the ſyk man in paleſye lay. And whanne Jheſus hadde ſeyn the feith of hem, he ſeide to the ſyk man in paleſye, ſone thi ſynnes ben forgoven to thee. But there weren ſumme of the Scribis ſittynge and thenkynge in her hertis, what ſpekith he thus? he blaſfemeth: who may forgive ſynnes but god aloone ? And whanne Jheſus hadde knowe this by the hooly goſt, that thei thoughten ſo withinne hemſilf, he ſeith to hem, what thenken ye theſe thingis in youre hertis ? What is lightere to ſeye to the ſyk man in paleſye ſynnes ben forghiven to thee; or to ſeye riſe take thi bed and walke? But that ye wite that mannes ſone hath power in erthe to forgive ſinnes. he ſeide to the ſyk man in paleſie, I ſey to thee ryſe up take thi bed & go into thin hous. And anoon he roos up, and whanne he had taken the bed, he wente biſore alle men : ſo that alle men wondriden and honouriden god and ſeiden, for we ſawghen never ſo. And he wente out eſtſoone to the ſee, and al the puple cam to him

him and he taughte hem. And whanne he paſſide he ſaygh Levy of Alfey ſittynge at the tolbothe and he ſeide to hym, ſue me, and he roos and ſuede him. And it was don whanne he ſaat at the mete in his hous, many pupplicans and ſynful men ſaten togidre at the mete with Jheſus and hiſe diſciplis, for ther weren manye that ſolewiden him. And Scribis and Fariſees ſeynge that he eet with pupplicans and ſynful men, ſeiden to hiſe diſciplis, whi etith and drynkith youre maiſtir with pupplicans and ſynners? Whanne this was herd, Jheſus ſeide to hem hoole men han no neede to a leche, but thei that ben yvel at eeſe; for I cam not to clepe juſt men but ſynners? And the diſciplis of Jon and the Fariſees weren faſtynge, and thei camen and ſeiden to him, whi faſten the diſciplis of Jon, and the Fariſees faſten, but thi diſciplis faſten not? And Jheſus ſeide to hem whether the ſones of ſpouſaylis moun faſte as long as the ſpouſe is with hem? as longe tyme as thei han the ſpouſe with hem thei moun not faſte. But daies ſchulen come whanne the ſpouſe ſchal be taken awey fro hem, and thanne thei ſchulen faſte in tho daies. No man ſewith a pacche of newe cloth to an olde cloth, elſe he takith awey the newe pacche fro the olde, and a more brekyng is maad. And no man puttith newe wyn into olde botels, ellis the wyn ſchal berſte the botels, and the wyn ſchal be ſched out, and the botels ſchulen periſche; but newe wyn ſchal be putt into newe botels. And it was don eſtſoones whanne the Lord walkide in the ſabotis bi the cornes, and hiſe diſciplis bigunnen to paſſe forth & plucke eeris of the corn. And the fariſees ſeiden to him, lo what thi diſciplis don in Sabotis that is not leſful. And he ſeide to hem, redden ye nevere what Davith dide whanne he hadde nede? and he hungride and thei that weren with him? Hou he wente into the hous of god undir Abiathar prince of preſtis and eet looves of propoſicioun whiche it was not leſful to ete but to preſtis aloone, and he gaf to hem that weren with him: And he ſeide to hem, the the Sabot is maad for man, and not a man for the Sabot. And ſo mannes ſone is lord alſo of the Sabot.

Chap. III.

A. AND he entride eſtſoone into the ſynagoge & ther was a man havynge a drie hond, And thei aſpieden him if he heelide in the Sabotis to accuſe him. And he ſeide to the man that hadde a drie hond, ryſe into the myddel. And he ſeith to hem, is it leſful to do wel in the Sabotis either yvele? to make a ſoul ſaaf either to leeſe? and thei weren ſtille. And he byheelde hem about with wraththe and hadde ſorowe on the blyndneſſe of her herte, and ſeith to the man, holde forth thin hond; and he helde forth, and his hond was reſtorid to him. Sothely Fariſees geden out anoon and maden a counſeyl with Herodians agens him hou thei ſchulden * leeſe him. But Jheſus with hiſe diſciplis wente to the ſee and myche puple fro Galilee and Judee ſuede him, and fro Jeruſalem and fro Ydume, and fro bighendis Jordan, and thei that weren aboute Tyre and Sydon, a greet multitude heryng the thingis that he dide, and camen to him. And Jheſus ſeide to hiſe diſciplis that the boot ſchulde kepe him † fro the puple, leſt thei thriſten him, for he helide manye, ſo that thei felden faite to him to touch him, and hou manye evere hadden ſikneſſis, and unclene ſpiritis, whanne thei ſayen him ſelden doun to him and cryeden ſeiynge, thou art the ſone of god. And gretly he manaſſide hem that thei ſchulden not make him knowen. And he wente into an hil and clepide to him whom he wolde, and thei camen to him, and he made that ther weren twelve with him, to ſende hem to preche, and he gaf to hem power to heele ſikneſſis and to caſte out fendis, and to Symound he gaf a name Petre. And he clepide James of Zebedee and Jon the brother of James, & he gaf to hem names Boenarges that is ſones of thundryng, and he clepide Andrew, and Filip, and Bartholomew, and Mathew, and Thomas, and James Alphey, and Tadde, and Symound Chananee, and Judas Scarioth that bitrayede him. and thei camen to an hous, and the puple cam togidre eſtſoone ſo that thei myghten not ete breed. And whanne his kynnes men hadden herd thei wenten out to hold him, for thei ſeiden that he is turned into woodneſſe. And the Scribis that camen doun fro Jeruſalem ſeiden that he hath Belſebub: and that in the prince of Develis he caſtith out fendis, and he clepide hem togidre and he ſeide to hem in parablis, hou may ſathanas caſte out ſathanas? And if a rewme be departid agens it ſelf: thilke rewme may not ſtonde, and if an hous be diſparpoilid on it ſelf thilke hous mai not ſtonde. And if ſathanas hath riſen agens himſelf he is departid: and he ſchal not mowe ſtond, but hath an ende. No man may go into a ſtrong mannes hous and take awey hiſe veſſels, but he bynde firſt the ſtronge man and thanne he ſchal ſpoil his hous. Treuli Y ſeye to you that alle ſynnes and blaſfemyes bi whiche thei han blaſfemed, ſchulen be forgiven to the ſones of men, But he that blaſfemeth agens the Holy goſt: hath not remiſſioun into withoute ende, but he ſchal be gilti of everlaſtynge treſpas; For thei ſeiden, he hath an unclene ſpirit. And his modir and bretheren camen and thei ſtoden withoute forth and ſenten to him, and clepide him, and the puple ſaat aboute him and thei ſeyen to him, lo thi modir and thi brethren withoute forth ſeken thee, and he anſwerde to hem and ſeide, who is my modir and my brethren? And he biheeld thilke that ſaten aboute him and ſeide, lo my modir and my brethren. For who that doith the wille of god he is my brother, and my Siſtir, and Modir.

Chap. IV.

A. AND eſt Jheſus bigan to teche at the ſee and myche puple was gaderid to him, ſo that he went up into a boot, and ſaat in the ſee, and al the puple was aboute the ſee on the lond, and he taughte hem in parablis many thingis, and he ſeide to hem in his techinge. Here ye, lo a man ſowinge goith out to ſowe, and the while he ſowith ſum ſeed fel aboute the weye and briddis of hevene camen and eeten it. other felde doun on ſtony places where it hadde not myche erthe, and anoon it ſprong up: for it hadde not depneſſe of erthe. and whanne the ſunne roos up it welewide for hete, and it driede up, for it hadde no roote. And other fel doun into thornes: and thornes ſprungen up and ſtrangliden it, and it gaf not fruyt; And othere felde doun into good lond: and it gaf fruyt ſpryngyng up & wexinge, and oon broughte thritty fold, and oon ſixty fold, and oon an hundrid fold, and he

* fordo. † for

ſeide, he that hath eris of hering here. And whanne he was bi himſylf: the twelve that weren with him axiden him to expowne the parable. and he ſeide to hem, to you it is goven to knowe the privete of the kyngdom of god, but to hem that ben without forth alle thingis ben maad in parablis, that thei ſeynge ſee, and ſee not, and thei herynge: here and undirſtonde not, leſt ſum tyme thei be convertid: and ſynnes be forgyven to hem. And he ſeide to hem, knowen not ye this parable, and hou ye ſchulen knowe alle parablis. He that ſowith, ſowith a word, But theſe it ben that ben aboute the weye where the word is ſowen, and whanne thei han herd: anoon cometh Sathanas and takith awei the word that is ſowen in her hertis. And in lyk manere ben theſe that ben ſowen on ſtony placis: which whanne thei han herd the word, anoon thei taken it with joie, and thei han not root in hemſilf but thei ben laſtinge a litel tyme, aftirward tribulation ryſith and perſecuſioun for the word: anoon thei ben ſclaundrid. And ther ben othere that ben ſowen in thornes, theſe it ben that heren the word: and diſeſe of the world & diſceit of richeſſis and othere charge of covetiſe entrith and ſtranglith the word, and it is maad withoute fruyt. And theſe it ben that ben ſowen on good lond: whiche heren the word and taken, and maken fruyt, oon thritty fold, oon ſixty fold, and oon an hundrid fold. And he ſeide to hem wher a lanterne cometh, that it be put undir a buſchel or undir a bed? nay but that it be putt on a candilſtyk. Ther is nothing hid that ſchal not be maad open, neither ony thing is privey: that ſchal not come into opyn. If ony man have eeris of hering, here he. And he ſeide to hem, ſee ye what ye heren, in what meſure ye meten: it ſchal be meten to you agen, and be caſt to you, For it ſchal be gyven to him that hath, and it ſchal be taken awey fro him that hath not alſo that that he hath. And he ſeide, ſo the kyngdom of god is, as if a man caſte ſeed into the erthe, And he ſlepe & it riſe up nyght and day and brynge forth ſeed & wexe faſte while he woot not. For the erthe makith fruyt, firſt the graſs, aftirward the eere, and aftir ful fruyt in the eere. And whanne of it ſelf it hath brought forth fruyt: anoon he ſendith a ſikil, for reping tyme is come. And he ſeide, to what thing ſchulen we likne the kyngdom of god: or to what parable ſchulen we compariſowne it? As a corn of ſenevey whiche whanne it is ſowen in the erthe is leſſe than alle ſedis that ben in the erthe. And whanne it is ſprungen up it wexith into a tre, and is maad gretter thanne alle erbis, and it makith grete braunchis: ſo that briddis of hevene moun dwelle undir the ſchadewe therof. And in manye ſuche parablis he ſpak to hem the word. as thei myghten here, and he ſpak not to hem withoute parable, but he expownede to hiſe diſciplis alle thingis bi hemſilf. And he ſeide to hem in that dai whanne evenyng was come, paſſe we agenward, and thei leſten the peple and token him ſo that he was in a boot, and othere bootis weren with him. And a greet ſtorm of wynd was maad and keſte wawis into the boot, ſo that the boot was ful, and he was in the hinder part of the boot: & ſlepte on a pilewe. and thei reiſen him, and ſeien to him, mayſter perteyneth it not to thee that we perithen? And he roos up and manaſide the wynd: and ſeide to the ſee, be ſtille, wexe doumb, and the wynd ceeſſide: and greet peſibleneſs was maad, and he ſeide to hem, what dreden ye? ye han no feith yit, and thei dreden with greet drede and ſeiden to ech other, who geſſiſt thou is this? for the wynd and the ſee obeſchen to him.

CHAP. V.

AND thei camen over the ſee into the cuntree of Geraſenes. And aſtir that he was gon out of the boot: anoon a man in an unclene ſpirit ran out of birielis to him. Which man hadde an hous in birielis and noither with cheynes now myghte ony man bynde him. For ofte tymes he was bounden in ſtockis and cheynes and he hadde broke the cheynes and hadde broke the ſtockis to ſmale gobetis, and no man myghte make him tame, and evermore nyght and dai in birielis and in hillis he was criynge and betinge himſilf with ſtones. and he ſigh Jheſus afer, and ran and worſchipide him, and he criede with gret voys and ſeide, what to me and to thee thou Jheſus the ſone of the higheſte God? I conjure thee bi God that thou turmente me not. And Jheſus ſeide to him, thou unclene ſpirit go out fro the man. And Jheſus axide him what is thi name? and he ſeith to him, a Legioun is my name, for we ben manye. and he preiede Jheſus myche that he ſcholde not putte hem out of the cuntrey, and there was there about the hil a greet flock of ſwyn leſewinge. And the ſpiritis preiede Jheſus and ſeiden, ſende us into the ſwyn, that we entren into hem: And anoon Jheſus grauntide to hem, and the unclene ſpiritis geden out, and entriden into the ſwyn, and with a greet bire the flok was caſt doun into the ſee a tweye thouſend, and thei weren dreynt in the ſee. And thei that kepten hem fledden and tolden into the citee and into the ſeldis and thei wenten out to ſee what was don. And thei camen to Jheſus and ſyghen him that hadde be travelid of the feend, ſitting clothid and of hool mynde, and thei dredden; And thei that ſayen hou it was doon to him that hadde a fend and of the ſwyn tolden to hem. And thei bigunne to preie him that he ſchulde go awei from her cooſtis, and whanne he gede up into a boot, he that was traveylid of the devel bigan to preie him that he ſchulde be with him; but Jheſus reſſeyvede him not: but ſeide to him, go thou into thin hous to thine: and telle to hem hou greet thingis the Lord hath don to thee, and hadde merci of thee. And he wente forth and bigan to preche in Decapoli, hou grete thingis Jheſus hadde don to him; and alle men wondriden. And whanne Jheſus hadde goon up into the boot eftſone over the ſee myche peple cam togidre to him, and was aboute the ſee, and oon of the princis of ſynagogis bi name Jayrus cam and ſigh him, and fel doun at hiſe feet: And preide him myche and ſeide, my doughtir is neigh deed, come thou putte thin hond on her, that ſche be ſaaf & lyve, and he wente forth with him: and myche peple ſueden him and thriſte him. And a womman hadde ben in the blodi flixe twelve yeer, and hadde reſſeyved many thingis of ful many lechis, and hadde ſpendid al hir good, and was nothing amendid, but was rather the worſe. Whanne ſche hadde herd of Jheſus ſche cam among the peple bihynde and touchide his clooth, For ſche ſeide that if I touche ghe his cloth I ſchal be ſaaf. And anoon the welle of hir blood was driede up; and ſche felide in bodi that ſche was helide of the Sykneſſe. And anoon Jheſus knew in himſilf the vertu that was gon out of him, and turnede to the peple, and ſeide, who touchide my clothis? And hiſe diſciplis ſeiden to him thou ſeeſt the peple thriſtinge thee: and

ſeiſt

ſeiſt who touchide me? And Jheſus lokide aboute to ſe her that hadde do this thing, and the womman dredde and quakide witynge that it was doon in her: and cam and fel doun bifore him and ſeide to him al the treuthe: And Jheſus ſeide to hir, doughtir thi ſeith hath maad thee ſaaf, go in pees and be thou hool of thi ſikeneſſe. Yit while he ſpak meſſangeris camen to the prince of the ſynagoge and ſeiden thi doughtir is deed what travelift thou the mayſtir ferther? But whanne the word was herd that was ſeide, Jheſus ſeyde to the prince of the ſynagoge nyle thou drede, oonli bileeve thou, and he took no man to ſue hym but Petre and James and Jon the brother of James. And thei camen into the hous of the prince of the ſynagoge and he ſay noiſe and men wepinge and weilinge myche. And he gede yn and ſeyde to hem what ben ye troublid and wepen? the damſel is not deed but ſlepith, and thei ſcorneden him. but whanne alle weren put out he takith the fadir and modir of the damyſel and hem that weren with him and thei entriden where the damyſel lay. And he helde the hond of the damyſel and ſeyde to hir Tabita cumy, that is to ſeie, damyſel I ſeye to thee aryſe. And anoon the damyſel roos and walkide: and ſche was of twelve yeer. and thei weren abayſchid with a greet ſtoneyng. And he comaundide to hem greetly that no man ſchulde wite it, and he comaundide to geve hir mete.

Chap. VI.

AND he gede out fro thennis and wente into his owne cuntre and hiſe diſciplis † folowiden with him. and whanne the Sabot was come Jheſus bigan to teche in a ſynagoge and manye herden and wondriden in his teching: and ſeiden of whennes to this alle theſe thingis and what is the wiſdom that is goven to him and ſiche vertues which ben maad by hiſe hondis, Wher this is not a carpenter the ſone of Marye the brothir of James and of Joſeph and of Judas and of Symound? whether his ſiſtris ben not here with us? and thei weren ſclaundrid in him. And Jheſus ſeide to hem that a prophete is not withoute honour but in his owne cuntrey and among his kyn and in hiſe hows, and he myghte not do there ony vertu ſave he heelide a ſewe ſyke men leying on hem hiſe hondis And he wondride for the unbileeve of hem, and he wente aboute caſtels on eche ſide and taughte, and he clepide togidere twelve and bigan to ſende hem by * tweine togydere and gaf to hem power of unclene ſpiritis, and comaundide hem that thei ſchulden not take ony thing in the weye but a yerde oneli, not a ſcrippe, ne breed, nether money in ther girdil: But ſchood with ſandalis, and that thei ſchulden not be clothid with tweie cootis. and he ſeyde to hem whidir ever ye entren into an hows dwelle ye there til ye go out fro thennis, And whoever reſſeyve you not ne here you go ye out fro thennis and ſchake awey the powdir fro youre feet into witneſſyng to hem, and thei geden forth and prechiden, that men ſchulden do pennaunce. And thei caſtiden out manye fendis and anoyntiden with oyle manye ſyke men and thei weren helid. And kyng eroude herde for his name was maad opyn and ſeide that Jon Baptiſt hath riſen agen fro deeth and therfore vertues worchen in him. Othere ſeiden that it is Elye, but othere ſeiden that it is a profete as oon of profetis. And whanne this thing was herd Eroude ſeyde this Jon whoom I have bihedid is riſen agen fro deeth, For thilke Eroude ſente and helde Jon & bond him into priſoun for Erodias the wyf of Filip his brother for he hadde wedded hir. For Jon ſeide to Eroude it is not leveful to thee to have the wyf of thi brothir, and Erodias leide aſpies to him and wolde ſle him & myghte not. And Eroude dredde Jon and knewe him a juſt man and holy and kepte him and Eroude herde him; and he dide many thingis and gladly herde him. And whanne a covenable day was fallen Eroude in his birthe day made a ſoper to the princis and tribunes and to the grettiſt of Galilee: And whanne the doughter of thilke Erodias was comen inne and daunſide and pleſide to Eroude and alſo to men that ſaten at the mete: the kyng ſeyde to the damſel axe thou of me what thou wolt and I ſchal gyve to thee. And he ſwoor to hir that whatever thou axe Y ſchal gyve to thee though it be the half of my rewme. And whanne ſche hadde gon out ſche ſeide to hir modir what ſchal I axe? and ſche ſeide the heed of Jon Baptiſt. And whanne ſche was come yn anoon with haaſte to the kyng ſche axide and ſeide Y wole that anoon thou geve to me in a diſch the heed of Jon Baptiſt. And the kyng was ſory for the ooth and for men that ſaten togidere at the mete he wolde not make hir ſory, but ſente a manqueller and comaundide that Jones heed were brought in a diſch, and he bihedide him in the priſoun, and broughte his heed in a diſch and gaf it to the damſel and the damſel gaf to hir modir, and whanne this thing was herd, hiſe diſciplis camen and token his body and leyden it in a biriel. And the apoſtlis camen togidere to Jheſus and teelden to him alle thingis that thei hadden don and taught. And he ſeide to hem come ye bi you ſilf into a deſeert place & reſte ye a litel, for there weren manye that camen and wenten agen and thei hadden not ſpace to ete. And thei geden into a boot and wenten into a deſert place by hemſilf. And thei ſayen hem go awey and manye knewen and thei wenten a foote fro al citees and runnen thidir and camen bifore hem. And Jheſus gede out and ſygh myche puple and hadde reuthe on hem for thei weren as ſcheep not havynge a ſcheparde and he bigan to teche hem manye thingis. And whanne it was forth dayes hiſe diſciplis camen and ſeiden, this is a deſert place and the tyme is now paſſide: lete hem go into the nexte townes & villages to bye hem mete to ete. And he anſwerde and ſeyde to hem geve ye to hem to ete and thei ſeiden to him go we and bye we looves with two hundrid pens and we ſchulen gyve to hem to ete? And he ſeith to hem how many looves han ye? go ye and ſe, and whanne thei hadden knowen thei ſeyen fyve, and two fiſchis. And he comaundide to hem that thei ſchulden make alle men ſitte to mete by cumpanyes on grene hey. and thei ſaten doun by parties by hundrids and by fiftyes. and whanne he hadde take the fyve looves and tweye fiſchis he biheld into hevene and bleſſide and breke looves and gaf to hiſe diſciplis that thei ſchulden ſette bifore hem, and he departide twey fiſchis to alle. And alle eeten and weren fulfild. And thei token the relifs of broken metis twelve coffyns ful and of the fiſchis. And thei that eeten weren fyve thouſend of men. And anoon he made his diſciplis to gon up into a boot to paſſe bifore him over the ſee to Bethſayda the while he lefte the puple. And whanne he hadde left hem he wente into an hil to preye. And whanne it was evene the boot was in the myddil of the ſee and he aloone in the lond. And he ſygh hem travelinge in rowinge for the

† folowiden him. * two.

the wynd was contrarye to hem, and aboute the fourthe waking of the night he wandring on the ſee came to hem and wolde paſſe hem. And as thei ſighen him wandringe on the ſee thei geſſiden that it were a fantum and cryeden out. For alle ſighen him and thei weren afrayed, & anoon he ſpak with hem and ſeyde to hem triſte ye, Y am, nyle ye drede. And he cam up to hem into the boot & the wynd ceeſſide, and thei wondriden moore withynne hemſilf. For thei undirſtodun not of the looves for her herte was blyndid. And whanne thei weren paſſide over the ſee thei camen into the lond of Genaſareth, and ſettiden to lond. And whanne thei weren gon out of the boot, anoon they knewen him, and thei runnen thorou al that cuntree and bigunnen to bringe ſyk men in beddis on ech ſyde where thei herden that he was. And whidir ever he entride into vylagis either into townes or into citees thei ſcitten ſyke men in ſtreetis and preyeden him that thei ſchulden touche namely the hemme of his cloth and hou many that touchiden him weren maad ſaaf.

Chap. VII.

AND the Fariſees and ſumme of the Scribis camen fro Jeruſalem togidir to him, and whanne thei hadden ſeen ſumme of hiſe diſciplis ete bred with unwayſchen hondis thei blameden. The Fariſees and alle the Jewis eten not but thei wayſſchen ofte her hondis holdynge the tradiciouns of eldre men, and whanne thei turnen agen fro chepyng thei eten not but thei be waiſchen and manye othere thingis ben that ben takun to hem to kepe, wayſſchingis of cuppis and of watere veſſels and of veſſels of bras and of beddis. And Fariſees and Scribis axiden him and ſeyden whi goen not thi diſciplis aftir the tradicioun of eldre men but with unwayſſchen hondis thei eten bred? And he anſwerde & ſeide to hem Yſaie profeſyede wel of you ypocritis as it is writun this puple worſchipith me with lippis but her herte is fer fro me, and in veyn thei worſchipen me techinge the doctrynes and the heſtis of men. For ye leeven the maundementis of God & holden the tradiciouns of men, waiſchinge of water veſſelis and of cuppis and manye othere thingis lyk to theſe ye don. and he ſeide to hem wel ye han maad the maundement of God voyde to kepe youre tradicioun. For Moyſes ſeide, worſchipe thi fadir and thi modir and he that curſith fadir or modir die by deeth, but ye ſeyen if a man ſeye to fadir or modir corban that is what ever gift is of me it ſchal profyte to thee. and over ye ſuffren not him do ony thing to fadir or modir: And ye breken the word of God by youre tradicioun that ye han goven and ye don many ſiche thingis. And he eftſoone clepide the peple and ſeide to hem ye alle here me and undirſtonde. Nothing that is without a man that entrith into him may defoule him, but the thingis that comen forth of a man tho it ben that defoulen a man. If ony man hath eeris of herynge here he. And whanne he was entrid into an hows fro the puple hiſe diſciplis axiden him the parable. And he ſeide to hem ye ben unwiſe alſo? undirſtondun ye not that al thing with outforth that entrith into a man may not defoule him? For it hath not entrid into his herte but into the wombe and bynethe it goith out purgynge alle metis: But he ſeide the thingis that gon out of a man tho defoulen a man. For fro withinne of the herte of men comen forth yvele thoughtis, avoutries, fornicaciouns, manſleyngis, theftis, avaricis, wickidneſſis, gyle, unchaſtite, yvele yghe, blaſfemyes, pride, foly. Alle theſe yvelis comen forth fro withinne and defoulen a man. And Jheſus roos up fro thennys and wente into the cooſtis of Tyre and Sydon & he gede into an hous and wolde that no man wiſte and he myghte not be hid. For a womman anoon as ſche herde of him whos doughter hadde an unclene ſpirit, entride and felde doun at hiſe feet: And the womman was hethen of the generacioun of Siroſenyce and ſche preiede him that he wolde caſte out a devel fro hir doughtir. and he ſeide to hir ſuffre thou that the children be fulfillid firſt, for it is not good to take the breed of children and gyve to houndis. And ſche anſwerde and ſeyde to him, ghis lord, for litil whelpis eten undir the bord of the crummys of children. And Jheſus ſeide to hir, go thou, for this word the fend wente out of thi doughtir. And whanne ſche was goen in to hir hows hoom ſche fond the damyſel liggynge on the bed and the devel gon out fro hir. And eftſoones Jheſus F. gede out fro the cooſtis of Tyre and cam thorou Sydon to the ſee of Galilee betwixe the myddil of the cooſtis of Decapoleos. And thei bryngen to him a man deef & doumbe and preieden him to leye his hond on him. And he took him aſidis fro the puple & puttede hiſe fyngris into hiſe eeris and he ſpette & touchide his tunge. And he bihelde into hevene and ſorowide withynne and ſeyde, effata, that is, be thou opened. And anoon hiſe eeris weren opened and the bond of his tunge was unbounden and he ſpak rightly. And he comaundide to hem that thei ſchulden ſeye to no man. but how myche he comaundide to hem ſo myche moore thei prechiden, and by ſo myche more thei wondriden and ſeiden, he dide wel alle thingis and he made deeſe men to here and doumbe men to ſpeke.

Chap. VIII.

IN tho daies eft whanne myche puple was with A Jheſus and hadden not what thei ſchulden ete whanne his diſciplis weren clepide togidere he ſeyde to hem, Y have ruthe on the puple for lo now the thridde day thei abiden me and han not what to ete. And if y leeve hem faſting into her hous thei ſchulen fayle in the weye for ſumme of hem camen fro fer. And hiſe diſciplis anſweriden to him, wherof ſchal a man mowe fille hem with looves here in wildirneſſe? And he axide hem how manye looves han ye? whiche ſeyden ſevene. And he comaundide the puple to ſitte doun on the erthe and he took the ſevene looves and dide thankyngis and brake & gaf to hiſe diſciplis that thei ſchulden ſette forth and thei ſettiden forth to the puple. And thei hadden a fewe ſmale fiſchis and he bleſſide hem and comaundide that thei weren ſette forth. And thei eeten and weren fulfillid, and thei token up that, that leſte of reliſs ſevene leepis. And thei that eeten weren as foure thouſande of men and he leſte hem. And anoon he wente up into a boot with hiſe diſciplis and cam into the cooſtis of Dalmamytha, and the Fariſees wenten out and bygunnen to diſpute with him and axiden a tokene of him fro hevene and temptiden him. And he ſorowynge withynne in ſpirit ſeyde, what ſekith this generacioun a tokene? truli I ſeye to you a tokene ſchal not be govun to this generacioun. And he leſte hem and wente up eftſoone into a boot and wente over the ſee, and thei forgaten to take breed,

and

and thei hadden not with hem but oo loof in the boot. And he comaundide hem & ſeyde ſeye
c. and bewar of the ſourdough of the Fariſees and of the ſourdough of Eroude. And thei thoughten and ſeyden oon to another for we han not looves. And whanne this thing was knowen Jheſus ſeide to hem, what thinken ye for ye han not looves? yit ye knowen not, ne undirſtonden, yit ye han your herte blyndid? Ye havynge yghen ſeen not, and ye havynge eeris heren not neither ye han mynde. Whanne I brak fyve looves among fyve thouſende and how manye coffens ful of broken mete ye token up? thei ſeyen to him twelve. Whanne alſo ſevene looves among four thouſande of men how many leepis of brokun mete token ye up? and thei ſeyen to him ſevene. And he ſeyde to hem, how
f. undirſtondun ye not yit? And thei camen to Betſayda and thei bryngen to him a blynd man & thei preieden him that he ſchulde touche him, and whanne he hadde take the blynde mannis hond he ledde him out of the ſtreet and ſpitte into hiſe yghen and ſette hiſe hondis on him and he axide him if he ſaigh ony thing, and he bihelde & ſeyde y ſe men as trees walkinge, Aftirwarde eftſoones he ſette hiſe hondis on hiſe yghen and he bigan to ſe and he was reſtorid ſo that he ſaygh clerely alle thingis, and he ſente him into hiſe hous and ſeyde go into thin hous and if thou goiſt into the ſtreete ſeye to no man. And Jheſus entride and hiſe diſciplis into the caſtels of Ceſarye of Filip and in the weye he axide hiſe diſciplis and ſeyde to hem whom ſeyen men that I am? Which anſweriden to him & ſeyden ſum men ſeyen Jon Baptiſt other ſeyen Elie & other ſeyen as oon of the profetis. Thanne he ſeith to hem but whom ſeyen ye that y am? Petir anſweride and ſeyde to him thou art Criſt. And he chargide hem that thei ſchulden not ſeye of him to ony man. and he bigan to teche hem that it bihoveth mannes ſone to ſuffre many thingis and to be repreved of elder men and of the higheſte preſtis, and the Scribis, and to be ſlayn and aftir thre dayes to ryſe agen. And he ſpak pleinly the word, and Petre took him and bigan to blame him and ſeyde, lord be thou merſiful to thee for this ſchal not be. And he turnede and ſigh hiſe diſciplis and manaſſide Petre & ſeyde go aftir me Sathanas for thou ſaveriſt not tho thingis that ben of god but tho thingis that ben of men, and whanne the puple was clepid togidere with hiſe diſciplis he ſeyde to hem if ony man wole come aftir me denye he himſelf and take his croſſe and ſue he me. For he that wole make ſaaf his lyf ſchal leeſe it and he that leſith his lyf for me and for the goſpel ſchal make it ſaaf. For what profitith it to a man if he wynne al the world and do peyrynge to his ſoule? Or what chaunging ſchal a man geve for his ſoule? But who that knowlechith me and my wordis in this generacioun avoutreſſe and ſynful, alſo mannis ſone ſchal knowleche him whan he ſchal come in the glorye of his fadir with his aungels. and he ſeide to hem truli I ſeye to you that there ben ſum men ſtondinge here whiche ſchulen not taaſte deeth til thei ſeen the rewme of god comynge in vertu.

Chap. IX.

AND aftir ſixe dayes Jheſus took Petre & James and Jon and ledde hem by hemſilf aloone into an high hil, and he was transfigurid bifore hem. And hiſe clothis weren maad ful ſchynyng & whight as ſnowe which maner whighte clothis a fuller may not make on erthe. And Elye with Moyſes apperide to hem and thei ſpaken with Jheſus. And Petre anſweride and ſeyde to Jheſus maiſtir it is good us to be here and make we here thre tabernaclis oon to thee oon to Moyſes, and oon to Elye. For he wiſte not what he ſchulde ſeye for thei weren agaſt by drede. And there was maad a cloude overſchadowinge hem and a voice cam of the cloude and ſeyde this is my derworthe ſone: here ye him. And anoon thei bihelden about & ſayen no more ony man but Jheſus oonli with hem, And whanne thei camen doun fro the hil he comaundide hem, that thei ſchulden not telle to ony man tho thingis that thei hadden ſeen but whanne mannis ſone hath riſun agen fro deeth. And thei helden the word at hemſilf ſeekinge what this ſchulde be, whanne he had riſun agen fro deeth. And thei axiden him and ſeiden what thanne ſeyen Fariſees and Scribis for it bihoveth Elie to come firſt? And he anſweride and ſeyde to hem whanne Elie comith he ſchal firſte reſtore alle thingis and as it is writun of mannis ſone that he ſuffre manye thingis and be diſpiſid. And y ſeye to you that Elie is comun and thei diden to him what evere thingis thei wolden as it is writun of him. And he comynge to hiſe diſciplis ſygh a greet cumpany aboute hem and Scribis diſputinge with hem. And anoon alle the puple ſeynge Jheſus was aſtonyed and thei dredden, and thei rennynge gretten him. And he axide hem what diſputiden ye among you? And oon of the d.
cumpany anſweride and ſeyde, maiſtir Y have brought to thee my ſone that hath a doumb ſpiryt. And where ever he takith him he hurtlith him doun, and he foometh, and betith togidere with teeth and wexith drie and Y ſeyde to thi diſciplis that thei ſchulden caſte him out and thei myghten not. And he anſweride to hem and ſeyde a thou generacioun out of bileve how longe ſchal Y be among you how longe ſchal Y ſuffre you? bringe ye him to me. And thei broughten him and whanne he hadde ſeyen him anoon the ſpiryt troublide him and he was throwen doun to the grounde and walewide and fomede. And he axide his fadir how longe it is ſithe this hath falle to him? and he ſeyde fro childhood. And oſte he hath put him into fier and into water to leeſe him, but if thou maiſt ony thing helpe us, and have merſy on us, and Jheſus ſeide to him if thou maiſt bileeve: alle thingis ben poſſible to man that bileeveth; And anoon the fadir of the child cryede with teeris & ſeyde lord y beleeve lord helpe thou myn unbileeve. And whanne Jheſus hadde ſeyn the puple rennynge togidere he manaaſſide the unclene ſpiryt, and ſeide to hym thou deef and doumb ſpirit Y comaunde thee go out fro him, and entre no moore into him, and he cryinge and myche tobreydinge him wente out fro him, and he was maad as deed ſo that manye ſeiden that he was deed. And Jheſus heeld his hond and liſte him up and he roos. And whanne he hadde entrid into an hous hiſe diſciplis axiden him prively whi myghten not we caſte him out? And he ſeide to hem, this kynde in no thing may go out but in preier & faſtyng. And f.
thei geden fro thennis and wenten forth into Galilee and thei wolden not that ony man wiſte. And he taughte hiſe diſciplis and ſeyde to hem for mannis ſone ſchal be bitrayed into the hondis of men and thei ſchulen ſle him and he ſlayn ſchal riſe agen on the thridde day. And thei knewen not the word and dredden to axe him. And thei camen to Cafarnaum and whanne thei weren in the hous he axide hem what tretiden ye in the weye?

And thei weren ſtille for thei diſputiden among hem in the weye who of hem ſchulde be grettiſt. And he ſat and clepide the Twelve and ſeyde to hem if ony man will be the firſte among you he ſchal be the laſte of alle and the mynyſtre of all. And he took a child and ſette him in the myddil of hem & whanne he hadde biclippid him he ſeyde to hem, Who ever reſſeyveth oon of ſiche children in my name he reſſeyveth me and whoever reſſeyveth me he reſſeyveth not me alloone but him that
c. ſent me. Jon anſwerde to him and ſeide, maiſter we ſighen oon caſtinge out fendis in thi name which ſueth not us and we have forbeden him. And Jheſus ſeide nyle ye forbede him for ther is no man that doith vertu in my name & may ſoone ſpeke yvel of me. He that is not agens us, is for us. And whoever gyveth you a cuppe of coold water to drinke in my name for ye ben of Criſt truli I ſeye to you he ſchal not leeſe his meede. And whoever ſchal ſclaundre oon of theſe litil that bileven in me it were betere to him that a mylne ſtoon were doen about his necke and he were caſte into the ſee. And if thin hond ſclaundre thee kitte it awey, it is bettre to thee to entre feble into lyf than to have tweie hondis and go into helle, into fyer that never ſchal be quenchid: Where the worm of hem dyeth not and the fier is not quenchid. And if thi foot ſclaundre thee kitte it of, it is bettre to thee to entre crokid into everlaſtinge lyf than to have tweyne feet and be ſent into helle of fier that nevere ſchal be quenchid, where the worm of hem dieth not and the fier is not quenchid. That if thin yghe ſclaundrith thee caſte it out it is bettre to thee to entre gogil yghed into the rewme of God than have tweyne yghen and be ſent into helle of fier: Where the worm of hem dieth not & the fier is not quenchid. And every man ſchal be ſaltid with fier and every ſlayn ſacrifice ſchal be maad ſavery with ſalt. Salt is good if ſalt be unſavery in what thing ſchulen ye make it ſavery? have ye ſalt among you, and have ye pees among you.

Chap. X.

AND Jheſus roos up fro thens and cam into the cooſtis of Judee over Jordan and eftſoones the puple cam togidere to him and as he was woont eftſoone he taughte hem. And the Fariſees camen and axiden him wher it be leeful to a man to leeve his wyf? and thei temptiden him. And he anſwerde and ſeyde to hem, what comaundide Moyſes to you? And thei ſeyden Moyſes ſuffride to write a libel of forſaking and to forſake. To whiche Jheſus anſwerde and ſeyde for the hardneſs of youre herte Moyſes wroote to you this comaundement, But fro the bigynnynge of creature God maade hem male and female. And ſeyde for this thing a man ſchal leeve his fadir and modir and ſchal drawe to his wyf, and thei ſchulen be tweyne in oo fleiſch & ſo now thei ben not tweyne but oo fleiſch. Therfore that thing that God joynede togidere no man departe. And eftſoone in the hous hiſe diſciplis axiden him of the ſame thing. And he ſeide to hem whoevere leevith his wyf and weddith another he doth avoutrie on hir; And if the wyf leeveth hir housbonde and be weddid to
c. another man ſche dothe leecherye. And thei broughten to him litel children that he ſchulde touche hem and the diſciplis threetneden the men that broughten hem. And whanne Jheſus hadde ſeyn hem he bar hevy and ſeide to hem ſuffre ye litil children to come to me and forbed ye hem not, for of ſiche is the kyngdome of God. Truli Y ſeye to you whoevere reſſeyveth not the kyngdome of God as a litel child he ſchal not entre into it. And he biclippide hem and leyde hiſe hondis on hem and bleſſide hem. And whanne Jheſus was
d. gon out in the weye a man ran biſore and knelyde biſore him and preiede him and ſeyde, good maiſtre what ſchal y do that I reſceyve everlaſtynge lyf. And Jheſus ſeide to him, what ſeiſt thou that I am good? ther is no man good but God himſilf. Thou knowiſt the comaundementis; do thou noon avoutrye, ſle not, ſtele not, ſeye not falſe witneſſyng, do no fraude, worſchipe thi fadir and thi modir. And he anſwerde and ſeide to him maiſtir Y have kepte alle theſe thingis fro my yougthe. And Jheſus biheld him and lovede him & ſeyde to him oo thing failith to thee go thou and ſille alle thingis that thou haſte and geve to pore men and thou ſchalt have treſour in hevene & come ſue thou me. And he was ful ſory in the word and wente awey mournynge for he hadde manye poſſeſſiouns. And Jheſus biheeld about and ſeyde to hiſe diſciplis how hard thei that han richeſſis ſchullen entre into the kyngdom of God! And the diſciplis weren aſtoonyed in hiſe wordis and Jheſus eftſoone anſwerde and ſeyde to hem, ye litil children how hard it is for men that triſten in richeſſis to entre into the kyngdom of God! It is lighter a camele to paſſe thorough an nedlis yghe than a riche man to entre into the kyngdom of God. And thei wondriden more and ſeyden among hemſilf and who may be ſaved? And Jheſus biheld hem and ſeyde anentis men it is inpoſſible: but not anentis God for alle thingis ben poſſible anentis God. And Petre gan to ſeye to him lo we han leſte alle thingis & han ſued thee. Jheſus anſwerde and ſeyde treuly I ſeye to you there is no man that leveth hows or bretheren or ſiſtris or fadir or modir or children or feeldis for me and for the goſpel, whiche ſchal not take an hundrid fold ſo myche now in this tyme houſis and britheren and ſiſtris, and modris, and children and feeldis with perſecutiouns and in the world to comynge everlaſtynge lyf. But manye ſchulen be the firſte the laſte, and the laſte the firſte. And thei weren in the weye goinge up to Jeruſalem and Jheſus went before hem and thei wondriden and ſoloweden and dredden. and eftſoone Jheſus took the Twelve and bigan to ſeye to hem what thingis weren to come to him, For lo we ſtien to Jeruſalem and mannys ſone ſchal be bitrayed to the princis of preſtis and to the Scribis and to the eldre men and thei ſchulen dampne him by deeth and thei ſchulen take him to hethen men, and thei ſchulen ſcorne him, and biſpete him, and bete him, and thei ſchulen ſle him and in the thridde day he ſchal riſe agen. And James and Jon Zebedees ſones camen to him & ſeyden mayſtir we wolen that what ever we axen thou do to us. And he ſeide to hem what wolen ye that I do to you? And thei ſeiden graunte to us that we ſitten the toon at thi right half and the torher at thi liſt half in thi glorye. And Jheſus ſeyde to hem ye witen not what ye axen: moun ye drinke the cuppe whiche I ſchal drynke or be waiſhen with the baptym in which I am baptiſid? And thei ſeiden to him we moun. and Jheſus ſeide to hem ye ſchulen drinke the cuppe that I drinke and ye ſchulen be waiſchen with the baptym in which I am baptiſid: But to ſitte at my right half or leſt-half is not myn to gyve to you but to which it is maad redy. And the ten herden and bigunnen to have indignacioun of

James

James & Jon. But Jheſus clepid hem and ſeyde to hem, ye witen that thei that ſemen to have princehood of folkis ben lordis of hem and the princis of hem han power of hem. But it is not ſo among you but whoever wole be maad grettere ſchal be youre mynyſtre: And who ever wole be the firſte among you ſchal be ſervaunt of alle. For whi mannis ſone cam not that it ſchulde be mynyſtrid to him but that he ſchulde mynyſtre and geve his lif agenbiynge for manye. And thei camen to Jerico: and whanne he gede forth fro Jerico and hiſe diſciplis and ful myche puple, Barthymeus a blynde man the ſone of Thymey ſatt biſidis the weye and beggide. And whanne he herde that it was Jheſus of Nazareth he bigan to crye and ſeye Jheſus the ſone of Davith have mercy on me. And manye thretenyden him that he ſchulde be ſtille and he criede myche the moore Jheſus the ſone of Davith have merſy on me. And Jheſus ſtood and comaundide him to be clepid and thei clepen the blynd man and ſeyen to him be thou of betere herte, riſe up he clepith thee. And he caſtide awey his cloth & skippide and cam to him. And Jheſus anſwerde and ſeyde to him what wolt thou that I ſchal do to thee? the blynde man ſeyde to him, maiſter that I ſe. Jheſus ſeide to him go thou, thi feith hath maad thee ſaaf. and anoon he ſaygh, and ſuede him in the weye.

Chap. XI.

AND whanne Jheſus came nygh to Jeruſalem and to Betanye to the mount of olyves he ſendith tweyne of hiſe diſciplis, and ſeith to hem go ye into the caſtel that is agens you and anoon as ye entren there ye ſchulen fynde a colt tied on which no man hath ſette yit, untie ye and bring him. And if ony man ſeye ony thing to you what doen ye? ſeye ye that he is nedeful to the Lord and anoon he ſchal leeve him hidur. And thei geden forth & founden a colt tyed before the gate withoute forth in the meeting of tweie weyes and thei untieden him, and ſumme of hem that ſtooden there ſeiden to hem what doen ye untiynge the colt? And thei ſeiden to hem as Jheſus comaundide hem and thei leſten it to hem, and thei broughten the colt to Iheſus, and thei leyden on him her clothis and Jheſus ſat on him, and manye ſtrewiden her clothis in the weie, othere men kittiden braunchis fro trees and ſtreweden in the weye. And thei that wenten bifore and that ſueden crieden and ſeiden Oſanna bleſſid is he that cometh in the name of the Lord, Bleſſid be the kyngdom of our fadir Davith that is come Oſanna in higheſte thingis. And he entride into Jeruſalem into the temple and whanne he hadde ſeyn al * thing aboute whanne it was even he wente out into Bethanye with the Twelve. And another day whanne he wente out of Bethanye he hungride. And whanne he hadde ſeyn a fige tre afer havynge leeves he cam if happily he ſchulde fynde ony thing thereon and whan he cam to it he foond nothing outtaken leves, for it was not tyme of fygis. And Jheſus anſwerde and ſeyde to it, now nevere ete ony man fruyt of thee more and hiſe diſciplis herden. And thei camen to Jeruſalem and
D. whanne he was entrid into the temple he bygan to caſte out ſellers and biggers in the temple and he turnede upſodoun the bordis of chaungeris and the chayeris of men that ſolden culveris; And he ſuffride not that ony man ſchulde bere a veſſel thorou the temple. And he taughte hem and ſeyde whether it is not writen that myn hous ſchal be clepid the hous of preiyng to alle folkis? but ye han maad it a denne of thevys. And whanne this thing was herd the princis of preſtis and the ſcribis ſoughten how thei ſchulden leeſe him, for thei dredden him for alle the puple wondride on his teching. And whanne evening was come he wente out of the cytee. And as they paſſiden forth eerly thei ſayen the fyge tre maad drye fro the rotis. And Petre bithoughte him and ſeyde to him maiſtir lo the fyge tre whom thou curſidiſt is dried up. And Jheſus anſweride and ſeide to hem have ye the feith of God. Truly I ſeye to you that who ever ſeith to this hil be thou taken and caſt into the ſee and doutith not in his herte but bileveth that whatever he ſeye ſchal be don, it ſchal be don to him. Therfore I ſeye to you all thingis whatever ye preyinge ſchulen axe bileeve ye that ye ſchulen take and thei ſchulen come to you. And whanne ye ſchulen ſtonde to preie forgeve ye if ye han ony thing agens ony man that youre fadir that is in hevenys forgyve to you youre ſynnes. And if ye forgyven not neither youre fadir that is in hevenys ſchal forgyve to you your ſynnes. And eftſoone thei camen to Jeruſalem and whanne he walkide in the temple the higheſte preſtis and the Scribis and the elder *men* camen to him, and ſeiden to him in what power doiſt thou theſe thingis, or who gaf to thee this power that thou do theſe thingis? Jheſus anſwerde and ſeide to hem and y ſchal axe you a word and anſwere ye to me, and y ſchal ſeye to you in what power y do theſe thingis. Whether was the baptym of Joon of hevene or of men? anſwer ye to me. And they thoughten withynne hemſilf ſeynge, if we ſeyen of hevene he ſchal ſeye to us whi thanne bileven ye not to him? If we ſeyen of men, we dredden the puple, for alle men hadden Jon that he was verily a profete. And they anſwerden and ſeyen to Jheſus we witen nevere: and Jheſus anſwerde & ſeyde to hem neither I ſeye to you in what power y do theſe thingis.

Chap. XII.

AND Jheſus bigan to ſpeke to hem in parablis. A man plauntide a vyneyerd and ſette an hegge about it & dalf a lake and bildide a tour and hiride it to tilieris and wente forth in pilgrimage. And he ſente to the erthe tiliers in tyme a ſervaunt to reſceyve of the erthe tiliers of the fruyt of the vyneyerd: And thei token him and beten and leften him voyde. And eftſoone he ſente to hem another ſervaunt and thei woundiden him in the heed & turmentiden him. And eftſoone he ſente another and thei ſlowen him and othere mo betynge ſumme and ſleyinge othere. But yit he hadde a mooſt derworthe ſone and he ſente him laſte to hem and ſeide peraventure thei wolen drede my ſone. But the erthe tiliers ſeiden togidere this is the eir come ye ſle we him, and the eritage ſchal be ouren. And thei token him and killiden and caſtiden out without the vineyerd. And thanne what ſchal the Lorde of the vyneyerd do? he ſchal come and leeſe the tilieris and geve the vyneyerd to othere. Wher ye han not rad this ſcripture the ſtoon which the bilders han diſpiſid this is maad into the heed of the corner. This thing is don of the Lord and is wondirful in

* thingis

in oure yghen. And thei ſoughten to holde him and thei dredden the puple for thei knewen that to hem he ſeide this parable and thei leſten him & thei wenten away. And thei ſenten to him ſumme of the Fariſees and Erodians to take him in word. Which camen and ſeyen to him maiſter we witen that thou art ſothfaſt and reckiſt not of ony man for neither thou biholdiſt into the face of man but thou techiſt the wey of God in truthe. is it lefful that tribuyte be given to the Emperour. Or we ſchulen not give? which witynge her pryvey falſeneſſe ſeyde to hem what tempten ye me? bring ye to me a peny that I ſe. And thei broughten to him and he ſeyde to hem whos is this ymage and the wryting? thei ſeyen to him the Emperouris, and Jheſus anſwerde and ſeyde to hem than yelde ye to the Emperour tho thingis that ben of the Emperouris and to God the thingis that ben of God, and thei wondriden of him. And ſaduceys that ſeyen that ther is no riſyng agen camen to him and axiden him and ſeiden, Mayſtir, Moſes wroot to us that if the brother of a man were deed and leſte his wyf and have no ſones his brother take his wyf and reiſe up ſeed to his brother. Thanne ſevene britheren there weren, and the firſte took a wyf and diede and leſte no ſeed. And the ſecounde took hir and he diede nether this leſte ſeed: and the thridde alſo. And in lyk maner the ſevene token hir and leſten not ſeed and the womman the laſte of alle is deed. Thanne in the reſurreccioun whanne thei ſchulen riſe agen whos wyf of theſe ſchal ſhe be? for ſevene hadden hir to wyf. And Jheſus anſwerde and ſeyde to hem wher ye erren not herfore, that ye knowen not ſcripturis nether the vertu of God? For whanne thei ſchulen riſe agen fro deeth neither thei ſchulen wedde, neither ſchulen be weddid, but thei ſchulen be as aungelis of God in hevenes. And of deed men that they riſe agen han ye not red in the book of Moyſes on the buyſſh hou God ſpak to him and ſeyde, Y am God of Abraham and God of Iſaac and God of Jacob? He is not God of deed men but of lyvynge men: therfore ye erren myche. And oon of the Scribis that hadde herd hem diſputinge togidere cam nygh and ſigh that Jheſus hadde wel anſweride hem and axide him which was the firſt maundement of alle. And Jheſus anſweride to him that the firſt maundement of all is here thou Iſrael thi Lord God is oo God; And thou ſchalt love thi Lord God of al thin herte and of al thi myght this is the firſt maundement. And the ſecounde is lyk to this thou ſchalt love thi neygbore as thi ſilf, ther is noon othere maundement grettere thanne theſe. And the Scribe ſeyde to him maiſter in truthe thou haſte wel ſeid for oo God is and ther is noon other outaken him. That he be loved of al the herte and of al the mynde and of all the undirſtonding and of al the ſoule and of al the ſtrengthe and to love the neyghbore as himſilf is grettere than al brente offringis and ſacrifices. And Jheſus ſeiynge that he hadde anſweride wiſely ſeyde to him thou art not fer fro the kyngdom of God. and thanne no man durſte axe him no more ony thing. And Jheſus anſwerde and ſeide techinge in the temple hou ſeyen Scribis that Criſt is the ſone of Davith? For Davith himſilf ſeide in the holy gooſt the Lord ſeyde to my Lord ſitte on my right half til Y putte thi enemyes the ſtool of thi feet. Thanne Davith himſilf clepith him lord how thanne is he his ſone? and myche puple gladly herde him. And he ſeyde to hem in his teching be ye ware of Scribis that wolen wandre in ſtolis and be ſalutid in chepyng; And ſitte in ſynagogis in the firſte chayeris and the firſte ſyttyng placis in ſoperis: Whiche devouren the houſis of widowis undir colour of long preyer, thei ſchulen take the lenger doom. And Jheſus ſittynge agens the treſorye bihelde hou the puple caſtide money into the treſory, and many riche men caſtiden manye thingis. But whanne a pore widowe was comun ſche keſte tweie mynutis that is a ferthing. And he clepide togidir hiſe diſciplis and ſeyde to hem, treuly I ſeye to you that this pore widowe keſte more than alle that keſten in to the treſorye, For alle keſten of that thing that thei hadden plentee of, but this of hir poverte keſte alle thingis that ſche hadde al her lyf lode.

CHAP. XIII.

AND whanne he wente out of the temple oon of hiſe diſciplis ſeide to him maiſtir bihoold what maner ſtoones and what maner bildinges. And Jheſus anſwerde and ſeyde to him ſeeſt thou alle theſe grete bildyngis ther ſchal not be leſt a ſtoon on a ſtoon which ſchal not be diſtryed. And whanne he ſat in the mount of Olyves agens the temple Petir & James & Jon & Andrew axiden him by himſilf. Seye thou to us whanne theſe thingis ſchulen be don & what tokene ſchal be whanne alle theſe thingis ſchulen bigynne to be eendid? And Jheſus anſwerde and biganne to ſeye to hem loke ye that no man diſceyve you. For many ſchulen come in my name ſeiyng, that I am & thei ſchulen diſceyve manye. And whanne ye here batelis and opynyouns of batels drede ye not for it bihoveth theſe thingis to be don but not yit anoon is the ende. For folk ſchal riſe on folk and rewme on rewme and erthe movyngis and hungir ſchulen be by placis, theſe thingis ſchulen be bigynnynge of ſorowis. But ſe ye you ſilf for thei ſchulen take you in councels and ye ſchulen be beeten in ſynagogis and ye ſchulen ſtonde bifore kyngis and domeſmen for me in witneſſyng to hem. And it bihoveth that the goſpel be firſt prechid among alle folk. And whanne thei take you and leede you forth nyle ye bifore thinke what ye ſchulen ſpeke, but ſpeke ye that thing that ſchal be gyven to you in that our for ye ben not the ſpekeris but the holy gooſt. For a brother ſchal bytake the brother into deeth and the fadir the ſone & ſones ſchulen riſe togidere agens fadris and modris & punyſche hem by deeth. And ye ſchulen be in hate to alle men for my name but he that laſtith into the eende ſchal be ſaaf. But whanne ye ſchulen ſe the abomynacioun of diſcoumfort ſtondinge where it owith not, he that redith undirſtonde, thanne thei that ben in Judee fle into hillis. And he that is above the roof come not doun into the hous nether entre he to take ony thing of his hous. And he that ſchal be in the feeld turne not agen bihynde to take his cloth. But wo to hem that ben with childe and noreſchen in tho daies. Therfore preie ye that thei be not don in wynter. But thilke dayes of tribulacioun ſchulen be ſiche whiche maner weren not fro the bigynnyng of creture which God hath maad til now, nether ſchulen be. And but the Lord hadde abreggid thoſe daies al fleiſch hadde not be ſaaf but for the choſun which he chees the Lord hath maad ſhort the dayes. and thanne if ony man ſeye to you lo here is Criſt lo there, bileeve ye not. For falſe Criſtis & falſe profetis ſchulen riſe and ſchulen gyve tokenes and wondris to diſceyve, if it may be doon ghe hem that ben choſun. Therfore take ye kepe lo y have bifore ſeid to you alle thingis.

thingis. But in tho daies aftir that tribulacioun the ſunne ſchal be maad derk and the mone ſchal not gyve her light, and the ſterris of hevene ſchulen falle doun and the vertues that ben in hevenes ſchulen be movyd. And thanne thei ſchulen ſe mannis ſone comyng in the cloudis of hevene with greet vertu & glorye. And thanne he ſchal ſende hiſe aungels & ſchal gadere his choſen fro the foure wyndis fro the higheſt thing of erthe til to the higheſt thing of hevene. But of the fige tre lerne ye the parable whanne now his braunche is tendre and leves ben ſprungun out, ye knowen that ſomer is nygh, ſo whanne ye ſeen theſe thingis be don, wite ye that it is nygh in the doris. Treuly I ſeye to you that this generacioun ſchal not paſſe awey til alle thingis be doen. Hevene & erthe ſchulen paſſe but my wordis ſchulen not paſſe. But of that day and our
F. no man woot neither aungelis in hevene neither the ſone but the fadir. Se ye wake ye, and preye ye, for ye witen not whanne the tyme is. For a man that is gon fer in pilgrimage leſte his hous and gaf to hiſe ſervauntis power of every werk and comaundide to the porter that he wake. Therfore wake ye for ye witen not whanne the Lord of the hous cometh in the eventide or at mydnyght or at cockis crowyng or the mornyng leſt whanne he come ſodeynly he fynde you ſleping. Forſothe that that I ſeye to you, I ſeye to alle, wake ye.

Chap. XIV.

A. PASKE and the feeſte of therf looves was aftir twey dayes & the higheſt preſtis and ſcribis ſoughten how thei ſchulden holde him with gile and ſle. But thei ſeyden not in the feeſt day leſte peraventure a noiſe were maad among the puple. And whanne he was at Bethanye in the hous of Symount leprous and reſtide, a womman cam that hadde a boxe of alabaſtre of precioufe oynement ſpikenard and whanne the boxe of alabaſtre was brokun ſche helde it on his heed. But there weren ſumme that boren it hevyly withynne hemſilf and ſeiden, wherto is this loſſe of oynement maad? For this oynement myght have be ſoeld more than for thre hundrid pens and be goven to pore men and thei gruechiden agens hir. But Jheſus ſeyde ſuffre ye hir what ben ye hevy to hir? Sche hath wrought a good werk in me. for evermore ye ſchulen have pore men with you and whanne ye wolen ye moun do wel to hem but ye ſchulen not evermore have me. Sche dide that, that ſche hadde, ſche cam biſore to anoynte my body into biriyng. Treuli Y ſeye to you where ever this goſpel be prechid in al the world and that, that this womman hath doon ſchal be toold into mynde of him. And Judas Scarioth oon of the twelve wente to the higheſte preſtis to bitraie him to hem. And thei herden and joyeden and bihighten to geve him money and he ſoughte hou he ſchulde bitraie him covenably. And the firſte day of therf looves whanne thei offriden pask the diſciplis ſeyen to him whidir wolt thou that we goen and make redi to thee that thou ete pask? And he ſendith tweyne of hiſe diſciplis and ſeieth to hem go ye into the citee and a man berynge a galoun of watir ſchal meete you ſue ye him. And whidir ever he entrith ſey ye to the lord of the hous, that the maiſtre ſeith where is myn etynge place? where Y ſchal ete pask with my diſciplis. And he ſchal ſchewe to you a greet ſouping place arayed and there make ye redy to us. And hiſe diſciplis wenten forth and camen into the citee and founden as he hadde ſeid to hem and thei maden redi the pask. And whanne the eventide was comen he cam with the Twelve: And whanne thei ſaten at the mete and eeten Jheſus ſeide, treuli Y ſeye to you, that oon of you that etith with me ſchal betraye me. And thei bigunnen to be ſory and to ſeye to him ech by hemſilf whethir I? Which ſeide to hem, oon of the Twelve that puttith the hond with me in the plater. And ſothli mannes ſone goith as it is writen of him but wo to that man by whom mannis ſone ſchal be bitrayed; it were good to him if thilk man hadde not be borun. And while thei eeten Jheſus took breed and bleſſide and brak and gaf to hem and ſeyde, take ye, this is my body. And whanne he hadde take the cuppe he did thankingis and gaf to hem; and alle dronken therof. And he ſeide to hem this is my blood of the newe teſtament which ſchal be ſched for manye. Truly I ſeye to you for now I ſchal not drinke of this fruyt of vyne into that day whanne I ſchal drinke it new in the rewme of God. And whanne the ympne was ſeid thei wenten out into the hil of Olyves. And Jheſus ſeide to hem alle ye ſchulen be ſclaundrid in me, in this night for it is writun I ſchal ſmyte the ſcheperde and the ſcheep of the floc ſchulen be diſerplid. But aftir that I ſchal riſe agen I ſchal go biſore you into Galile. And Petir ſeide to him though alle ſchulen be ſclaundrid but not I. And Jheſus ſeide to him truly I ſeye to thee that to day biſor that the cok in this nyght crowe twies thou ſchalt thries denye me. But he ſeyde more though it behovith that I dye togidere with thee I ſchal not forſake thee: and in lyk maner alle ſeyden. And thei camen into a place whos name is Gethſamany and he ſeide to hiſe diſciplis ſitte ye here while I preie. And he took Petir & James & Jon with him and bigan for to drede and to be anoyed. And he ſeide to hem my ſoule is forewful to the deeth abide ye here and wake ye with me. And whanne he was gon forth a litel he ſelde doun on the erthe and preiede that if it myghte be that the our ſchulde paſſe fro him. And he ſeide abba father alle thingis ben poſſible to thee, bere over fro me this cuppe: but not that I wole, but that thou wolt, be doen. And he cam and fond hem ſlepinge and he ſeide to Petir, Simount ſlepiſt thou? myghtiſt thou not wake with me oon our? Wake ye and preie ye that ye entre not into temptacioun for the ſpirit is redy but the fleiſch is ſick. And eftſoone he gede and preide and ſeide the ſame word. And turnede agen eftſoone and foound hem ſlepinge for her yghen weren hevyed and thei knewen not what thei ſchulden anſwere to him. And he came the thridde tyme and ſeyde to hem ſlepe ye now & reſte ye it fulfiſith the our is comen lo mannis ſone ſchal be bitrayed into the hondis of fynful men. Riſe ye, go we, lo he that ſchal bitraye me is nygh. And yit while he ſpake Judas Scarioth oon of the Twelve cam and with him myche puple with ſwerdis and ſtaves ſent fro the higheſt preſtis and the ſcribis and fro the eldir men And his traytoure hadde goven to hem a tokene and ſeide to hem whomever I kiſſe he it is holde ye him and lede ye warly. And whanne he cam, anoon he cam to him and ſeide maiſtre and he kiſſide him. And thei leiden hondis on him and helden him. But oon of the men that ſtodun aboute drough out a ſwerd and ſmoot the ſervaunt of the higheſte preſt and kittide of his eere. And Jheſus anſwerde and ſeide to hem; as to a theef ye han gon out with ſwerdis and ſtaves to take me. Day by day I was amonge you and taughte in the temple and ye helden not me but that the ſcripturis be fulfild Thanne alle hiſe diſciplis forſoken him and fledden. But a yong man clothid

with a lynnen cloth on the bare ſuede him and thei helden him. And he left the lynnen clothing and fleygh nakid awey from hem. And thei ledden Jheſus to the higheſte preſt and alle the preſtis and ſcribis and eldir men camen togidere. But Petir ſuede him afer into the halle of the higheſte preſt and he ſatt with the mynyſtris and warmyde him at the fier. And the higheſte preſtis and al the counſeil ſoughten witneſſyng agens Jheſus to take him to the deeth but thei founden not. For many ſeiden falſe witneſſing agens him and the witneſſingis weren not covenable. And ſumme riſen up and baren falſe witneſſing agens him and ſeyden. For we han herd him ſeiynge I ſchal undo this temple maad with hondis and aftir the thridde day I ſchal bilde an othir not maad with hondis. And the witneſſing of hem was not covenable. And the higheſt preſt roos up into the myddil & axide Jheſus and ſeide anſweriſt thou nothing to tho thingis that ben put agens thee of thes? But he was ſtille and anſweride nothing. eftſoone the higheſt preſt axide him and ſeyde to him art thou Criſt the ſone of the bleſſide God? And Jheſus ſeyde to him Y am and ye ſchulen ſe mannes ſone ſittynge on the right half of the vertu of God and comynge in the cloudis of hevene. And the higheſte preſte torente hiſe clothis and ſeyde what yit deſiren we witneſſis? Ye han herd blaſfemy; what ſeemeth to you? and thei alle condempneden him to be gilty of deeth. And ſumme bigunnen to biſpete him and to hile his face, and to ſmyte him with buffatis, and to ſeye to him arede thou and the mynyſtris beten him with ſtrokis. And whanne Petir was in the halle bynethe, oon of the dameſels of the higheſte preſte cam. And whanne ſche hadde ſeyn Petir warmynge him, ſche bihelde him and ſeide and thou were with Jheſus of Nazareth. And he denyde and ſeide neither Y woot neither Y knowe what thou ſeiſt: and he went without forth biſore the halle and anoon the cok crew. And eftſoones whanne another damyſel hadde ſeyn him ſche bigan to ſeye to men that ſtoden aboute that this is of hem. And he eftſoone denyde: and aftir a litil eftſoone thei that ſtoden nygh ſeyden to Petir verily thou art of hem, for thou art of Galilee alſo. But he bigan to curſe and to ſwere for Y know not this man whom ye ſeyen. And anoon the cok eftſoones crew: and Petir bethoughte on the word that Jheſus hadde ſeide to him biſore the cok crowe twyes, thries thou ſchalt denye me, and he bigan to wepe.

Chap. XV.

AND anoon in the morow tide the higheſte preſtis maden a counceł with the eldre men and the ſcribis and with al the counceł and bounden Jheſus and ledden & bitoken him to Pilat. And Pilat axide him art thou kyng of Jewis? and Jheſus anſweride and ſeide to him thou ſeiſt. And the higheſte preſtis accuſiden him in manye thingis. But [illegible] eftſoone axide him and ſeid anſweriſt thou nothing? ſeeſt thou in how manye thingis thei accuſiden thee? But Jheſus anſwerde no moore, ſo that Pilat wondride. But by the feeſte day he was wont to leeve to hem oon of men boundun whome ever thei axiden. And oon there was that was ſeid Barabas that was bounden with men of diſcencioun that hadden doon manſlaughter and ſeducioun. And whanne the puple was gon up he bigan to preye as he ever more dide to hem. And Pilat anſwerde to hem & ſeyde wolen ghe that Y leeve to ghou the kyng of Jewis? For he wiſte that the higheſte preſtis hadden toke him by envye. But the biſhopis ſtiriden the puple that he ſchulde rather leeve to him Barabas. And eftſoone Pilate anſwerde and ſeyde to hem what thanne wolen ghe that I ſchal do to the kyng of Jewis? And thei eftſoone crieden crucifie him. But Pilate ſeide to hem what yvel hath he doon? and thei crieden the more crucifie hym. And Pilat willynge to make * aſeeth to the puple leſte to hem Barabas and bitooke to hem Jheſus betun with ſcorgis to be crucified. And knyghtis ledden him withyn forth into the porche of the mootehalle and thei clepiden togidere al the cumpany of knyghtis: And clothiden him with purpure and thei writhen a crowne of thornes and puttiden on him. And thei bigunnen to grete him and ſeyden, heil thou kyng of Jewis. And they ſmyten his heed with a reed and biſpatten him and thei kneliden and worſchipden him. And after that thei hadden ſcorned him thei unclothiden him of purpure and clothiden him with his clothis, and ledden out him to crucifie him. And thei compelliden a man that paſſide the waye that cam fro the toun Symount of Syrenen the fadir of Aliſaundir and of Ruſe to bere his cros. And thei ledden him into a place Golgatha that is to ſeye the place of Calvarye. And thei ghaven to him to drinke wyn medled with myrre and he took not. And thei crucifieden and depertiden hiſe clothis & keſten lott on tho who ſculde take what. And it was the thridde our and thei crucifieden him. And the title of his cauſe was writen, kyng of Jewis. And thei crucifyeden with him tweie thevis, oon at the right half and oon at his leſt half. And the ſcripture was fulfilld that ſeith, and he is ordeyned with wikkide men. And as thei paſſiden forth, thei blaſfemeden him movynge her heddis and ſeiynge, vath, thou that diſtrieſt the temple of God and in thre dayes bildiſt it aghen. Come a doun fro the cros and make thi ſilf ſaaf. Alſo the higheſte preſtis ſcorneden him ech to othere with the ſcribis, and ſeyden; he made othere men ſaaf, he may not ſave himſilf. Criſt kyng of Iſrael com doun now fro the cros that we ſeen and bileeve: and thei that weren crucified with him diſpiſiden him. And whanne the ſixte our was come, derkneſſis weren maad on al the erthe til into the nynthe our. And in the nynthe our Jheſus criede with a greet voice and ſeide; heloy, heloy lamaſabatany: that is to ſeye, my God my God whi haſt thou forſakun me? And ſumme of men that ſtoden aboute herden and ſeyden, lo he clepith helye. And oon ran and fullide a ſpounge with vynegre and puttide about to a reed and gaf to him to drinke and ſeide ſuffre ye, ſe we if helye come to do him doun. And Jheſus gaf out a greet cry and diede. And the veyl of the temple was torent a two fro the higheſte to bynethe. But the Centuryon that ſtood † forn aghens ſigh that he ſo criynge hadde died and ſeide veryly this man was Goddis ſone. And there weren alſo wommen biholdinge fro afer among whiche was Marye Maudeleyn and Marye the modir of James the leſſe & of Joſeph and of Salome. And whanne Jheſus was in Galilee thei foloweden him and mynyſtriden to him, and manye othere wommen that camen up togidir with him to Jeruſalem. And whanne eventid was comen, for it was the eventid which is 'biſore the ſabot, Joſeph of Aramathie the noble decurioun came and he aboode the rewme of God and boldely he entride to Pilat and axide the bodi of Jheſus. But Pilat wondride if he were now deed and whanne the centurion was clepide he axide him

* aſſeth. † *a forn agens.* MS. Jeſ.

him if he were deed. And whanne he knewe of the centurioun, he grauntide the body of Jheſus to Joſeph. And Joſeph boughte lynnen cloth and took him doun and wlappide in the lynnen cloth & leyde him in a ſepulcre that was hewen of a ſtoon and walewide a ſtoon to the dore of the ſepulcre. And Marye Maudelyn and Marye of Joſeph bihelden where he was leid.

Chap. XVI.

AND whanne the ſabot was paſſide Marye Maudelyn and Marye of James and Salome § broughten ſwete ſmellinge oynementis to come and to enoynte Jheſus. And ful eerly in oon of the woke daies thei camen to the ſepulcre whanne the ſunne was riſun. And thei ſeiden togidere who ſchal move awey to us the ſtoone fro the dore of the ſepulcre? And thei bihelden and ſeyen the ſtoon walewid awey for it was ful gret. And thei gheden into the ſepulcre and ſighen a youngling hilid with a whyte ſtole ſittynge at the right half and thei weren afeerde. Which ſeith to hem nyle ye drede, ye ſeken Jheſus of Nazareth crucified; he is riſun he is not here, lo the place where thei leyden him. But go ye and ſeye ye to hiſe diſciplis and to Petir that he ſchal go biſore you into Galilee there ghe ſchulen ſe him as he ſeide to you. And thei gheden out & fledden fro the ſepulcre for dredde and quaking hadde aſſylid hem, and to no man thei ſeiden ony
D thing for thei dredden. And Jheſus roos eerly the firſte daye of the woke and apperide firſt to Marye Maudeleyn fro whom he hadde caſte out ſevene develis. And ſche ghede and toolde to hem that hadden be with him which weren weilynge und wepynge. And thei herynge that he lyvede and was ſeyn of hir bileveden not. But after theſe thingis whanne tweyne of hem wandriden, he was ſchewid in another likneſſe to hem goynge to a toun. And thei gheden and telden to the othere and nether thei bileeviden to hem. But at the laſte whanne the F. ellevene diſciplis ſaten at the mete, Jheſus apperide to hem and reprevede the unbileve of hem and the hardneſſe of herte for thei bileviden not to hem that hadden ſeyen that he was riſun fro deeth. And he ſeide to hem go ghe into al the world and preche G. the goſpel to ech creature. Who that bileveth and is baptiſed ſchal be ſaaf, but he that bileeveth not ſchal be dampnyd. and theſe tokenes ſchulen ſue hem that bileven; in my name thei ſchulen caſte out fendis, thei ſchulen ſpeke with newe tungis; Thei ſchulen do awey ſerpentis, and if thei drynken ony venym it ſchal not noye hem; thei ſchulen ſette her hondis on ſike men and thei ſchulen wexe hoole And the lord Jheſus aftir that he hadde ſpoke to hem was taken up into hevene and he ſittith on the right half of God. And thei gheden forth and prechiden every where for the Lord wroughte with hem and confermede the word with ſignis folowynge.

Here endith the goſpel of mark *and bigynneth the prolog of* luk.

LUK was a man of Syrie bi nacioun and of antiochye, and was a leche in craft, and a diſciple of apoſtlis. aftirward he ſuede poul tilto his endyng, and ſeruyde god and was without gret ſynne. for neither he hadde a wyf in ony tyme, neither children, and he dyede in bethenye at foure and ſeuenti gheer, and was ful of the hooli gooſt. and whanne goſpels weren writun bi matheu in iudee, and bi mark in ytalie, luk bi ſtyryng of the hooli gooſt wroot this goſpel in the cuntreys of achaye.—the moſte nede of his traueil was this, that the manheed of criſt ſchulde be open to ſeithful greekis by alle proſetis that god ſchulde come in fleiſch. *that is to ſchewe * bi alle proſetis, that criſt ſchulde be god and man togidre*, leſt criſten greekis token heed to the fablis of iewis, and weren holdun in deſyer aloone of moiſes lawe. *& luyk* traueilide, leſt either thei weren diſſeyved bi fablis of eretikis and || ſonned ſtelthis, and ſelden awei fro treuthe. ——— ‘† this luyk bigynneth at the conceptioun and natyuyte of ioon baptiſt and diſcryueth the natyuyte and baptym and preching of criſt, and his deeth and riſyng aghen and aſſencioun’. Jerom *in his prologe on luk ſeith pleinly this ſentence.*

LUK, Chap I

A. AN the dayes of Eroude kyng of Judee ther was a preſt Zacarye by name: of the ſort of Abia, and his wyf was of the doughtris of Aaron: and hir name was Elizabeth. And bothe weren juſte biſore God: goynge in alle the maundementis and juſtifyingis of the lord. withouten playnt. And thei hadden no child. for Elizabeth was bareyn and bothe weren of greet Age in her dayes. And it biſel that whanne Zacarye ſchould do the office of preſthod in the ordir of his cours to fore God. Aftir the cuſtom of the preſthod, he wente forth by lot and entride into the temple to encenſen: And al the multitude of the puple was without forth and preyede in the our of encenſyng. And an aungel of the lord apperide to him: and ſtood on the right half of the auter of encenſe. And Zacarye ſeynge was afrayed: and drede fel upon him. And the aungel ſeyde to him: Zacarye drede thou not: for thy preier is herd, and Elizabeth thi wyf ſchal bere to thee a ſone: and his name ſchal be clepid Jon. And joye and gladyng ſchal be to thee: and manye ſchulen have joye in his natyvyte: For he ſchal be gret biſore the Lord: and he ſchal not drinke wyn ne ſydyr, and he ſchal be fulfild with the holy goſt yit of his modir wombe. And he ſchal converte manye of the children of Iſrael to her lord God. And he ſchal go biſore him in the ſpiryte and vertu of helye: and he ſchal turne the hertis of the fadris to the ſonis, and men out of bileeve: to the prudence of juſt men, to make redy

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§ boughten MS. penes me. * *in.* || ſtultis ſolicitationibus. † not in the latin. The 4 firſt Verſes of this Chapter as they are numbred in our preſent Tranſlation, are in the MSS. a part of the prologue, and not tranſlated here.

c. a perfyt puple to the Lord. And Zacarye ſeyde to the aungel: wherof ſchal I wyte this? for Y am old: and my wyf hath gon ſer in hir dayes. And the aungel anſwerde and ſeide to him for Y am Gabriel that ſtonde nygh bifore God, and Y am ſent to thee to ſpeke and to evangeliſe to thee theſe thingis, and lo thou ſchalt be doumbe. And thou ſchalt not mowe ſpeke: til into the day in which theſe thingis ſchulen be don. for thou haſt not beleved to my wordis, whiche ſchulen be fulfild in her tyme. And the puple was abidynge Zacarye: and thei wondriden that he taryede in the temple. And he gede out and myghte not ſpeke to hem: and thei knewen that he hadde ſeyn a viſioun in the temple, and he bekenide to hem: and he dwellide ſtille doumbe. And it was don whanne the dayes of his office weren fulfillid: he wente into his hous. And aftir theſe dayes Elizabeth his wif conſeyvede and hidde hir fyve monethis and ſeyde: For ſo the Lord dide to me in the dayes in whiche he biheld
D. to take awey my reprof among men. But in the ſixte monethe the aungel Gabriel was ſent from God: into a cytee of Galilee whos name was Nazareth. To a maydun weddid to a man: whos name was Joſeph of the hous of Dauith, and the name of the Mayden was Marye. And the aungel entride to hir. and ſeyde, heil ful of grace the Lord be with thee: bleſſid be thou among wymmen. And whanne ſche hadde herd: ſche was troublid in his word. and thoughte what maner ſalutacioun this was. And the aungel ſeid to hir, ne drede not thou Marye: for thou haſt founden grace anentis God. lo thou ſchalt conſeyve in wombe, and ſchalt bere a ſone: and thou ſchalt clepe his name Jheſus. This ſchal be gret: and he ſchal be clepid the ſone of higheſte, & the Lord God ſchal geve to him the ſeete of Dauith his fadir. And he ſchal regne in the hous of Jacob withouten ende, and of his rewme ſchal be noon ende. And Marye ſeyde to the aungel, on what maner ſchal this thing be don? for Y knowe not man. And the aungel anſwerde and ſeyde to hir, the holy Goſt ſchal come fro above into thee: and the vertu of the higheſte ſchal ouer ſchadowe thee: and therfore that holy thing that ſchal be borun of thee: ſchal be clepide the ſone of God. And lo Elizabeth thi coſyn, and ſche alſo hath conſeyved a ſone in hir eelde, and this monethe is the ſixte to hir that is clepid bareyn. For every word ſchal not be impoſſyble anentis God. And Marye ſeide, lo the hond mayden of the Lord:
E. be it doon to me aftir thi word; and the aungel departide fro hir. And Marye roosup in tho dayes and wente with haſte into the mountaynes into a citee of Judee. And ſche entride into the hous of Zacarye and grette Elizabeth. And it was don as Elizabeth herde the ſalutacioun of Mary the young childe in hir wombe gladide, and Elizabeth was fulfild with the holy Goſt, and cryede with a gret voice and ſeyde, bleſſid be thou among wymmen and bleſſid be the fruyt of thi wombe. And wherof is this thing to me: that the modir of my Lord come to me? For lo as the vois of thi ſalutacioun was maad in myn eeris: the yong child gladide in joye in my wombe: and bleſſid be thou that haſt bileeved: for thilke thingis that ben ſeid of the Lord to thee ſchulen be parfytly don. And Marye ſeyde; my ſoul magnifieth the Lord. And my Spiryt hath gladid in God myn helthe. For he hath bihulden the mekeneſſe of his hand-mayden: for lo for this alle generaciouns ſchulen ſeye that I am bleſſid. For he that is mighti hath don to me grete thingis, & his name is holy. And his merſy is fro kyndrede into kyndredis to men that dreden him. He made myght in his arm he ſcateride proude men with the thoughte of his herte. He ſette doun myghty men fro ſeete, and enhaunſide meke men. He hath fulfillid hungry men with goodis, and he hath left riche men voide. He havynge mynde of his mercy took up Iſrael his child, as he hath ſpokun to oure fadris to Abraham and to his ſeed into worldis. And Marye dwellide with hir as it were thre monethis and turned agen into hir hous. But the tyme of beringe child was ful- G.
fillid to Elizabeth, and ſche bar a ſone. And the neyghbouris and coſyns of hir herden that the Lord hadde magnyfied his mercy with hir, and thei thankiden him. And it was doon in the eightithe day thei camen to circumſide the child, and thei clepiden him Zacarye by the name of his fadir. And his modir anſweride & ſeide, nay; but he ſchal be clepid Jon. And thei ſeiden to hir for no man is in thi kynrede that is clepid this name; and thei bikenyden to his fadir, what he wolde that he were clepid. And he axinge a poyntel wroot ſeiynge, Jon is his name, and alle men wondriden. And anoon his mouth was openyd and his tunge, and he ſpak and bleſſide God. And drede was maad on all her neighbouris, and all theſe wordis weren puppliſchid on alle the mounteynes of Judee. And alle men that herden puttiden in her herte, and ſeiden what maner child ſchal this be, for the hond of the Lord was with him. And Zacarye his fadir was fulfillid with the holy Goſt, and profeciede and ſeide. Bleſſid be the Lord God of Iſrael, for he hath viſitid and maad redempcioun of his puple. And he hath rered to us an horn of helthe in the hous of Dauith his child. As he ſpak by the mouth of hiſe holy profetis that weren fro the world. Helth fro oure enemyes, and fro the hond of alle men that hatiden us. To do merſy with oure fadris, and to have mynde of his holy teſtament. The grete ooth that he ſwoor to Abraham our fadir to geve himſelf to us, that we without drede delyvered fro the hond of oure enemyes ſerve to him in holyneſſe and rightwiſneſſe bifore him, in alle oure dayes. and thou child ſchalt be clepid the profete of the higheſte, for thou ſchalt go bifore the face of the Lord to make redy hiſe weyes. To geve ſcience of heelth to his puple into remiſſioun of her ſynnes. By the inwardeneſſe of the merſy of oure God, in the which he ſpringyng up fro on high hath viſited us. To geve light to them that ſitten in derkneſſis, and in ſchadowe of deeth, to dreſſe oure feet into the weye of pees; And the child wexide, and was confortid in ſpiryt, and was in deſert placis til to the day of his ſchewing to Yſrael.

Chap. II.

AND it was don in tho dayes. a maundement wente out fro the Emperour Auguſt, that al the worlde ſchulde be diſcryued. This firſt diſcryuyng was mad of Cyryn Juſtiſe of Sirye. And alle men wenten to make profeſſioun, ech into his owne cytee. And Joſeph wente up fro Galilee. fro the cytee Nazareth, into Judee, into a cytee of Dauith, that is clepid Bethleem, for that he was of the hous and of the meyne of Dauith: That he ſchulde knowleche with Marye his wyf that was weddid to him and was grete with child. And it was don while thei weren there, the dayes weren fulfillid that ſche ſchulde bere child. And ſche baar her firſte borun ſone, and wlappide him in clothis, and leyde

leyde him in a cracche for ther was no place *to* him in no chaumbir. And ſcheperdis weren in the ſame cuntre, wakinge and kepinge watchis of the night on her flok. And lo the aungel of the lord ſtood biſidis hem, and the clereneſſe of God ſchynede aboute hem; and thei dredden with grete drede. And the aungel ſeyde to hem, nyle ye drede, for lo Y preche to you a grete Joye that ſchal be to alle puple. For a ſavyour is borun to day to you, that is Criſt the Lord in the cytee of Davith. And this is a tokene to you, ye ſchulen fynde a yonge child wlappid in clothis, and leyd in a cracche. And ſodeinly ther was maad with the aungel a multitude of hevenly knyghthood, heryinge God and ſeiynge; Glorye be in higheſte thingis to God, and in erthe pees be to men of good wille. And it was doen as the aungels paſſiden awey fro hem into hevene, the ſcheperdis ſpaken togider and ſeiden, go we ouer to Bethleem and ſee we this word that is maad which the Lord hath maad and ſchewed to us. And thei highynge camen and ſounden Marye and Joſeph: and the yong child leyd in a cracche. And thei ſeynge knewen of the word that was ſeide to hem of this child. And alle men that herden wondriden and of theſe thingis that weren ſeide to hem of the ſchepardis. But Marye kepte alle theſe wordis berynge togidere in hir herte. And the ſchepardis turneden agen glorifyinge and heryinge God in alle thingis that thei hadden herd & ſeyen: as it was ſeid to hem. And after that eighte dayes weren endid that the child ſchulde be circumſidid, his name was clepid Jheſus, which was clepid of the aungel biſore that he was conceyved in wombe. And aftir that the dayes of purgacyoun of Marye weren fulfillid aftir Moyſes lawe, thei token him to Jeruſalem to offre hym to the Lord. As it is writun in the Lawe of the Lord, for every malekynde openynge the wombe ſchalle be clepid holy to the Lord. And that they ſchulen geve an offrynge aftir that is ſeid in the Lawe of the Lord: a peyre of turturis or tweie culver briddis. And lo a man was in Jeruſalem whos name was Symeon, and this man was juſt and vertuous and abood the comfort of Iſrael: and the holi Goſt was in him. And he hadde takun an anſwere of the holi Goſt, that he ſchulde not ſe deeth, but he ſayh firſt the Chriſt of the Lord And he cam in ſpiryt into the temple, and whanne his fadir and modir ledden the child Jheſus to do after the cuſtom of the lawe for him, he took him into hiſe armes and he bleſſide God, and ſeyde, Lord, now thou leeveſt thi ſervaunt after thi word in pees. For myn yghen han ſeyn thin helth: Which thou haſt maad redy biſore the face of alle puplis: Light to the ſchewing of hethen men: and glorie of thi puple Iſrael.
And his fadir and his modir weren wondringe on theſe thingis that weren ſeid of him. And Symeon bleſſide hem: and ſeyde to Marye his modir, Lo this is ſett into the fallyng doun. and into the ryſynge agen of manye men in Iſrael; and into a tokene to whom it ſchal be agenſeid. and a ſwerd ſchal paſſe thorou thin owne ſoul: that the thoughtis be ſchewid of manye hertis. And Anne was a profeteſſe the doughter of Fanuel, of the lynage of Aſer, and ſche hadde gon forth in manye dayes, and hadde lyued with hir housbond ſevene yeer fro hir maydenhod; And this was a wydewe to foure ſcore yeer and foure, and ſche departide not fro the temple but ſervede to God nyght and day in faſtingis and preieris. And this cam upon hem in thilk hour, and knowlechide to the Lord. and ſpak of him to alle that abiden the redempcioun of Iſrael. And as thei hadden ful don alle thingis after the Lawe of the Lord: thei turneden agen into Galilee into her cytee Nazareth. And the child waxid and was cumfortid ful of wiſdom: and the grace of God was in hym. And his fadir and modir wenten ech yere into Jeruſalem in the ſolempne day of pask. And whanne Jheſus was twelve yere oold thei went- G
en up to Jeruſalem after the cuſtum of the feeſt day. And whanne the dayes weren don: thei turneden agen, and the child abood in Jeruſalem, and his fadir and modir knewen it not. For thei geſſyng that he hadde be in the felowſchip, camen a dayes journey and ſoughten him; amonge hiſe coſyns and his knowleche. And whanne thei foundun him not; thei turneden agen into Jeruſalem and ſowghten him. And it bifel that aftir the thridde day: thei foundun him in the temple, ſittynge in the myddil of the Doctouris, herynge hem, and axinge hem. And alle men that herden him, wondriden on the prudence and the anſweris of him. And theiſighen and wondriden, and his modir ſeyde to him, ſone! what haſt thou do to us thus: Lo thi fadir and Y ſorowinge han ſought thee? And he ſeyde to hem, what is it that ye ſoughten me? wiſten ye not that in tho thingis that ben of my fadir; it bihoveth me to be? And thei undirſtoden not the word which he ſpak to hem. And he cam doun with hem and cam to Nazareth, and was ſuget to hem, and his modir kepte togidere alle theſe wordis, and bare hem in her herte. And Jheſus * profitide in wiſdom, age, and grace anentis Godand men.

Chap. III.

IN the fiftenthe yeer of the Empire of Tyberye the Emperour: whanne Pilat of pounce governyde Judee, & Eroude was prince of Galilee: and Philip his brother was prince of Yturie, and of the cuntre of Tracon, & Liſanye was prince of Abilyn: Undir the princis of preſtis Annas and Cayfas, the word of the Lord was maad on Jon the ſone of Zacharye in deſert; and he cam into alle the cuntre of Jordan, and prechide baptym of penaunce into remiſſioun of ſynnes; as it is wrytun in the book of the wordis of Iſaye the profete, the voys of a cryer in deſert, make ye redy the waye of the Lord, make ye his pathis right. Ech valley ſchal be fulfild and every hil and litil hil ſchal be maad low; and ſchrewid thingis ſchulen be into dreſſid thingis: and ſcharpe thingis into pleyn weyes. And every fleiſch ſchal ſe the heelthe of God. Therfore he ſeyde to the puple which wenten out to be baptiſid of him kindelyngis of eddris: who ſchewide to you to fle fro the wraththe to comynge? Therfore do ye worthi frutys of penaunce, and bigynne ye not to ſeye we han a fadir Abraham, for y ſeye to you that God is myghti to reiſe of theſe ſtoones the ſones of Abraham. And now an axe is ſett to the roote of the tre, and therfore every tre that makith not good fruyt ſchal be kitt doun, and ſchal be caſt into the fier. And the puple axiden him, and ſeyden, what thanne ſchulen we do? He anſwerde and ſeyde to hem, he that hath tweie cootis: gyve to him that hath noon, and he that hath metis do in lyk maner. And pupplicans camen to be baptiſid: and thei ſeyden to him, maiſter, what ſchulen we do? And he ſeide to hem; do ye nothing more than that that

* perfitide

is ordeyned to you. And knyghtis axiden him and ſeyden, what ſchulen alſo we do? And he ſeide to hem, ſmyte ye no man wrongfully, nether make ye fals chalenge and be ye a payed with youre ſoudis. Whanne al the puple geſſide, and alle men thoughten in her hertis of Jon, leſte peraventure he were Criſt. Jon anſweride and ſeyde to alle men, Y baptize you in watir, but a ſtronger than Y ſchal come aftir me, of whom Y am not worthi to unbynde the lace of his ſchoon, he ſchal baptiſe you in the holy Goſt and fier. Whos wynewing tool in his hond: and he ſchal purge his flore of corn, and he ſchal gader the wheete into his bern: but the chaffis he ſchal brenne with fier unquenchable. And manye other thingis alſo he ſpak, and prechide to the puple. But Eroude tetrark, whanne he was blamed of Jon for Erodias the wyf of his brother, and for alle the yuelis that Eroude dide, encreeſſide this ouer alle & ſchitte Jon in priſon. And it was doon, whanne alle the puple was baptiſid, and whanne Jheſus was baptiſid and preiede, hevene was opened: And the holy Goſt came doun in bodily likeneſs, as a dowve on him, and a vois was maad fro hevene: thou art my derworthe ſone, in thee it hath pleſid to me. And Jheſus himſelf was bigynnyng as of thritti yeer, that he was geſſid the ſone of Joſeph, which was of Helie. Which was of Matath, which was of Levy, which was of Melchy, that was of Jamne, that was of Joſeph. That was of Matatie, that was of Amos, that was of Naum, that was of Helye, that was of Nagge. That was of Matath, that was of Mataty, that was of Semey, that was of Joſeph, that was of Juda, that was of Johanna, that was of Reſa, that was of Sorobabel, that was of Salatiel, that was of Nery. That was of Melchy, that was of Addi, that was of Caſan, that was of Elmadan, that was of Heer, That was of Jheſus, that was of Eleazar, that was of Jorun, that was of Mathath, that was of Levy, That was of Symeon, that was of Juda, that was of Joſeph, that was of Jona, that was of Eliachym, That was of Melea, that was of Menna, that was of Mathatha, that was of Nathan, that was of Davith, That was of Jeſſee, that was of Obeth, that was of Booz, that was of Salmon, that was of Naaſon, that was of Amynadab, that was of Aram, that was of Eſrom, that was of Fares, that was of Judas, That was of Jacob, that was of Yſaac, that was of Abraham, that was of Tare, that was of Nacor, That was of Scruth, that was of Raga, that was of Faleth, that was of Heber, that was of Sale, that was of Chaynan, that was of Arſaxath, that was of Sem, that was of Noe, that was of Lameth, that was of Mathuſale, that was of Enock, that was of Jareth, that was of Malalyel, that was of Chaynan, That was of Enos, that was of Seeth, that was of Adam, that was of God.

Chap. IV.

AND Jheſus ful of the holy Goſt turnyde agen fro Jordan, and was led by the ſpiryt into deſerte fourty dayes, and was temptid of the devel, and eet nothing in tho dayes, and whanne tho dayes weren eendid, he hungride. And the devel ſeyde to him, if thou art Goddis ſone, ſeye to this ſtoon that it be maad breed. And Jheſus anſweride to him, it is wrytun that a man lyveth not in breed aloone but in every word of God. And the devel ladde him into an high hil, and ſchewide to him alle the rewmes of the world in a moment of tyme. And ſeyde to him y ſchal geve to thee al this power and the glorie of hem, for to me thei ben gouun and to whom Y wole Y geve hem. Therfore if thou falle down and worſchipe bifore me alle thingis ſchulen be thine. And Jheſus anſweride and ſeyde to him, it is writun thou ſchalt worſchipe thi Lord God: and to him aloone thou ſchalt ſerve. And he ledde him into Jeruſalem, and ſette him on the pinacle of the temple and ſeyde to him, if thou art Goddis ſone: ſende thi ſilf fro hennys doun. For it is writun, for *he* hath comaunded to hiſe aungels of thee: that thei kepe thee in alle thi weyes; and that thei ſchulen take thee in hondis, leſt peraventure thou birte thi foot at a ſtoon; and Jheſus anſweride and ſeyde to him, it is ſeid thou ſchalt not tempte thi Lord God. And whanne every temptacioun was eendid: the fend wente awey fro him for a tyme. And Jheſus turnede agen in the vertu of the ſpiryte into Galilee: and the fame wente forth of him, thorugh al the cuntre. And he taughte in the ſynagogis of hem: and was magneſied of alle men. And he cam to Nazareth: where he was noriſchide, and entride aftir his cuſtom in the ſabot day into a ſynagoge: and roos to rede. And the book of Iſaye the profete was takun to him, and as he turnyde the book, he fond a place where it was wrytun, The ſpyrit of the Lord on me, for which thing he anoyntide me: he ſente me to preche to pore men, to heele contryt men in herte, and to preche remiſſioun to priſoneris, and ſighte to blynde men, and to delyver brokun men into remiſſioun, To preche the yeer of the Lord pleaſaunt, and the day of yelding agen. And whanne he hadde cloſid the book: he gaf agen to the mynyſtre and ſat, and the yghen of alle men in the ſynagoge weren biholdynge into him And he bigan to ſeye to hem, for in this day this ſcripture is fulfillid in youre eeris. And alle men gaven witneſſing to him: and wondriden in the wordis of grace that camen forth of his mouth, and thei ſeiden, whether this is not the ſone of Joſeph? And he ſeide to hem, ſotheli ye ſchulen ſeye to me this likeneſſe, leche heele thi ſilf, the Fariſees ſeiden to Jheſus, how grete thingis han we herd doon in Cafarnaum, do thou alſo here in thi cuntre. And he ſeide, treuli y ſeye to you that no profete is reſſeyved in his owne cuntre. In treuth Y ſeye to you, that manye wydewis weren in the dayes of helye the profete in Iſrael: whanne heven was cloſid thre yeer and ſixe monethes, whanne greet hunger was maad in al the erthe; And to noon of hem was helie ſent: but into Sarepta of Sydon to a widewe. And manye meſels weren in Iſrael undir heliſee the profete: and noon of hem was clenſid but Naaman of Syrie. And alle in the ſynagoge herynge theſe thingis weren fillid with wraththe. And thei riſun up: and drouen him out withouten the cytee, and ledden him to the coppe of the hil: on which her cytee was bildid to caſt him doun. But Jheſus paſſide: and wente thorugh the myddil of hem. And cam doun into Carfarnaum a cytee of Galilee: and there he taughte hem in the Sabotis. And thei weren aſtonyed in his teching, for his word was in power. And in her ſynagoge was a man havynge an unclene fend, and he criede with greet vois, and ſeyde, ſuffre. what to us and to thee Jheſus of Nazareth? art thou comun to leeſe us? Y know that thou art the holy of God. And Jheſus blamede him & ſeyde, wexe doumbe: and go out fro him, And whanne the Fende hadde caſt him forth into the myddil, he wente awey fro him, and he noyede him no thing. And drede was maad in alle men: & thei ſpaken togider, and ſeyden, what is this word? for in power and ver-

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tu he comaundith to unclene ſpiritis: and thei gon out. and the fame was puppliſchid of him: into eche place of the cuntre. And Jheſus roos up fro the ſynagoge: and entride into the hous of Symount, and the modir of Symoundis wiif: was holdun with grete ſeveris; and thei preieden him for hir. And Jheſus ſtood over hir and comaundide to the fever and it leſte hir. and anoon ſche roos up & ſervede hem And whanne the ſunne wente doun: alle that hadden ſike men with dyverſe langouris. ledden hem to him, and he ſette his hondis on ech by hemſilf: and heelide hem. And fendis wenten out fro manye: and cryeden and ſeiden, for thou art the ſone of God; and he blamede and ſuffride hem not to ſpeke: for thei wiſten him that he was Criſt. And whanne the day was come, he gede out and wente into a deſert place: and the puple ſoughten him, and thei camen to him: and thei heelden him that he ſchulde not go awey fro hem. To whiche he ſeyde, for alſo to othere citees it bihoveth me to preche the kyngdom of God: for therſore Y am ſent. And he prechide in the ſynagogis of Galilee.

Chap. V.

AND it was doon whanne the puple cam faſte to Jheſus to here the word of God, he ſtood biſidis the pool of Genaſereth: And ſaygh two bootis ſtandinge biſidis the pool, and the fiſcheris weren gon doun, and waiſchiden her nettis. And he wente up into a boot that was Symoundis: and preiede him to lede it a litil fro the lond, and he ſat and taughte the puple out of the boot. And as he ceeſſide to ſpeke he ſeyde to Symount, lede thou into the depthe, and ſlake youre nettis to take fiſh. And Symount anſweride and ſeyde to him, comaundour we travayliden alle the night and token nothing: but in thi word I ſchal leye out the net. And whanne thei hadden do this thing thei cloſiden togider a greet multitude of fiſchis, and her net was brokun: And thei bekeneden to felowis that weren in another boot, that thei ſchulen come and helpe hem. and thei camen and filliden bothe the botis: ſo that thei weren almooſt drenchid. And whanne Symount Petir ſayz this thing: he felde doun to the knees of Jheſus and ſeyde, Lord go fro me: for Y am a ſynful man. For he was on ech ſyde aſtonyed: and alle that weren with him in the takynge of fiyſchis whiche thei tooken. Sotheli in lyk maner James & Jon the ſones of Zebedee: that weren felowis of Symount Petir; and Jheſus ſeyde to Symount, nyle thou drede: now fro this tyme thou ſchalt take men. And whanne the botis weren led up to the lond: thei leſten all thingis & thei ſueden him. And it was doon whanne he was in oon of the Cytees: lo a man ful of lepre, & ſeynge Jheſus fel doun on his face, and preyede him & ſeide, Lord if thou wolt thou maiſt make me cleene. And Jheſus held forth his hond: and touchide him and ſeyde, Y wole be thou maad clene, and anoon, the lepre paſſide awey fro him. And Jheſus comaundide to him: that he ſchulde ſeye to no man, but go ſchewe thou thee to a preſte and offre for thi clenſyng into witneſſing to hem as Moyſes bad. And the word walkide aboute the more of him, and myche puple camen togidere to here and to be heelid of her ſykneſſis. And he wente into deſeert: and preyede. And it was doon in oon of the dayes he ſatt and taughte, and ther weren Fariſees ſittynge and Doctouris of the lawe: that camen of ech caſtel of Galilee and of Judee, and of Jeruſalem, and the vertu of the Lord was to heele ſyk men. And lo men baren in a bed: a man that was ſyk in the Paleſey, & thei ſoughten to bere him in: and ſette biſore him. And they ſoundun not in what partie thei ſchulden bere him in for the puple wenten on the roof, and by the ſclattis thei letten him doun with the bed into the myddil biſore Jheſus. And whanne Jheſus ſayh the feith of hem: he ſeide, man thi ſinnes ben forgyuun to thee. And the Scribis and Fariſees bigunnen to thenke ſeiynge, who is this that ſpekith blaſtemyes? who may forgyve ſynnes but God aloone? And as Jheſus knew the thoughtis of hem: he anſweride & ſeyde to hem, what thinken ye yvele thingis in youre hertis? What is lighter to ſeye ſinnes ben forgyuun to thee: or to ſeye riſe up and walke! But that ye wite that mannes ſone hath power in erthe to forgye ſynnes: he ſeide to the ſyk man in paleſie: Y ſeye to thee ryſe up, take thi bed and go into thin hous. And anoon he roos up biſore hem: and took the bed in which he lay, and wente in to his hous: and magnyfied God. And gret wondir took alle, and thei magnyfyeden god, and thei weren fulfillid with greet drede: and ſeiden, for we han ſeen marueylouſe thingis to day. And after theſe thingis Jheſus wente out and ſaigh a Pupplycan Leuy by name, ſittinge at the tolbothe: and he ſeyde to him, ſue thou me, and whanne he hadde leſte alle thingis: he roos up and ſuede him. And Leuy made to hym a grete feeſte in his hous, and there was a gret cumpany of pupplicans and of othere that weren with them ſittynge at the mete. And the Fariſees and the Scribis of hem grucchiden: and ſeyden to hiſe diſciplis, whi eten ye and drinken with Pupplicans and ſynful men? And Jheſus anſweride and ſeyde to hem, thei that ben hoole han no nede to a leche: but thei that ben ſyk. For Y cam not to clepe juſt men: but ſynfull men to penaunce. And thei ſeyden to him: whi the diſciplis of Jon faſten oſte and maken preieris, alſo and of the Fariſees but thin eten and drynken? To whiche he ſeyde, wher ye moun make ye the ſones of the ſpouſe to faſte: while the ſpouſe is with hem? But dayes ſchulen come whanne the ſpouſe ſchal be taken awey fro hem: and thanne thei ſchulen faſte in tho dayes. And he ſeide to hem alſo a likeneſſe, for no man takith a peece fro a newe clothe and puttith it into an olde clothing, ellis bothe he brekith the newe and the peece of the newe acordith not to the elde. And no man puttith newe wyn into oolde botels: ellis the newe wiin ſchal breke the botels: and the wyn ſchal be ſched out: and the botels ſchulen pereſche. But newe wyn owith to be putt into newe botelis and bothe ben kepte. And no man drynkynge the elde wole anoon newe, for he ſeith, the oolde is bettere.

Chap. VI.

AND it was don in the ſecounde firſte Sabot, whanne he paſſide by the cornes: hiſe diſciplis pluckiden eeris of corn, and thei frotynge with her hondis eeten. And ſumme of the Fariſees ſeyen to hem, what don ye that that is not leeful in the Sabotis? and Jheſus anſweride and ſeide to hem, ye han not red what Dauith dide whanne he hungride and thei that weren with him, How he entride into the hous of God and took looves of propoſicioun and eet and gaf to hem that weren with him, whiche looves it was not leveful to ete but oonli to preſtis

preſtis? And hē ſeide to hem, for mannes ſone is Lord ghe of the ſabat. And it was doon in another ſabat: that he entride into a ſynagoge and toughte, and a man was there, and his right hond was drye. And the ſcribis and Fariſees aſpieden him, if he wolde heele him in the ſabat: that thei ſchulden fynde cauſe wherof thei ſchulden accuſe him. And he wiſte the thoughtis of hem, and he ſeide to the man that hadde a drye hond: riſe up & ſtoond in the myddil, and he roos and ſtood. And Jheſus ſeyde to hem, Y axe you if it is leveful to do wel in the ſabate or yuel: for to make a ſoule ſaaf, ethir to leeſe. And whanne he hadde biholde alle men about, he ſeide to the man hold forth thin hond, and he held forth, & his hond was reſtorid to heelthe. And thei weren fulfillid with unwiſdom: and ſpaken togider what thei ſchulen do of Jheſus. And it was don in tho dayes. he wente out into an hil to preie. and he was al nyght dwellinge in the preier of God; and whanne the day was come, he clepide hiſe diſciplis, and chees twelve of hem, whiche he clepide alſo Apoſtlis: Symount whom he clepide Petir, and Andrew his brother, James and Jon, Filip and Bartholomew, Mathew and Thomas. James, Alfey and Symount that is clepid Zelotes, Judas of James, and Judas Scarioth, that was traytour. And Jheſus cam doun fro the hil with hem, and ſtood in a feeldy place, and the cumpany of hiſe diſciplis: and a gret multitude of puple of alle Judee and Jeruſalem, and of the ſee cooſtis, and of Tyre and Sydon that cam to heere him, and to be heelid of her ſykneſſis; and thei that weren travelid of uncleane ſpirytis, weren heelid. And al the puple ſoughte to touche him, for vertu wente out of him: and heelide alle. And whanne hiſe yghen weren caſt up into his diſciplis: he ſeyde, bleſſyd be ye pore men: for the kyngdom of God is youre. Bleſſid be ye that now hungren: for ye ſchulen be fulfillid, bleſſid be ye that now wepen for ye ſchulen leighe. Bleſſid be ye whanne men ſchulen hate you, and departe you awey. and put ſchenſchip to you: and caſte out youre name as yvel for mannes ſone. Joye ye in that day and be ye glad: for lo youre mede is myche in hevene: for aftir theſe thingis the fadirs of hem diden to profetis. Nethelees woo to you riche men that han youre coumfort. Woo to you that ben fulfillid, for ye ſchulen hungur, woo to you that now leyghen for ye ſchulen mourne and wepe. Woo to you whanne alle men ſchulen bleſſe you, after theſe thingis the fadris of hem diden to profetis. But Y ſeye to you that heren, love ye youre enemyes, do ye wel to hem that hatiden you. Bleſſe ye men that curſen you, preye ye for men that deſamen you. And to him that smytith thee on oo cheke ſchewe alſo the tother, and fro him that takith awey fro thee a cloth: nyle thou forbede the coote. And gyve to ech that axith thee, and if a man takith awey tho thingis that ben thine: axe thou not agen. And as ye wolen that men do to you: do ye alſo to hem in lyk maner. And if ye loven hem that loven you what thankis to you? for ſynful men loven men that loven hem. And if you don wel to hem that don wel to you, what grace is to you? Synful men don this thing. And if ye leenen to hem of whiche ye hopen to take agen: what thanke is it to you? for ſynful men leenen to ſynful men: to take agen as myche. Nethelees love ye youre enemyes & do ye wel and leene ye hopinge no thing therof, and youre mede ſchal be myche, and ye ſchulen be the ſones of the higheſte: for he is benygne on unkynd men and yvele men. Therfore be ye merciful as youre fadir is merciful. Nyle ye deme and ye ſchulen not be demed. Nyle ye condempne and ye ſchulen not be condempned: forgeve ye and it ſchal be forgyven to you: Gyve ye and it ſchal be goven to you, thei ſchulen gyve into youre boſum a good meſure and wel fillid, and ſchakun togider and overflowinge, for by the ſame meſure by which ye meten, it ſchal be metun agen to you, And he ſeyde to hem a lykneſſe whether the blynde may lede the blynde: ne fallen thei not bothe into the dich? A diſciple is not aboue the maiſtir but ech ſchal be perfyt: if he be as his maiſtir. And what ſeeſt thou in thi brotheris yghe a moot: but thou biholdiſt not a beeme that in thin owne yghe? Or how maiſt thou ſeye to thi brother, brother ſuffre, Y ſchal caſt out the moot of thin yghe: and thou biholdiſt not a beem in thin owne yghe? Ypocrite, firſt take out the beem of thin yghe and thanne thou ſchalt ſe to take the moot of thi brotheris yghe. It is not a good tre that makith yvele fruytis: neither an yuele tre that makith gode fruytis. For every tree is knowen of his fruyt, and men gaderen not figis of thornes: nether men gaderen a grape of a buyſch of brieris. A good man of the good treſour of his herte bryngeth forth gode thingis: and an yuele man of the yuele treſour bryngeth forth yvel thingis, for of the plentee of the herte the mouth ſpekith. And what clepen ye me Lord Lord: and don not tho thingis that I ſeye? Ech that cometh to me and herith my wordis and doith hem: Y ſchal ſchewe to you to whom he is liik. He is lyk to a man that bildith an hous that diggide depe and ſette the foundement on a ſtoon: and whanne gret flood was maad the flood was hurlid to that hous: and it myghte not move it, for it was foundid on a ſad ſtoon. But he that herith & doith not is lyk to a man bildinge his hous on erthe withouten foundement, into which the flood was hurlid: and anoon it fel doun, and the fallyng doun of that hous was maad gret. K.

Chap. VII.

AND whanne he hadde fulfillid all hiſe wordis into the eeris of the puple: he entride into Caffarnaun. But a ſervaunt of a centurien that was preciouſe to him was ſyk and drawynge to the deeth. And whanne he hadde herd of Jheſus he ſente to him the elder men of Jewis and preide him that he wolde come: and heele his ſervaunt. And whanne thei camen to Jheſus they preieden him biſily and ſeiden to him, for he is worthi that thou graunte to him this thing. For he loveth oure folk, and he bildide to us a ſynagoge And Jheſus wente with hem, and whaune he was not fer fro the hous: the Centurien ſente to him frendis, and ſeyde, Lord nyle thou be trauelid, for Y am not worthi that thou entre undir my roof. For which thing and Y demede not my ſilf worthi that I come to thee, but ſeye thou by word and my child ſchal be heelid. For Y am a man ordeyned undir power and have knyghtis undir me, and Y ſeye to this go, and he goith, and to another come and he cometh, and to my ſervaunt do this thing, and he doith. And whanne this thing was herd: Jheſus wondride, and ſeyde to the puple ſuynge him treuli Y ſeye to you: neither in Iſrael Y foond not ſo greet feith. And thei that weren ſent turneden agen home: and foundun the ſervaunt hool, which was ſyk. And it was don aftirward Jheſus wente into a citee, that is clepid Naym: and hiſe diſciplis and ful gret puple wente with

with him: And whanne he cam nygh to the gate of the citee; lo the fone of a womman that had no mo children, was borun out deed, and this was a widewe, and myche puple of the cytee with her. And whanne the Lord Jhefus hadde feyn her he hadde reuthe on her, and feyde to hir, nyle thou wepe. And he cam nygh and touchide the beere, and thei that baren, ſtoden, and he ſeyde yonge man, Y ſeye to thee riſe up. And he that was deed ſat up agen, and bigan to ſpeke, and he gaf him to his modir. And drede took alle men and thei magnifyeden God and ſeyden, for a gret profete is riſen among us, and for God hath viſitid his
z. puple. And this word wente out of him into al Judee: and in to al the cuntre aboute. And Jones diſciplis teelden him of alle theſe thingis. And Jon clepide tweyne of hiſe diſciplis and ſente hem to Jheſus and ſeide art thou he that is to come or abiden we another? And whanne the men camen to him thei ſeiden Jon baptiſt ſente us to thee and ſeide, art thou he that is to come or we abiden another? And in that our he heelide manye men of her ſiikneſſis and woundis, and yuele Spirytis: and he gaf ſight to manye blynde men. And Jheſus anſweride & ſeide to hem, go ye agen and telle ye to Jon. the things that ye han herd and ſeyn, blind men ſeen, crokid men gon, meſels ben maad cleene, deef men heren, deed men riſen agen, pore men ben takun to preching of the Goſpel. And he that ſchal not be ſclaundride in me, is bleſſid. And whanne the meſſangeris of Jon weren gon forth he bigan to ſeye of Jon to the puple, what wenten ye out into deſert to ſe, a reed wawid with the wind? But what wenten ye out to ſe? a man clothid with ſoſte clothis? lo thei that ben in precious cloth and in delicis ben in kyngis houſis. But what wenten ye out for to ſe? a profete? yhe Y ſeye to you and more than a profete. This is he of whom it is wrytun, lo Y ſende myn aungel bifore thi face, which ſchal make redy thy weye bifore thee. Certis I ſeye to you. ther is no man more profete among children of wymmen than is Jon but he that is leſſe in the kyngdom of hevenes, is more than he. And alle the puple heeringe, and pupplicans that hadden be baptiſid with the baptim of Jon, juſtifieden God. But the Fariſees and the wiſe men of the lawe that weren not baptiſid of him diſpiſeden the counſel of God agens hemſilf. And the Lord ſeyde, therfore to whom ſchal I ſeye men of this generacioun lyk? and to whom be thei lyk? thei ben lyk to children ſittinge in chepynge and ſpekinge togider and ſeiynge, we han ſungun to you with pipis: and ye han not daunſid, we han maad mornyng: and ye han not wept. For Jon baptiſt cam neither etinge bred, ne drinkynge wyn: and ye ſeyen, he hath a ſend. Mannes ſone cam etinge and drinkinge: and ye ſeyen lo a man deuourer and drinkinge wyn, a frend of Pupply-
r. cans and of ſynful men, But wiſdom is juſtified of her ſones. And oon of the Fariſees preiede Jheſus: that he ſchulde ete with him, and he entride into the hous of the Fariſee, & ſat at the mete. And lo a ſynful woman that was in the cytee, as ſche knewe that Jheſus ſat at the mete in the hous of the Fariſee, ſhe broughte an alabaſtre box of oynement; And ſche ſtood bihynde biſidis hiſe feet: and bigan to moiſte hiſe feet with teeris, & wypide with the heeris of hir heed, and kiſte hiſe feet: and anoyntide with oynement. And the Fariſee ſeynge that hadde clepid him: ſeide withynne himſilf ſeyinge, if this were a profete he ſchulde wyte: who and what maner womman it were that touchide him, for ſche is a ſynful womman. And Jheſus anſwerde and ſeide to him, Symount I han ſum thing to ſeye to thee, and he ſeide, maiſtir ſeye thou. And he anſwerde, tweye dettouris weren to oo lener, and oon oughte fyve hundrid pens, and the tother fifty. But whanne thei hadden not wherof thei ſchulden yelde: he forgaf to bothe, who thanne loueth him more? Symount anſwerde and ſeide, I geſſe that he to whom he forgaf more. and he anſweride to him, thou haſt demed rightly. And he turnide to the womman: and ſeyde to Symount, ſeeſt thou this womman? I entride into thin hous: thou gaf no watir to my feet, but this hath moiſtid my feet with teeris: And wipide with her heeris. Thou haſt not gouen to me a coſſe but this ſithen ſche entride, ceeſſide not to kiſſe my feet Thou anointidiſt not myn heed with oyle: but this anointede my feet with oynement. For the which thing I ſeye to thee, manye ſynnes ben forgiuen to hir: for ſche hath loued myche. and to whom is leſſe forgyuen to hir, he loueth leſſe. And Jheſus ſeyde to hir: thi ſynnes ben forgiuen to thee. And thei that ſaten togider at the mete bigunnen to ſeye withinne hemſilf, who is this that forgyveth ſynnes? But he ſeide to the womman: thei feith hath maad thee ſaaf: go thou in pees.

Chap. VIII.

AND it was doon aftirward, And Jheſus made journey by citees and caſtels: prechinge and evangelizinge the rewme of God, and twelve with him. And ſumme wymmen that weren heelid of wickide ſpirytis and ſikneſſis Marye that is clepid Maudeleyn of whom ſevene develis wenten out, And Jone the wyf of Chuſe the Procuratour of Eroude: and Suſanne and manye other that miniſtriden to him of her richeſſis. And whanne myche puple
s. was come togider and men higheden to him fro the cytees: he ſeyde by a ſymylitude, He that ſowith gede out to ſowe his ſeed, & while he ſowith: ſum felde biſidis the weye, & was deſoulid: and briddis of the eir eeten it. And other fel on ſtoons: and it ſprunge up, and driede, for it hadde not moiſture. And other fel doun among thornes: and the thornes ſprungen up togider & ſtrangliden it. And other fel into good erthe and it ſprong up and made an hundrid fold fruyt, he ſeide theſe thingis and criede he that hath eeris of herynge: here he: But hiſe diſciplis axiden him: what this parable was, And he ſeide to hem: to you it is grauntid to knowe the priuytees of the kyngdom of God: but to othir men in parablis, that thei ſeynge ſe not: and thei herynge undirſtond not. And this is the parable; the ſeed is Goddis word. And thei that ben biſidis the weye ben theſe that heren, and aftirward the fend cometh and takith awey the word fro her herte, leſte thei bilevynge be maad ſaaf. But thei that fel on a ſtoon: ben theſe that whanne thei han herd. reſſeyuen the word with joye and theſe han no rotis, for a tyme thei bileven: and in tyme of temptacioun thei gon awey. But that, that fel among thornes ben theſe that herden, and of biſyneſſis and richeſſis & luſtis of lyf thei gon forth and ben ſtranglid: & bryngen forth no fruyt; But that that fel into good erthe: ben theſe that in a good herte and beſt heren the word and holden, and bryngen forth fruyt in patience. No man lightnith a lanterne: and hilith it with a veſſel or puttith it undir a bed, but on a candiliticke that men that entren ſeen light. For ther is no privy

thing whicl ſchal not be openyd: neithir hid thing which ſchal not be knowun, and come into opin. Therfore ſe ye how ye heren, for it ſchal be gouen to him that hath, and whoeuer hath not: alſo that, that he weeneth that he have ſchal be takun awey fro him. And hiſe modir & britheren camen to him: and thei myghten not come to him for the puple. And it was teld to him thi modir and thi brithren ſtonden without forth willinge to ſe thee. And he anſwerde and ſeyde to hem, my modir and my brithren ben theſe that heren the word of God and don it. And it was don in oon of the dayes: he wente up into a boot and hiſe diſciplis, and he ſeyde to hem, paſſe we ouer the ſee: and thei wenten up. and while thei rowiden: he ſlepte, and a tempeſt of wynd cam doun into the watir. and thei weren dryuen hider and thidir with wawis, and weren in perel. And thei camen nygh and reiſiden hym & ſeiden: comaundour we periſchen, and he roos and blamede the wynd and the tempeſt of the watir, and it ceeſſide & peſiblete was maad. And he ſeyde to hem, where is youre feith? whiche dredynge wondriden: and ſeiden togider, who geſſiſt thou is this? for he comaundith to the wyndis and to the ſee: and thei obeyen to him. And thei rowiden to the cuntre of Gerazenes: that is agens Galilee. And whanne he wente out to the lond: a man ran to him that hadde a Devel longe tyme, & he was not clothid with cloth: neithir dwellide in hous but in * ſepuleris. This whanne he ſigh Jheſus fel doun biſore him, and he cryinge with a greet vois ſeide, what to me and to thee Jheſus the ſone of the higheſte God? I biſeeche thee that thou turmente not me. For he comaundide the uncleene Spirit: that he ſchulde go out fro the man, for he took him ofte tymes, and he was bounden with cheynes & kepte in ſtockis, and whanne the bondis were brokun: he was led of Develis into deſert. And Jheſus axide him and ſeide, what name is to thee? and he ſeyde a Legioun, for manye Develis weren entrid into him; And thei preieden him that he ſchulde not comaunde hem that thei ſchulden go into helle. And there was a flok of manye ſwyn: leſewinge in an hil, and thei preyeden him: that he ſchulde ſuffre hem to entre to hem, and he ſuffride hem. And ſo the Develis wenten out fro the man, and entriden into the ſwyn, and with abire, the floc wente heedlynge into the pool, and was drenchid. And whanne the heerdis ſayen this thing don: thei fledden and telden into the citee and into the townes; And thei geden out to ſe that thing that was don and thei camen to Jheſus, & thei founden the man ſittynge clothid: fro whom the fendis wenten out, and in hool mynde at hiſe feet, and thei dredden. And thei that ſighen tolden to hem: hou he was maad hool of the legioun. And alle the multitude of the cuntre of Geraſennes preiede him that he ſchulde go fro hem; for thei weren holdun with grete drede. he wente up into a boot, and turnide agen. And the man of whom the Develis weren gon out: preyeden him that he ſchulde be with him, Jheſus ſefte hym and ſeide, go agen into thin hows: and telle how grete thingis God hath don to thee, and he wente thorough al the cytee: and prechide how grete thingis Jheſus hadde doon to him. And it was doon, whanne Jheſus was gon agen: the puple reſſeyuede him, for alle weren abidynge him; And lo a man to whom the name was Jayrus: and he was prince of a ſynagoge, and he ſel doun at the feet of Jheſus, and preyede him that he ſchulde entre into his hous: For he hadde but oo doughtir almooſt of twelve yeer eld: and ſche was deed, and it biſelde the while he wente he was thrungun of the puple. And a womman that hadde a flux of blood twelve yeer, and hadde ſpendid al hir catel in lechis, and ſche myghte not be curid of ony. And ſche cam nygh bihynde: and touchide the hemme of his cloth, and anoon the flux of hir blood ceeſſide. And Jheſus ſeide, who is that touchide me? and whanne alle men denyeden, Petre ſeide and thei that weren with him, comaundour, the puple thruſten, and diſeſen thee, and thou ſeiſt who touchide me? And Jheſus ſeide: ſum man hath touchide me, for that vertu gede out of me. And the womman ſeynge that it was not hid fro him, cam tremblynge and fel doun at hiſe feet, and for what cauſe ſche hadde touchid him ſche ſchewid biſore all the puple, and how anoon ſche was heelid. And he ſeide to hir, doughter, thi feith hath maad thee ſaaf. go thou in pees. And yit while he ſpak, a man cam fro the prince of the ſynagoge: and ſeide to him thi doughter is deed: nyle thou traueile the maiſter. And whanne this word was herd. Jheſus anſweride to the fadir of the damſel, nyle thou drede, but bileeve thou oneli and ſche ſchal be ſaaf; And whanne he came to the hous: he ſuffride no man to entre with him, but Petre, Jon, and James: and the fadir and the modir of the damyſel. And alle wepten and biweyliden hir, and he ſeide, nyle ye wepe, for the damyſel is not deed but ſlepith. And thei ſcorneden him: and wiſten that ſche was deed. But he helde hir hond. and criede and ſeyde, damyſel ryſe up. And hir Spiryt turnide agen: and ſche roos anoon, and he comaundid to gyve to hir to ete. And hir fadir & modir wondriden gretly, and he comaundide hem that thei ſchulden not ſeye to ony: that thing that was don.

Chap. IX

AND whanne the twelve Apoſtlis weren clepid togidir: Jheſus gaf to them vertu and power on alle Develis, & that thei ſchulden heel ſyknefſis. And he ſent hem for to preche the kyngdom of God: and to heele ſyke men. And he ſeide to hem, nothing take ye in the weye: neither yerde ne ſcrippe. neither breed ne money, and neither have ye tweie cootis. And into what hous that ye entren dwelle ghe there: and go ye not out fro thence. And whoeuer reſceyuen not you go ye out of that citee: and ſchake ye of the poudre of youre feet, into witneſſing on hem. And thei geden forth and wenten about by caſtels prechinge and heeling every where. And Eroude tetrarck herde alle thingis that weren don of him; & he doutide for that it was ſeyde of ſumme men that Jon was riſun fro deeth; and of ſumme men that Elie hadde apperid: but of other, that oon of the elde profetis was riſun. And Eroude ſeide, I have biheedid Jon, & who is this of whom I here ſiche thingis? and he ſoughte to ſe him. And the apoſtlis turniden agen and tolden him alle thingis that thei hadden don. and he took hem and he wente biſidis into a defert place that is Bethſaida. And whanne the puple knew this: thei folowiden him, and he reſſeyuede hem: and ſpak to hem of the kyngdom of God, and he heelide hem: that hadden nede of cure. And the day bigan to bowe doun, and the twelve camen and ſeiden to him, leeve the puple that thei go

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go and turne into caſtels and tounes that ben aboute that thei fynde mete: for we ben here in a deſert place. And he ſeide to hem, geve ye to hem to ete, and thei ſeyden, ther be not to us mo than fyve looves and tweye fiſchis; but perauenture that we gon and bien metis to al puple. And the men weren almoſt fyve thouſynde, and he ſeide to hiſe diſcipilis, make ye hem to ſitte to mete by cumpanyes a fifti togider, and thei diden ſo, and thei maden alle men to ſitte to mete. And whanne he hadde take the fyve looues and twey fiſchis: he biheelde into hevene, and bleſſide and brak, and delide to hiſe diſcipilis: that thei ſchulden ſette forth bifore the cumpanyes. And alle men eeten: and weren fulfillid, & that that leſte to hem of brokun metes was takun up twelve coffyns. And it was don whanne he was aloone preyinge: his diſciplis weren with him, and he axide hem and ſeide, whom ſeyen the puple that I am? And thei anſwerden and ſeiden, Jon Baptiſt, other ſeyen Elye, and other ſeyen: o profete of the former is riſun. And he ſeide to hem, but who ſeyen ye that I am? Symount Petre anſwerde and ſeide, the Criſt of God. And he blamynge hem comaundide that thei ſchulen ſeye to no man: and ſeyde theſe thingis, for it bihoveth mannes ſone to ſuffre many thingis, and to be reproued of the eldre men: and of the princis of preſtis & of the Scribis, and to be ſlayn and the thridde daye to riſe agen. And he ſeyde to alle, if ony wole come aftir me: denye he himſilf, and take he his croſs every day: and ſue he me. For he that wole make hys lyf ſaaf ſchal leeſe it, and he that leeſith his lyf for me ſchal make it ſaaf. And what profitith it to a man if he wynne al the world: and leeſe himſilf: and do peiryng of himſilf? For whoſo ſchameth me and my wordis: mannes ſone ſchal ſchame him whanne he cometh in his majiſte and of the fadris and of the holy aungels. And I ſeye to you verili there ben ſumme ſtondynge here which ſchulen not taaſt deeth till thei ſeen the rewme of God. And it was don aftir theſe wordis, almeeſt eighte dayes: and he took Petre & James & Jon, and he ſtiede into an hil to preye. And while he preiede the lickneſſe of his cheer was chaungid and his clothing was whijt ſchynyng. and lo twey men ſpaken with him: and Moyſes & Elie weren ſeyn in maieſte, and thei ſeiden his goynge out which he ſchulde fulfille in Jeruſalem. And Petre and thei that weren with him: weren hevy of ſleep, and thei wakinge ſighen his mageſte: and the tweie men that ſtoden with him. And it was don whanne thei departiden fro him: Petre ſeyde to Jheſus, comaundour, it is good that we be here, and make we here thre tabernaclis, oon to thee and oon to Moyſes and oon for Elie, and he wiſte not what he ſchulde ſeye. But while he ſpak theſe thingis: a cloude was maad and ouerſchadewide hem, and thei dredden whanne thei entriden into the cloude. And a vois was maad out of the cloude and ſeide, this is my derworthe ſone: here ye him. And while the vois was maad: Jheſus was foundun aloone, and thei weren ſtille: and to no man ſeiden in tho dayes, ought of tho thingis that thei hadden ſeyn. But it was don the day ſuynge whanne thei camen doun of the hil: mych puple mette hem. And lo a man of the cumpanye: cryede and ſeyde, maiſter I Biſeche thee biholde my ſone: for I have no mo. And lo a Spiryt takith him and ſodeinly he crieth. and hurtlith doun and to drawith him with ſoome, and unnethe he goith awey alto drawinge him. And I preiede thi diſciplis that thei ſchulden caſte him out, and thei myghten not. And Jheſus anſwerde and ſeyde to hem, a unfeithful generacioun and weyward: hou longe ſchal I be at you, and ſuffre you? bringe hidur thi ſone, And whanne he cam nygh, the devel hurtlide him doun and to brayde him, and Jheſus blamede the unclene Spirit: and heelide the child, and * took him to his fadir. And alle men wondriden gretly in the gretneſſe of God; and whanne alle men wondriden in alle thingis that he dide: he ſeyde to his diſciplis, Putte ye theſe wordis in youre hertis, for it is to come that mannes ſone be bitrayed into the hondis of men. And thei knewen not this word and it was hid bifore hem that thei ſeliden it not and thei dredden to axe him of this word. But a thought entride into hem: who of hem ſchulde be the grettiſt. And Jheſus ſeynge the thoughtis of the herte of hem: took a child and ſettide him biſidis him, and ſeide to hem, whoeuer reſſeyueth this child in my name, reſſeyueth me, and whoeuer reſſeyueth me reſſeyueth him that ſente me, for he that is leeſt among you alle is the grettiſt. And Jon anſwerde and ſeyde, comandour, we ſighen a man caſtinge out ſendis in thi name, and we han forboden him: for he ſueth not thee with us. And Jheſus ſeyde to him, nyle ye forbede, for he that is not agens us is for us. And it was doon whanne the dayes of his taking up weren fulfillid, he ſettide faſte his face to go to Jeruſalem. And ſente meſſangeris bifore his ſight, and thei geden and entriden into a citee of the Samaritans: to make redy for him. And thei reſſeyueden not him: for the face of him was goynge into Jeruſalem. And whanne James & Jon his diſciplis ſighen: thei ſeyden, Lord wolt thou that we ſeyen that fier come doun fro hevene: & waaſte hem. And he turnide and blamyde hem & ſeyde, ye wiſten not whoſe Spiritis ye ben. For mannes ſon cam not to leeſe mennes ſoulis: but to ſaue, and thei wenten in to another caſtel. And it was don, whanne thei walkiden in the weye: a man ſeide to hym, I ſchal ſue thee whidir euer thou go. And Jheſus ſeyde to him, foxis han dennis and briddis of the eyr han neſtis: but mannes ſone hath not where he reſte his heed. And he ſeyde to another: ſue thou me, and he ſeyde, Lord ſuffre me firſte to go and birye my fadir. And Jheſus ſeyde to him, ſuffre that deed men burye her deed men: but go thou and telle the kyngdom of God. And another ſeyde, Lord I ſchal ſue thee: but firſte ſuffre me for to leeve alle thingis that ben at home. And Jheſus ſeyde to him, no man that puttith his hond to the plow and biholdyng baceward is able to the rewme of God.

Chap. X.

AND aftir theſe thingis the Lord Jheſus ordeynede alſo other ſeventi and tweyne, and ſente hem by tweyne and tweyne bifore his face into every citee and place whidur he was to come. And he ſeyde to hem, ther is myche rype corn: and fewe werkemen, therfore preie ye the Lord of the riipe corn: that he ſende werkemen into his rype corn. Go ye lo Y ſende you: as lambren among woluys. Therfore nyle ye bere a ſachel neither ſcrippe, neither ſchoon: and grete ye no man by the weye; Into what hous ye entren: firſte A.

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* yeldide

ſeye ye pees to this hous. And if a ſone of pees be there: youre pees ſchal reſte on hym, but if noon: it ſchal turne agen to you. And dwelle ye in the ſame hous etinge and drynkynge tho thingis that ben at hem, for a werkman is worthi his hire, nyle ye paſſe fro hous into hous. And in whateuere Citee ye entren, and thei reſſeyuen you: ete ye tho thingis that ben ſett to you. And heele ye the ſike men that ben in that cytee: and ſeye ye to hem, the kyngdom of God ſchal neighe into you. Into what cytee ye entren & thei reſſeyuen you not, go ye out into the ſtretis of it, and ſeye ye. We wipen of agens you the poudir that cleuyde to us of youre cytee, netheles wite ye this thing: that the rewme of God ſchal come nygh. I ſeye to you that to Sodom it ſchal be eſier than to that cytee in that day. Woo to thee Coraſaym: woo to thee Bethſayda, for if in Tyre and Sydon the vertues hadden be don which han be don in you, ſum tyme thei wolden han ſete in hayre and aiſchis, & haue doon penaunce. Netheleſs to Tyre & Sydon it ſchal be eſier in the doom: than to you. And thou Cafarnaum art enhaunſid til to hevene thow
D. ſchalt be drenchid till into helle. He that heerith you: heerith me, and he that diſpiſith you diſpiſith me, and he that diſpiſith me diſpiſith him that ſente me. And the two and ſeuenti diſciplis turneden agen with joye and ſeyden, Lord, alſo Develis ben ſuget to us in thi name. And he ſeide to hem, Y ſaygh Sathanas fallinge doun fro hevene as leyght. And lo Y have gouun to you power to trede on Serpentis and Scorpiouns, and on al the vertu of the enemy: and no thing ſchal anoye you. Netheles nyle ye joye in this thing that ſpiritis ben ſuget to you, but joye you that youre names ben writen in hevenes. In thilk our gladide in the holy Gooſt and ſeide, I knowleche to thee fadir: Lord of heuene and of erthe, for thou haſt hid theſe thingis fro wiſe men and prudent: and haſt ſhewid hem to ſmale children, yhe fadir for ſo it pleſide biſore thee. Alle thingis ben gouun to me of my fadir, and no man woot who is the ſone, but the fadir, and to whom the ſone wole ſchewe. And he
F. turnyde to his diſciplis: and ſeide, bleſſid be the yghen: that ſeen tho thingis that ye ſeen. For I ſeye to you that manye profetis and kyngis wolden haue ſeyn tho thingis that ye ſeen: and thei ſighen not, and here tho thingis that ye heren: and thei herden not. And lo a wiſe man of the lawe roos up: temptinge him and ſeyinge, maiſter what thing ſchal I do to haue euerlaſtinge lyf. And he ſeide to him, what is wrytun in the Lawe? how rediſt thou? He anſwerde and ſeide, thou ſchalt loue thi Lord God of alle thin herte: and of alle thi ſoule and of alle thi ſtrengthis. and of alle thi mynde, and thi neighbore as thi ſilf. And Jheſus ſeide to him thou haſt anſwerde rightly, do thou this thing & thou ſchalt lyue. But he willinge to juſtifie himſilf ſeide to Jheſus, and who is my neighbore? And Jheſus biheeld, and ſeide, a man cam doun fro Jeruſalem into Jerico: and fel among theuys, and thei robbiden hym, and woundiden hym, and wenten awey: and leſte the man half alyue. And it bifel that a preſt cam doun the ſame weye and paſſide forth whanne he hadde ſeyn him. Alſo a Dekene whanne he was bifidis the place and ſigh him, paſſide forth. But a Samaritan goynge the weye. cam bifidis him, & he ſigh him and hadde reuthe on him: and cam to him and bond hiſe woundis togidere and helde yn oyle and wyn, and leyde him on his beeſt, and ledde into an oſtrye. and dide the cure of him. And another day he broughte forth tweie pens: and gaf to the oſteler, and ſeyde haue thou cure of him, and whateuer thou ſchalt geue ouer: I ſchal yelde to thee whanne I come agen. Who of theſe thre ſeemeth to thee: was neighbore to him that fel among theues? And he ſeide, he that dide mercy into him, & Jheſus ſeide ſeide to him go thou and do thou in lyk maner. And it was doon while thei wenten he entride into a caſtel, and a womman Martha by name: reſſeyG. uede him into hir hous. And to this was a ſiſter Marye by name, which alſo ſat biſidis the feet of the Lord, and herde his word But Martha biſiede aboute the oſte ſeruyce, and ſche ſtood and ſeide, Lord takiſt thou no kepe: that my Siſter hath leſte me aloone to ſerue? therfore ſeye thou to hir, that ſche helpe me. And the Lord anſwerde and ſeyde to hir, Martha, Martha, thou art biſy: and art troublid aboute ſul manye thingis: But o thing is neceſſarye, Marie hath choſun the beſt part: which ſchal not be takun awey fro hir.

Chap. XI.

AND it was doon whanne he was preiynge in a place: as he ceeſſide: oon of hiſe diſcipilis ſeyde to hym, Lord teche us to preye: as Jon taughte hiſe diſcipilis. And he ſeyde to hem whanne ye preien: ſeye ye, fadir halowid be thi name, thi kyngdom come to; gyve to us to day oure eche dayes breed, And forgyve to us oure ſynnes as we forgyuen to eche man that oweth to us, and lede us not into temptacioun. And he ſeide to hem, who of you ſchal haue a frend and ſchal go to him at mydnyght: and ſchal ſeye to him, frend leene to me thre looues; For my frend cometh to me fro the weye: and I haue not what I ſchal ſette biſore him: And he withinne forth anſwere and ſeye, nyle thou be heuy to me, the dore is now ſchut, and my children ben with me in the bed: I may not riſe and geue to to thee. And if he ſchal dwell ſtille knockinge: I ſeye to you, though he ſchal not riſe and gyue to him, for that, that he is his frend, netheles for his contynuel axing he ſchal riſe and gyue to him as many as he hath nede to. And I ſeye to you, axe ye: and it ſchal be gouun to you, ſeke ye and ye ſchulen fynde, knocke ye and it ſchal be openyd to you. For ech that axith takith, and he that ſekith fyndith: and to a man that knockith: it ſchal be openyd. Therfore who of you axith his fadir breed: wher he ſchal geue him a ſtoon? or if he axith fyſſche, whether he ſchal gyue him a ſerpent for the fyſſche? Or if he axe an eg: whether he ſchal areche him a Scorpioun? Therfore if ye whanne ye ben yuele kunnen gyue gode giſtis to youre children: how myche more youre fadir of heuene ſchal geue a good Spiryt to men that axen him? And Jheſus was caſtinge out a ſend: and
D. he was doumbe, and whanne he hadde caſt out the ſend: the doumb man ſpak and the puple wondride. And ſumme of hem ſeiden, in Belſebub prince of Deuelis: he caſtith out Deuelis. And other temptynge axiden of him a tokene fro heuene. And as he ſaygh the thoughtis of hem: he ſeide to hem, every rewme departid agens itſilf ſchal be deſolat, and an hous ſchal falle on an hous. And if Satanas be departid agens himſilf how ſchal his rewme ſtonde? for ye ſeyn that I caſte out

ſendis

fendis in Belfebub. And if I in Belfebub caſte out fendis in whom caſten out youre ſones? therfore thei ſchulen be youre domes men. But if I caſte out fendis in the fyngir of God: thanne the rewme of God is comun among you. Whanne a ſtrong armed man kepith his hous, alle thingis that he weldith ben in pees. But if a ſtronger thanne he come upon him and ouercome him, he ſchal take awey al his armure in which he triſtide. and ſchal deele abrood hiſe robbryes. He that is not with me is agens me, and he that gaderith not togidere with me: ſcaterith abrood. Whanne an unclene Spirit goith out of a man: he wandrith by drie placis and ſekith reſte, and he fyndinge not, ſeith I ſchal turne agen into myn hous fro whennes I cam out. And whanne he cometh he fyndith it clenſid with beſmes and fayre arayed. Thanne he goith and takith with him ſevene other ſpiritis worſe than himſilf: and thei entren and dwellen there, and the laſt thingis of that man ben maad worſe than the former.
27. And it was don whanne he hadde ſeid theſe thingis: a womman of the cumpanye reride hir voys and ſeide to him, bleſſid be the wombe that baar thee: and bleſſid be the teetis that thou haſt ſokun. And he ſeyde, but yhe, bleſſid ben thei that heeren the word of God and kepen it. And whanne the puple runnen togidere: he bigan to ſeye, this generacioun is a weiward generacioun, it ſekith a tokene: and a tokene ſchal not be gouun to it: but the tokene of Jonas the profete. For as Jonas was a tokene to men of Nynyue, ſo mannes ſone ſchal be to this generacioun. The Queene of the ſouth ſchal riſe in the doom with men of this generacioun and ſchal condempne hem, for ſche cam fro the endis of the erthe for to here the wiſdom of Salamon, and lo here is a gretter than Salamon. Men of Nynyue ſchulen riſe in doom with this generacioun: and ſchulen condempne it: for thei diden penaunce in the prechynge of Jonas, and lo here is
32. a grettere than Jonas. No man teendith a lanterne: and puttith in hidlis, neither undir a buyſſchel, but on a candilſticke that thei that goen in ſe light. The lanterne of thi bodi is thin yghe, if thin yghe be ſymple: al thi body ſchal be lighty, but if it be weyward, al thi body ſchal be derkful. Therfore ſe thou: leſte the lighte that is in thee be derkneſſis: Therfore if al thi body ſhal be bright, and haue no part of derkneſſis: it ſchal be al bright, and as a lanterne, of brightneſſe: it ſchal geue light to thee. And whanne he ſpak, a fariſee preyede him that he ſchulde ete with him, and he entride and ſat to the mete. And the fariſee bigan to ſeye geſſynge withynne himſilf whi he was not waiſchen bifore mete. And the lord ſeide to him, now ye fariſees clenſen that, that is withoute forth of the cuppe and the plater; but that thing that is withynne of you is ful of raueyne and of wickidnes. Foolis whether he that made that that is withoute forth: made not alſo that that is withynne? Netheles that that is *ouerpluys: geue ye almes: &
41. lo al thingis ben clene to you. But woo to you fariſees that tithen mynte and ruwe and ech eerbe: and leeuen doom and the charite of God: for it bihofte to do theſe thingis and not to leeue tho.
42. Woo to you fariſees that louen the firſte chayeris in
43. ſynagogis: and ſalutaciouns in chepyng. Woo to you that ben as ſepulcris that ben not ſeyn withinne and men walkinge aboue and witen not. But oon of the wiſe men of the lawe anſwerde: and ſeide to him, maiſter thou ſeiynge theſe thingis alſo to
45. us doiſt diſpite. And he ſeyde, alſo woo to you wiſe men of lawe, for ye chargen men with birthuns whiche thei moun not bere: and ye you ſilf with youre o fyngir touchen not the heuyneſſis:
47. Woo to you that bilden toumbis of profetis: and your fadris ſlowen hem. Truli ye witneſſen that ye conſenten to the werkis of youre fadris, for thei ſlowen them but ye bilden her ſepulcris. Therfore the wiſdom of God ſeyde, I ſchal ſende to hem profetis and Apoſtlis: and of hem thei ſchulen ſle and purſue; That the blood of alle profetis that was ſched fro the making of the world: be ſought of this generacioun; Fro the blood of juſt Abel: to the blood of Sacarye, that was ſlayn bitwixe the auter and the hous, ſo I ſeye to you it ſchal be ſought of this generacioun. Woo to you wiſe men
52. of the lawe: for ye han take awey the keye of kunning, and ye you ſilf entriden not: and ye han forbedun hem that entriden. And whanne he ſeyde theſe thingis to hem, the fariſees and wiſe men of Lawe bigunnen greuouſly to agenſtonde, & ſtoppe his mouth of many thingis. Aſpiynge & ſekinge to take ſum thing of his mouth: to accuſe hym.

Chap. XII.

AND whanne myche puple ſtood aboute ſo that thei treeden ech other, he bigan to ſeye to hiſe diſcipilis, be ye war of the ſourdowgh of
1. the fariſees: that is Ypocriſye. For no thing is hilid: that ſchal not be ſchewid, nether hid that ſchal not be wiſt. For whi tho thingis that ye han ſeide in derkneſſis: ſchulen be ſeid in light, and that that ye han ſpokun in eere in couchis: ſchal be prechid in roouys. And Y ſeye to you my frendis, be ye not aferde of hem that ſleen the body: and after theſe thingis han no more what thei ſchulen do. But I ſchal ſchew to you whom ye ſchulen drede, drede ye him that after he hath ſlayn: he hath power to ſende into helle, and ſo Y ſeye to you drede ye him. Wher fyve ſparowis ben not ſeeld for twey halpens: and oon of them is not in forgetyng bifore God? But alſo alle the heeris of youre heed been noumbrid, therfore nyle ye drede, ye ben of moore priys than manye ſparowis. Treuli I ſeye to you: ech man that knowlechith me bifore men mannes ſone ſchal knowleche him bifore the aungels of God. But he that denyeth me biſore men: ſchal be denyed biſore the aungels of God. And ech that ſeith a word agens mannes ſone: it ſchal be forgyuun to him, but it ſchal not be forgyuun to him that blaſtemeth agens the holy Goſt. And whanne thei leeden you into ſynagogis, and to magiſtratis and poteſtatis: nyle ye be biſy how or what ye ſchulen anſwere, or what ye ſchulen ſeye. For the holy Goſt ſchal teche
12. you in that our what it bihoueth you to ſeye. And oon of the puple ſeide to him maiſter ſeye to my brother that he departe with me the eritage. And he ſeyde to him, man, who ordeynede me a domes man or a departer on you? And he ſeide to hem, ſe ye and be ye war of alle couetiſe, for the lyf of a man: is not in the abundaunce of the thingis, which he weeldith. And he tolde to hem a lykneſſe & ſeide, the ſeeld of a riche man brought forth plenteuouſe of fruytis And he thoughte within himſilf and ſeyde, what ſchal I do? for I haue not whidir Y gader my fruytis; And he ſeith, this thing I ſchal do: I ſchal throwe doun my bernes, and I ſchal make gretter, and thidir I ſchal gedere alle thingis that growen to me in my goodis. And I

* or ouermiche.

ſchal ſeye to my ſoule, ſoule thou haſt manye goodis kepte into ful manye yeris reſte thou, ete, drinke make feeſt. And God ſeide to him fool, in this nyght. thei ſchulen take thi lyf fro thee, and whos ſchulen tho thingis be that thou haſt arayed? So is he that treſourith to himſilf & is not riche in God. And he ſeide to hiſe diſcipilis, therfore Y ſeye to you, nyle ye be biſy to youre lyf: what ye ſchulen ete, nether to youre body with what ye ſchulen be clothid. The lyf is more than mete and the body more than clothing. Biholde the crowis: for thei ſowen not neither repen, to which is no celer ne berne and God ſedith them, how myche more ye ben of more prys than thei? And who of you by thenkyng may putte to oo cubyt to his ſtature? Therfore if ye moun not that that is leeſt what ben ye biſy of othere thingis? Biholde ye the lilies of the feeld hou thei wexen: thei trauelen not, nether ſpynnen, and I ſeye to you that neither Salamon in al his glorye was clothid as oon of theſe. And if God clothith thus the hey that to day is in the feeld: and to morowe is caſt into an ouene: how myche more you of litil feith? And nyle ye ſeke what ye ſchulen ete or what ye ſchulen drinke: and nyle ye be reiſid an high, For folkis of the world: ſeken alle theſe thingis, and youre fadir weot that ye neden alle theſe thingis. Netheles ſeke ye firſt the kyngdom of God: and alle
F. theſe thingis ſchulen be caſt to you. Nyle ye litil floc dreede, for it pleſide to youre fadir: to gyue you a kyngdom. Sille ye tho thingis that ye han in poſſeſſioun: & gyue ye almes, and make ye to you ſachels that wexen not oold, treſour that faylith not in heuenes, whider a theef neigheth not: neither moughte diſtryeth. for where is thi treſour there thin herte ſchal be. Be youre leendis gird about: and lanternes brennynge in youre hondis. And be ye lyk to men that abiden her lorde; whanne he ſchal turne agen fro the weddingis, that whanne he ſchal come and knocke: anoon thei opene to him. Bleſſid be tho ſervauntis that whanne the lord ſchal come: he ſchal fynde wakinge, truli Y ſeye to you that he ſchal girde hymſilf and make hem ſitte to mete, & he ſchal go and ſerue hem. And if he come in the ſecounde waking, and if he come in the thridde waking and fynde ſo: tho ſeruauntis ben bleſſid. And wyte ye this thing, for if an houſbonde man wiſte in what our the theef wolde come: ſotheli he ſchulde wake and not ſuffre his hous to be myned. And be ye redi, for in what our ye geſſen not: mannys ſone ſchal come. And Petre ſeide to him, lord ſeiſt thou this parable to us; or to alle? And the Lord ſeide, who geſſiſt thou is a trewe diſpender, and a prudent: whom the lord hath ordeyned on his meyne, to gyue to him in tyme meſure of wheete? Bleſſid is that ſervaunt, that the Lord whanne he cometh ſchal fynde ſo doinge. Uerily I ſeye to you that on alle thingis that he weeldith: he ſchal ordeyne him. Yet if that ſervaunt ſeye in his herte: my lord tarieth to come, and bigynne to ſmyte children and hondmaydens: and ete and drinke and be fillid ouer meſure. the Lord of that ſervaunt ſchal come in the day that he hopith not: and in the our that he woot not, and ſchal departe him: and putte his part with unfeithful men. And thilk ſervaunt that knewe the wille of his lord and made not him redy. and dide not aftir his wille ſchal be betun with manye betyngis But he that knew not and dide worthy thingis of ſtrokis: ſchal be betun with fewe, for to ech man to whom myche is gouun: myche ſchal be axid of him, and thei ſchulen axe moore of him, to whom thei bitaken myche. I cam to ſende fier into the erthe: and what wole I but that it be kyndelid? But I haue to be baptiſid with a baptym, and how am I conſtreyned, til that it be perfightli don? Weene ye that I cam to gyue pees into erthe, nay I ſeye to you: but departynge. For fro this tyme: ther ſchulen be fyve departid in oon hows, thre ſchulen be departid agens tweyne: and tweyne ſchulen be departid agens thre. The fadir agens the ſone: and the ſone agens the fadir, the modir agens the doughter, and the doughter agens the modir, the husbondis modir agens the ſones wyf: & the ſones wyf agens hir husbondis modir. And he ſeide alſo to the puple, whanne ye ſeen a cloud riſynge fro the ſunne goynge doun: anoon ye ſeyn reyn cometh, and ſo it is don. And whanne ye ſeen the ſouth blowynge, ye ſeyen that heete ſchal be, & it is don. Ypocritis ye kunnen proue the face of heuene and of erthe: but how prouen ye not this tyme? But what: and of you ſilf ye demen not that that is juſt. But whanne thou goiſt with thin aduerſarye in the weye to the prince: do biſyneſſe to be dyleuerid fro him, leſt perauenture he take thee to the domes man: and the domes man bitake thee to a mayſtirful axer, and the mayſtirful axer ſende thee into priſoun. I ſeye to thee thou ſchalt not go fro thennes: til thou yelde the laſte ferthing.

Chap. XIII.

AND ſum men weren preſent in that tyme that teelden to him of the Galilees whoos blood Pilat mengid with the ſacrifices of hem. And he anſwerde and ſeyde to hem weenen ye that theſe men of Galilee weren ſynneris moore than alle Galilees for thei ſuffriden ſiche thingis? I ſeye to you nay, alle ye ſchulen periſch in lyk maner but ye haue penaunce. And as the eyghtene on which the tour in Siloa fel doun & ſlowgh hem, geſſen ye for thei weren dettouris more than alle men that dwellen in Jeruſalem? I ſeye to you nay, but alſo ye al ſchulen periſche: if ye don not penaunce. And
B. he ſeide this lykneſſe; a man hadde a fige tree plauntid in his vyneyerd, and he came ſekinge fruyt in it, and foond noon. And he ſeyde to the tilier of the vyneyerd, lo thre yeeris ben ſithen I cam ſekinge fruyt in this fyge tree and I fynde noon, therfor kitte it doun wherto occupieth it the erthe? And he anſwerynge ſeyde to him: Lord, ſuffre it alſo this yeer. the while I delue aboute it, and I ſchal dunge it if it ſchal make fruyt, if nay; in tyme comynge thou ſchalt kitte it doun. And he was techinge in her ſynagoge in the ſaboris. And lo a womman that had a ſpirit of ſeekneſſe eightene yeeris. and was crokid: and neither in ony maner myghte loke upward. Whom whanne Jheſus hadde ſeyn he clepid to him. and ſeide to hir, womman thou art delyuerid of thi ſikeneſſe. And he ſettide on hir hiſe hondis, & anoon ſche ſtood upright and glorifiede God. And the prince of the ſynagoge anſwerde havynge dedeyn for Jheſus hadde heelid in the ſaboth, and he ſeyde to the puple ther ben ſixe dayes in which it bihoueth to worche, therfor come ye in theſe and be ye heelid: and not in the day of ſaboth But the Lorde anſwerde to him & ſeyde, Ypocrite, wher ech of you untieth not in the ſaboth his oxe or aſſe fro the cracche: and ledith to watir? Bihovede it not this doughter of Abraham whom Satanas hath boundun lo eightene yeeris: to be unboundun of this bond in the day of the ſaboth? And whanne he ſeide theſe thingis alle his aduerſaries weren aſchamed: and al the puple joyede in alle thingis: that weren glo-

rioufly

ſtiouſly don of him. Therfore he ſeide to what thing is the kyngdom of God lyk? and to what thing ſchal I geſſe it to be lyk? It is lyk to a corn of Seneuey: which a man took and caſt into his yerd, and it waxide, and was maad into a greet tree: and foulis of the eyr reſtiden in the braunchis therof. And eftſoone he ſeide, to what thing ſchal I geſſe the kyngdom of God lyk? It is lyk to fourdough that a womman took, and hidde it into thre meſuris of mele til al were ſourid. And he wente by citees and caſtels, techinge and makinge a Journey into Jeruſalem. And a man ſeide to him, Lord if ther ben fewe that ben ſaued? and he ſeide to hem. Stryue ye to entre by the ſtreyt gate: for I ſeye to you, many ſeken to entre: and thei ſchulen not mowe. For whanne the housbonde man is entrid and the dore is cloſid: ye ſchulen bigynne to ſtonde without forth and knocke at the dore and he ſchal anſwere and ſeye to you: I knowe not you of whennis ye ben. Than ye ſchulen bigynne to ſeye we han etun biſore thee and drunkun: and in oure ſtreetis thou haſt taught. And he ſchal ſeye to you, I knowe you not of whennes ye ben, goth awey fro me alle ye worcheris of wickidneſſe. There ſchal be wepinge and gryntynge of teeth: whanne ye ſchulen ſe Abraham & Iſaac & Jacob & alle the profetis in the kyngdom of God and you to be putt out. And thei ſchulen come fro the eeſt and weſt and fro the north & ſouth: and ſchulen ſitte at the mete in the rewme of God. And lo thei that weren the firſte: ben the laſte, and thei that weren the laſte: ben the firſte. In that day ſumme of fariſees camen nigh, and ſeiden to him go out and go fro hennis for Eroude wole ſle thee. And he ſeyde to hem go ye and ſeye to that fox: lo I caſte out ſendis and I make perfightly heelthis, to day and to morowe: and the thridde day I am endid. Netheles it bihoueth me to day & to morowe and the day that ſueth to walke: for it fallith not a profete to periſche out of Jeruſalem. Jeruſalem, Jeruſalem that ſleeſt profetis: and ſtoneſt hem that ben ſente to thee, how ofte wolde Y gadre togider thi ſones as a brid gaderith his neſt undir ſetheris: & thou woldiſt not? lo youre hous ſchal be leſte to you deſert, and I ſeye to you that ye ſchulen not ſe me: til it come whanne ye ſchulen ſeye, bleſſid is he that cometh in the name of the Lord.

Chap. XIV.

A. AND it was doon whanne he hadde entrid into the hous of a prince of fariſees in the ſaboth to ete bred thei aſpieden him. And lo a man ſyk in the dropeſye was biſore him. And Jheſus anſweringe ſpak to the wiſe men of lawe, and to the fariſees and ſeide, wher is it leueful to heel in the ſaboth? And thei helden pees, and Jheſus took and heelide hym and leet him go. And he anſwerde to him and ſeyde, whos oxe or aſſe of you ſchal falle into a pitte, and he ſchal not anoon drawe him out in the day of the ſaboth? And thei mighten not anſwere to him to theſe thingis. He ſeyde alſo a parable to men bedun to a feeſte, and biheeld hou thei cheſyn the firſte ſittinge placis: & ſeyde to hem. Whanne thou art bedun to bridalis: ſitte not at the mete in the firſte place, leſte perauenture a worthier than thou be bedun of him; and leſte he come that clepide thee and hym & ſeye to thee gyue place to this, and thanne thou ſchalt bigynne with ſchame: to holde the loweſte place. But whanne thou art bedun to a feeſte: go and ſitte doun in the laſte place that whanne he cometh that bad thee to feeſte: he ſeye to thee frend come higher, thanne worſhip ſchal be to thee biſore men that ſitten at the mete. For ech that enhaunſith him: ſchal be lowid, and he that mekith him ſchal be highed. And he ſeyde to him that hadde bedun him to the feeſte, whanne thou makiſt a mete or a ſopar: nyle thou clepe thi frendis, neither thi britheren neither coſyns, nether neighbores, ne riche men, leſte perauenture thei bidde thee agen to the feeſte: and it be yolden agen to thee. But whanne thou makiſt a feeſt clepe pore men, feble, crokid, and blinde: And thou ſchalt be bleſſid: for thei han not wherof to yelde thee, for it ſchal be yoldun to thee, in the riſinge agein of juſt men. And whanne oon of hem that ſaten togider at the mete hadde herd theſe thingis: he ſeyde to him, bliſſid is he that ſchal ete breed in the rewme of God. And he ſeyde to him a D. man made a greet ſoper: and clepide manye: And he ſente hiſe ſeruaunt in the our of ſoper to ſeye to men that weren bede to the feeſte that thei ſchulden come, for now alle thingis ben redy. And alle bigunnen togider to excuſe hem, the firſte ſeyde: I haue bought a toun, and I haue nede to go out and ſe it, Y preie thee, haue me excuſid. And the tother ſeide, I haue bought ſyve yokkis of oxun: and I go to preue hem, I preie thee haue me excuſid. And another ſeide I haue weddid a wyf: and therfore I may not come. And the ſeruaunt turnede agen: and teelde theſe thingis to his lord, thanne the housbondman was wroth. and ſeyde to his ſeruaunt: go out ſwithe into the grete ſtretis and ſmale ſtretis of the citee: and bringe yn hidir pore men and feble. blynde and crokid. And the ſeruant ſeid, Lord it is don: as thou haſt comaundid and yit there is a *voide* place. And the lord ſeide to the ſeruaunt, go out into weyes & heggis: and conſtreyne *men* to entre: that myn hous be fulfild. For I ſeye to you that noon of tho men that ben clepid: ſchulen taaſte my ſoper. And myche puple wenten with him: and he turnede and ſeide to hem; If ony man cometh to me, F. and hatith not his fadir and modir. and wyf and ſones. and brithren and ſiſtris: and yit his owne lyf: he may not be my diſcyple. and he that berith not his croſs and cometh aftir me may not be my diſciple. For who of you willinge to bilde a tour: wher he firſt ſitte not and kountith the ſpencis that ben nedeful, if he haue to performe? leſte after that he hath ſet the foundement and mowe not perfoorme: alle that ſeen bigynne to ſcorne him. And ſeye, for this man bigan to bilde: and myghte not make an ende. Or what king that wole go to do a batayle agens another King, wher he ſitteth not firſt and bithinkith if he may with ten thouſande go agens him that cometh agens him with twenti thouſande? Ellis yit while he is afer: he ſendinge a meſſanger. preyeth tho thingis that ben of pees. So therfor ech of you that forſakith not alle thingis that he hath, may not be my diſciple. Salt is good, but if ſalt vanyſche: in what thing ſchal it be ſauered? Neither in erthe neither in dunghille it is profitable: but it ſchal be caſt out, he that hath eeris of heringe here he.

Chap. XV.

AND Pupplicans and ſynful men weren neygh- A. inge to him: to heere him. And the fariſees and the ſcribis grucchiden: ſeiynge, for this reſſeyueth ſynful men: and etith with hem. And he

ſpak

ſpak to hem this parable? and ſeide, What man of you that hath an hundrid ſcheep. and if he hath loſt oon of hem: wher he leeueth not nynty and nyne in deſert: and goth to it that periſchide: til he fynde it? And whanne he hath foundun it: he joyeth and leith it on hiſe ſchuldris, and he cometh hoom. & clepith togider hiſe frendis and neighboris and ſeith to hem, be ye glade with me: for I haue founden my ſcheep that hadde periſchid. And I ſeye to you, ſo joye ſchal be in heuene on o ſynful man doinge penaunce: more than on nynty and nyne juſte that han no nede to penaunce. Or what womman hauynge ten beſauntis, and if ſche hath loſt oo beſaunt: wher ſche teendith not a lanterne and turneth upſadoun the hous, and ſekith diligently til that ſche fynde it? And whanne ſche hath founden ſche clepith togider frendis & neighboris and ſeith, be ye glad with me: for I haue founden the beſaunt that I hadde loſt. So I ſeye to you joye ſchal be biſore aungels of God: on oo ſynful man
c. doinge penaunce. And he ſeyde a man hadde twey ſones: And the yonger of hem ſeide to the fadir, fadir geue me the porcioun of catel that fallith to me, and he departide to hem the catel. And not aftir manye dayes, whanne alle thingis weren gederid togider: the yongere ſone wente forth in pilgrimage into a fer cuntree and there he waſtide hiſe goodis: in lyuynge lecherouſly. And after that he hadde endid alle thingis a ſtrong hungur was maad in that cuntree and he bigan to haue nede. And he wente and drough him to oon of the cyteſeynes of that cuntre, and he ſente him into his toun: to feed ſwyn. And he coueitide to fille his wombe of the coddis that the hoggis eeten, and no man gaf him. And he turnede agen into himſilf: and ſeide, how manye hirid men in my fadris hous han plente of looues: and I periſch here thorou hungur! I ſchal riſe up and go to my fadir and I ſchal ſeye to him: fadir I haue ſynned into heuene. & biſore thee, and now I am not worthi to be clepid thi ſone: make me as oon of thin hirid men. And he roos up and cam to his fadir and whanne he was yit afer: his fadir ſigh him. and was ſtirid by merſy, and he ran: and fel on his necke, and kiſſide him. And the ſone ſeide to him, fadir I haue ſynned into heuene and biſore thee: and now I am not worthi to be clepid thi ſone. And the fadir ſeide to his ſeruauntis, ſwithe brynge ye forth the firſt ſtole: and clothe ye him, and gyue ye a ryng in his hond: and ſchoon on hiſe feet. And brynge ye a fat calf and ſleygh ye: and ete we, and make we feeſte. For this my ſone was deed: and hath lyued agen, he periſchide: and is founden, and alle men bigunnen to ete. But his eldre ſone was in the feeld and whanne he cam, and neighede to the hous he herde a ſymfonye and a croude. And he clepide oon of the ſeruauntis: and axide what theſe thingis weren. And he ſeide to him, thi brother is comen: and thi fadir ſlough a fatt calf, for he reſſeyuede him ſaaf. And he was wrooth: and wolde not come yn, therfor his fadir gede out: and bigan to preye him. And he anſwerde to his fadir: and ſeyde, lo ſo manye yeeris I ſerue thee: and I neuere brak thi comaundement, and thou neuere gaue to me a kide: that I with my frendis ſchulde haue etun. But aftir that this thi ſone that hath deuourid his ſubſtance with hooris, cam, thou haſt ſlayn to him a fat calf. And he ſeide to him, ſone thou art euermore with me: and alle my thingis ben thine. But it bihofte to make feeſt and to haue joye: for this thi brother was deed and lyuyde agen, he periſſhide and is foundun.

Chap. XVI.

HE ſeide alſo to hiſe diſcipilis, ther was a riche man that hadde a * baylyf: and this was deſamed to him. as he hadde waſtid hiſe goodis. And he clepide him: and ſeyde to him, what here I this thing of thee? yelde rekenyng of thi Baylye, for thou myght not now be baylyf. And the baylyf ſeide withynne himſilf, what ſchal I do: for my lord takith awey fro me the baylie delue may I not: I ſchame to begge. I woot what I ſchal do: that whanneY am remoued fro the baylie thei reſſeyue me into her hous. Therfor whanne alle the dettouris of his lord weren clepid togidir: he ſeide to the firſte how myche owiſt thou to my lord? And he ſeide an hundrid barels of oyle, and he ſeide to him take thi caucioun, and ſitte ſoone and wryte fifty. Aftirward he ſeide to another: & how myche owiſt thou to my lord? which anſwerde: an hundrid coris of wheete. and he ſeide to him, take thi lettris and wryte foureſcore. And the lord preiſide the baylif of wickidneſs: for he hadde don prudently, for the ſones of this world ben more prudent in her generacioun: than the ſones of light. And I ſeye to you, make ye to you frendis of the richeſſe of wickidneſſe, that whanne ye ſchulen fayle: thei reſſeyue you into euerlaſtinge tabernaclis. He that is trewe in the leeſte thing: is alſo trewe in the more, and he that is wickid in a litil thing: is wickid alſo in the more. Therfore if ye weren not trewe in the wickid thing of richeſſe who ſchal bitake to you that that is verrey? And if ye weren not trewe in other mennes thing; who ſchal geue to you that that is youre? No ſeruaunt may ſerue to tweye Lordis, for either he ſchal hate the toon & love the tother, either he ſchal drawe to the toon: and ſchal diſpiſe the other, ye moun not ſerue to God and to richeſſe. But the fariſees that weren coueytous, herden alle theſe thingis: and thei ſcorneden him. And he ſeide to hem ye it ben that juſtifyen you biſore men; but God hath knowen youre hertis, for that that is high to men: is abhominynacioun biſore God. The lawe and proſetis til to Jon, fro that tyme the rewme of God is euangeliſid: and ech man doth violence into it. Forſothe it is lighter heuene and erthe to paſſe: than that o titil falle fro the lawe. Euery man that forſakith his wyf and weddith another: doith lecherye, and he that weddith the wyf forſakun of the husbonde: doith avouterie. Ther was a riche man c.
and was clothid in purpur and white ſilk, and eet euery day ſchynyngli. And there was a begger Lazarus by name: that lay at hiſe gate ful of bilis, and coueytide to be fulfillid of the crummys that fellen doun fro the riche mannes boord: and no man gaf to him, but houndis camen and likkiden hiſe bylis. And it was don that the begger diede: and was borun of aungels into Abrahams boſum, the riche man was deed alſo and was biried in helle. And he reiſide hiſe yghen, whanne he was in turmentis: and ſaigh Abraham afer and Lazarus in his boſum. And he criede and ſeide, fadir Abraham haue merſy on me and ſende Lazarus that he dippe the ende of his finger in water, to kele my tunge: for I am turmentid in this flawme. And Abraham ſeide to him, ſone haue mynde; for thou haſt reſſeyued goode thingis in thi lyf: Lazarus alſo yuele thingis, but he

* a Fermour. *Wickl. Hom.* a Fermour, or *baili* MS. Sidn.

he is now coumfortid : and thou art turmentid. And in alle theſe thingis a greet derk place is ſtabliſchid bitwixe us and you, that thei that wolen fro henns paſſe to you moun not, neither fro thenns paſſe ouer hidur. And he ſeide thanne I preie the ſadir that thou ſende him into the hous of my fadir ; For Y haue fyve bretheren : that he witneſſe to hem : leſte alſo thei come into this place of turmentis. And Abraham ſeide to him thei han Moyſes and the profetis : here thei hem. And he ſeide, nay ſadir Abraham but if ony of deed men go to hem : thei ſchulen do penaunce. And he ſeide to him, if thei heren not Moyſes and profetis: neither if ony of deed men riſe agen thei ſchulen byleeue to him.

Chap. XVII.

AND Jheſus ſeide to hiſe diſcipilis : it is impoſſible that ſclaundris come not, but woo to that man by whom thei comen. It is more profitable to him if a mylne ſtoon be put aboute his necke: and he be caſt into the ſee, than that he ſclaundir oon of theſe litil. Take ye heede to you ſilf, if thi brother hath ſynnyd agens thee : blame him, and if he do penaunce forgyue him. And if ſevene Sithis in the day he do ſynne agens thee. and ſevene Sithis in the day he be counvertid to thee. and ſey it ſorthinkith me : forgyue thou him. And the Apoſtlis ſeiden to the Lord, encreeſſe to us feith. And the lord ſeyde, if ye han feith as the corn of Seneuey : ye ſchulen ſeye to this more tre. be thou drawun up by the roote. and be ouerplauntid into the ſee : and it ſchal obeye to you. But who of you hath a ſeruaunt eringe or leſewinge oxis which ſeith to him. whanne he turneth agen fro the feeld. anoon go and ſitte to mete. And ſeith not to him make redy that I ſoupe, and girde thee and ſerue me while Y ete & drinke ? Wher he hath grace to that Seruaunt for he dide that that he comaundid him ? nay I geſſe. So ye whanne ye han doon alle thingis that ben comaundid to you ſeye we ben unprofitable Seruauntis, we han do that that we oughten
D. to do. And it was don the while Jheſus wente into Jeruſalem : he paſſide thorugh the myddil of Samarye & Galilee. And whanne he entride into a caſtel : ten leprouſe men camen agens him, whiche ſtodun afer : And reiſiden her vois and ſeiden, Jheſus comaundour, haue merſy on us. And as he ſigh hem : he ſeyde, go ye : ſchewe ye you to the preſtis, and it was don the while thei wenten, thei weren clenſid. And oon of hem as he ſigh that he was clenſid : wente agen magnifiynge God with greet vois. And he fel doun on the face bifore hiſe feet : and dide thankyngis, and this was a Samarytan. And Jheſus anſwerde and ſeyde, wher ten ben not clenſid : and where ben the nyne? There is noon foundun that turnede agen. and gaf glorye to God : but this aliene. And he ſeide to him riſe up
E. go thou for thi feith hath maad thee ſaaf. And he was axide of the fariſees whanne the rewme of God cometh : and he anſwerde to hem and ſeide, the rewme of God cometh not with aſpiyng. Neither thei ſchulen ſeye lo heere or lo there for lo the rewme of God is withynne you. And he ſeyde to hiſe diſcipilis, dayes ſchulen come whanne ye ſchulen deſire to ſe o day of mannes ſone : and ye ſchulen not ſe. And thei ſchulen ſeye to you lo here and lo there, nyle ye go : neither ſue ye. For as leyt ſchynynge from undir heuene. ſchyneth into tho thingis that ben undir heuene : ſo ſchal mannys ſone be in hiſe day. But firſte it bihoueth him to ſuffre manye thingis, & to be repreued of this generacioun. And as it was don in the dayes of Noe : ſo it ſchal be in the dayes of mannis ſone. Thei eeten and drunken, weddiden wyues and weren gouun to weddyngis : til into the day in the whiche Noe entride into the ſchip, and the greet flood cam and loſte alle. Alſo, as it was don in the dayes of Loth, thei eeten and drunkun, boughten and ſeelden : plauntiden and bildiden : But the day that Loth wente out of Sodom the Lord reynede fier and brymſtoon fro heuene and loſte alle : Lijk this thing it ſchal be in what day mannis ſone ſchal be ſchewid. In that our he that is in the roof and hiſe veſſels in the hous : come he not doun to take hem awey : and he that ſchal be in the feld : alſo turne not agen bihynden. Be ye myndeful of the wyf of Loth. Who euer ſeke to make his lijf ſaaf ſchal leeſe it : and who euer leeſeth it ſchal quikene it. But Y ſeye to you. in that nyght tweyne ſchulen be in o bed : oon ſchal be takun and the tother forſakun. Tweye wymmen ſchulen be gryndinge togidire, the ton ſchal be takun : and the tother leſt. Thei anſwerden and ſeyden to him, where lord ? which ſeyde to hem, whereuer the body ſchal be : thidur ſchulen be gaderid togider alſo the eglis.

Chap. XVIII.

AND he ſeide alſo to hem a parable, that it A.
bihoueth to preie euermoore, and not faile, And ſeide there was a juge in a citee : that dredde not God. neither ſchamede of men. And a wydewe was in that citee ; and ſche cam to him and ſeyde, venge me of myn aduerſarye : And he wolde not longe tyme. but aftir theſe thingis he ſeide withinne himſilf, though I drede not God. and ſchame not of man ; Netheles for this widewe is heuy to me, I ſchal venge hir, leſt at the laſte ſche comynge. condempne me. And the lord ſeide, here ye what the domes man of wickidneſſe ſeith. And wher God ſchal not do venjaunce of his choſun cryinge to him day and nyght : and ſchal haue pacience in hem ? Sothely I ſeye to you : for ſoone he ſchal do venjaunce of hem. Nethelees geſſiſt thou that mannes ſone comynge ſchal fynde feith in erth? And he ſeide alſo to ſum men that triſtiden in hem- 1
ſilf as thei weren rightful, and diſpiſiden othere, this parable ſeiynge. Tweye men wenten up into the temple to preie, the ton a fariſee : and the tother a pupplican. And the fariſee ſtood & preiede by himſilf theſe thingis: and ſeyde, God I do thankingis to thee, for Y am not as othir men, raueynouris, unjuſte, auoutreris; as alſo this Pupplican. I faſte twies in the woke. I geue tithis of alle thingis that I haue in poſſeſſioun. And the pupplican ſtood afer : and wolde not reiſe hiſe yghen to heuene, but ſmoot his breſte and ſeyde : God be merſyful to me ſynner. Treuli I ſeye to you this gede doun into his hous : and was juſtified fro the tother, for ech that enhaunſith him ſchal be maad low, and he that mekith him ſchal be enhaunſid. And thei broughten to him yonge children : that he ſchulde touche hem : and whanne the diſcipilis ſayen this thing : they blameden hem. But Jheſus clepide togidere hem and ſeyde ſuffre ye children to come to me : and nyle ye forbede hem, for of ſiche : is the kyngdom of heuenes. Treuly I ſeye to you : who euer ſchal not take the kyngdom of God as a child, he ſchal not entre into it. And a prince axide him : and ſeide, good maiſter in what thing doinge ſchal I weelde euerlaſtinge lyf ? And Jheſus ſeide to him, what ſeiſt thou me good, no man is good :

but God aloone. Thou knowiſt the comaundementis, thou ſchalt not ſlee. thou ſchalt not do leccherye. thou ſchalt not do theſte. thou ſchalt not ſeye falſe witneſſing: worſchipe thi fadir and thi modir. Which ſeyde, I haue kepte alle theſe thingis fro my youthe. And whanne this thing was herd: Jheſus ſeide to him, yit o thing failith to thee, ſille thou alle thingis that thou haſt and gyue to pore men: and thou ſchalt haue treſour in heuene. and come and ſue thou me. Whanne theſe thingis weren herd he was ſorewful. for he was ful riche. And Jheſus ſeynge him maad ſory ſeyde, how hard thei that han money ſchulen entre into the kyngdom of God! For it is lighter a camel to paſſe thorugh a needlis yghe than a riche man to entre into the kyngdom of God. And thei that herden theſe thingis ſeyden, who may be maad ſaaf? And he ſeyde to hem, tho thingis that ben impoſſible anentis men: ben poſſible anentis God. But Petre ſeide, lo we han lefte alle thingis, and han ſued thee. And he ſeyde to him, treuly I ſeye to you, there is no man that ſchal forſake hous. or fadir and modir. or britheren or wyf, or children. or feeldis for the rewme of God. And ſchal not reſſeyue manye mo thingis in this tyme, and in the world to comynge euerlaſtinge lyf. And Jheſus took hiſe twelve diſciplis, and ſeide to hem, lo we goen up to Jeruſalem: and alle thingis ſchulen be endid. that ben writun by the profetis of mannes ſone. For he ſchal be bitrayed to hethen men: and he ſchal be ſcorned. and ſcourgid and biſpat. And after that thei han ſcourgid thei ſchulen ſle him: and the thridde day he ſchal riſe agen. And thei undirſtoden nothing of theſe, and this word was hid fro hem: and thei undirſtoden not tho thingis that weren ſeide. But it was don whanne Jheſus cam nygh to Jerico: a blynde man ſat biſidis the weye & beggide. And whanne he herd the puple paſſinge, he axide what this was. And thei ſeiden to him: that Jheſus of Nazareth paſſide. And he cryede and ſeide, Jheſus the ſone of Dauith: haue merſy on me. And thei that wenten biſore blamede him that he ſchulde be ſtille, but he cryede myche the more, thou ſone of Dauith haue merſy on me. And Jheſus ſtood & comaundide him to be brought forth to him, and whanne he cam nygh, he axide him, and ſeide, what wolt thou that I ſchal do to thee? and he ſeide: Lord that I ſe. And Jheſus ſeide to him biholde thi ſeith hath maad thee ſaaf. And anoon he ſaygh and ſuede hym and magnifiede God, and alle the puple as it ſaigh, gaf herynge to God.

Chap. XIX.

A. AND Jheſus * turnide agen and walkide thorough Jerico. And lo a man Sache by name: and this was a prynce of Pupplicans: and he was riche. And he ſoughte to ſe Jheſus who he was: and he myght not for the puple, for he was litil in ſtature. And he ran biſore. and ſtighed into a Sycomore tree: to ſe hym, for he was to paſſe fro thennes. And Jheſus biheld up, whanne he cam to the place and ſaygh him: and ſeyde to him, Sache haſte thee and come doun: for to day I mot dwelle in thin hous. And he highing cam doun: and joyinge reſſeyuede him. And whanne alle men ſayghen thei grucchiden ſeiynge: for he hadde turnyd to a ſynful man. But Sache ſtood: and ſeide to the Lord, † lo lord I geue the half of my good to pore men, and if I haue ony thing defraudid ony man: I yelde foure ſo myche. And Jheſus ſeith to him for to day heelth is maad to this hous: for that he is Abrahams ſone. For mannes ſone cam to ſeke and make ſaaf that thing that periſchede. Whanne thei herden theſe thingis: he addide and ſeyde a parable for that he was nygh Jeruſalem, and for that thei geſſiden that anoon the kyngdom of God ſchulde be ſchewyd. Therfore he ſeyde, a worthi man wente into a ſer cuntre to take to him a kyngdom and to turne agen. And whanne hiſe ten ſeruantis weren clepide: he gaf to hem ten beſauntis and ſeyde to hem, chaffare ye til I come. But his cyteſeynes hatiden him: & ſenten a meſſanger after hym. and ſeiden, we wolen not that he regne on us. And it was doun. that he turnyde agen whanne he hadde take the kyngdom, and he comaundide hiſe ſeruantis to be clepid to whiche he hadde gyue money: to wite hou myche ech hadde wonne by chaffarynge. And the firſte cam & ſeyde, lord thi beſaunt hath wonnen ten beſauntis; And he ſeyde to him, wel be thou good ſeruaunt, for in litil thing thou haſt be trewe: thou ſchalt be hauynge power on ten citees. And the tother cam and ſeyde, lord: thi beſaunt hath maad fyve beſauntis: And to this he ſeyde, and be thou on fyve cytees. And the thridde cam and ſeyde, lord. lo thi beſaunt that I hadde put up in a Sudarye: For I dreede thee: for thou art a ſterne man, thou takiſt awey that that thou ſettidiſt not; and thou repiſt that that thou haſt not ſowen. He ſeith to hym, wickid ſeruaunt, of thi mouth Y deeme thee, wiſtiſt thou that I am a ſterne man, takinge awey that thing that I ſettide not: and repynge that thing that I ſew not? And whi haſt thou not geuen my money to the boord: and I comynge ſchulde haue axid it with uſuris? And he ſeyde to men ſtondinge nygh take ye awey fro him the beſaunt: and gyue ye to him that hath ten beſauntis. And thei ſeiden to him, Lord he hath ten beſauntis. And I ſeye to you. to ech man that hath it ſchal be gouun and he ſchal encreeſe, but fro him that hath not: alſo that thing that he hath ſchal be takun of him. Nethelees brynge ye hidur tho myn enemyes that wolden not that I regnede on hem: and ſle ye biſore me. And whanne theſe thingis weren ſeide: he wente biſore and gede up to Jeruſalem. And it was doon whanne Jheſus cam nygh to Bethfage. and Betanye at the mount that is clepid of Olyuete: he ſente hiſe tweyne diſcipilis, and ſeide, go ye into the Caſtel that is agens you, into which as ye entren ye ſchulen fynde a colt of an aſſe tyed on which neuer man ſatt: untye ye him: and bringe ye to me. And if ony man axe you whi ye untien: thus ye ſchulen ſeye to him, for the Lord deſirith his werk. And thei that weren ſente wenten forth and foundun, as he ſeyde to hem, a colt ſtondinge. And whanne thei untieden the colt: the lordis of him ſeiden to him, what untien ye the colt? And thei ſeiden, for the lord hath nede to him. And thei ledden it to Jheſus, and caſtiden her clothis on the colt, and ſettiden Jheſus on hym. And whanne he wente: thei ſtrewiden her clothis in the weye. And whanne he cam nygh to the comyng doun of the mounte of Olyuete: alle the puple that cam doun bigunnen to joye: and to herie God with greet voys on alle the vertues that thei hadden ſeyen, and ſeiden, bleſſid be the kyng that cometh in the name of the Lord:

* wente yn. † lo lorde, the halfe of my good I gyve.

Lord: pees in heuene & glorye in high thingis. And ſumme of the fariſees † fro among the puple ſeiden to him, mayſtir blame thi diſciplis. And he ſeyde to hem, I ſeye to you for if theſe ben ſtille: ſtoonis ſchulen crye. And whanne he neighede: he ſigh the cytee. and wepte on it and ſeyde. For if thou haddiſt knowun: thou ſchuldiſt wepe alſo, for in this day the thingis ben in pees to thee, but now thei ben hid fro thin yghen. But dayes ſchulen come in thee. and thin enemyes ſchulen envyrowne thee with a pale: and thei ſchulen go aboute thee and make thee ſtrait on alle ſidis, and caſte thee doun to the erthe, and thi ſones that ben in thee; and thei ſchulen not leeue in thee a ſtoon on a ſtoon: for thou haſt not knowen the tyme of thi viſitacioun. And he entride into the temple: and bigan to caſt out men ſillinge thereinne and biynge. And ſeyde to hem, it is writun. that myn hous is an hous of preier: but ye han maad it a denne of theuis. And he was techynge euery day in the temple, and the princis of preſtis and the Scribis * and the princis of the puple ſoughten to leſe him. And thei ſoundun not what thei ſchulden do to him, for al the puple was ocupyed & herde hym.

Chap. XX.

AND it was don in oon of the dayes. whanne he taughte the peple in the temple. and prechide the Goſpel: the princis of preſtis and Scribis camen togidere with the eldre men. And thei ſeiden to him, ſeye to us in what power thou doiſt theſe thingis: or who is he that gaf to thee this power? And Jheſus anſwerde and ſeide to hem, and I ſchal axe you oo word: anſwere ye to me. Was the baptym of Jon of heuene: or of men? And thei thoughten withinne hemſilf ſeiynge, for if we ſeien of heuene: he ſchal ſeie, whi thanne bileeuen ye not to him? And if we ſeyen of men: al the puple ſchal ſtoon us: for thei ben certein that Jon is a Proſete. And thei anſweriden that thei knewen not of whennes it was. And Jheſus ſeide to hem, neither I ſeye to you: in what power I do theſe thingis. And he bigan to ſeye to the puple this parable, a man plauntide a vyneyerd: and hiride it to tilieris, and he was in pilgrimagis longe tyme. And in the tyme of gadering of grapis he ſente a ſervaunt to the tilieris: that thei ſchulden gyue to hym of the fruyt of the vyneyerd: which beeten him, and letten him go voyde. And he thoughte yit to ſende another ſeruaunt, and thei betun this and turmentiden him ſoore: & letten him go. And he thoughte yit to ſende the thridde: and him alſo thei woundiden: and caſtiden out. And the lorde of the vyneyerd ſeide, what ſchal I do? I ſchal ſende my derworthe ſone: peraventure whanne thei ſe him: thei ſchulen drede. And whanne the tilieris ſighen him: thei thoughten withinne hemſilf and ſeiden, this is the eir, ſle we him that the eritage be oure. And thei caſtiden him out of the vyneyerd and killiden him. what ſchal thanne the Lord of the vyneyerd do to them? He ſchal come and deſtrie theſe tilieris: and geue the vyneyerd to othere, and whanne this thing was herd: thei ſeiden to him, God forbede. But he biheelde hem: and ſeide, what thanne is this that is wrytun, the ſtoon which men bildinge repreueden this is maad into the heed of the corner? Ech that ſchal falle on that ſtoon ſchal be ſo britid, but on whom it ſchal falle it ſchal alto breke him. And the princis of preſtis and the Scribis ſoughten to leye on him hondis in that our: and thei dredden the puple, for thei knewen that to hem he ſeide this lykneſſe. And thei aſpieden. and ſenten aſpieris that fayneden hem juſt, that thei ſchulden take hym in word and bitakun him to the powet of the prince: and to the power of the juſtiſe. And thei axiden him and ſeiden, maiſter we witen: that rightly thou ſeiſt and techiſt and thou takiſt not the perſone of man: but thou techiſt in treuthe the weye of God. Is it lefful to us to gyue tribute to the Emperour, or nay? And he biheeld the diſſeyt of hem: and ſeide to hem, what tempten ye me? Schewe ye to me a peny, whos Ymage and Superſcripcioun hath it? thei anſwerden and ſeiden to him, the Emperouris. And he ſeyde to hem yelde ye therſore to the Emperour tho thingis that ben the Emperouris, and tho thingis that ben of God to God. And thei myghten not repreue his word bifore the puple, aud thei wondriden in his anſwere, and heldeu pees. Summe of the Saducees that denyeden the agen riſing fro deeth to lijſ: camen & axiden him, and ſeiden, maiſter, Moyſes wroot to us, if the brother of ony man haue a wyf and be deed. and he was withouten eiris, that his brother take his wyf: and reiſe ſeed to his brother. And ſo ther weren ſevene bretheren, the firſt took a wyf, and is deed withouten eiris. and the brother ſuynge took hir; and is deed withouten ſone. And the thridde took hir alſo and alle ſevene and leſten not ſeed but ben deed And the laſte of alle the womman is deed. Therſor in the riſing agen whos wyf of hem ſchal ſche be? for ſevene hadden hir to wyf. And Jheſus ſeide to hem, ſones of this world wedden: and ben gouun to weddingis: But thei that ſchulen be had worthi of that world & of the riſing agen fro deeth: neither ben weddid neither wed en Wyues, neither ſchulen mowe die more: for thei ben euene with aungels, and ben the ſones of God: ſithen thei ben the ſones of riſing agen fro deeth. And that deed men ryſen agen: alſo Moyſes ſchewide biſidis the buyſch, as he ſeith, the Lord God of Abraham, and God of Iſaac, and God of Jacob; And God is not of deed men: but of lyuynge men, for alle men lyuen to him. And ſumme of Scribis anſweringe ſeiden, maiſter thou haſt wel ſeid. And thei durſten no more axe him ony thing. But he ſeide to hem, how ſeyen men Criſt to be the ſone of Davith? and Davith himſilf ſeith in the book of Salmes: the Lord ſeide to my Lord. ſitte thou on my right half til that I put thin enemyes a ſtool of thi feet. Therſor Davith clepith him lord: and hou is he his ſone? And in heerynge of alle the puple he ſeide to hiſe diſcipilis. Be ye war of Scribis, that wolen wandre in ſtoolis: and louen ſalutaciouns in the chepyng, and the firſte Chayeris in Synagogis: and the firſte ſittyng placis in ſeeſtis. That deuouren the houſis of widowis: and feynen longe preyinge, theſe ſchulen take the more dampnacioun.

Chap. XXI.

AND he biheeld and ‡ ſaugh tho riche men that caſtiden her giftis into the treſerye. But he ſigh alſo a litel pore widowe caſtynge tweye ferthingis. And he ſeyde, treuli I ſeye to you, that this poore widowe keſte more than alle men. For whi

† of the puple. * of. ‡ ſigh.

whi alle theſe of thing that was plenteous to hem caſten in to the giftis of God, but this widewe of that thing that failide to hir caſte al hir lyflode that ſche hadde. And whanne ſum men ſeiden of the temple that it was aparelid with goode ſtoones, and giftis: he ſeide, Theſe thingis that ye ſeen, dayes ſchulen come in whiche a ſtoon ſchal not be leſte on a ſtoon, which ſchal not be diſtried. And thei axiden him and ſeiden, comaundour whanne ſchulen theſe thingis be? and what tokene ſchal be whanne thei ſchulen biginne to be doon? And he ſeyde, ſe ye that ye be not diſſeyued, for many ſchulen come in my name: ſeying for I am: & the tyme ſchal neighe, therfor nyle
e. ye go after them. And whanne ye ſchulen here bateilis and ſtryues withinne: nyle ye be aferd: it bihoueth firſt theſe thingis to be don: but not yit anoon is the ende. Thanne he ſeide to hem, folk ſchal riſe agens folk: and rewme agens rewme: grete mouyngis of erth ſchulen be by placis: and peſtilencis and hungris, and dredis fro heuene: and grete tokenes ſchulen be. But bifore alle theſe thingis: thei ſchulen ſette her hondis on you, and ſchulen purſue, bytakinge into Synagogis and kepingis: drawynge to kyngis & to juſtiſis for my name. But it ſchal falle to you into witneſſyng. Therfor putte ye in youre hertis not to thenke bifore hou ye ſchulen anſwere. For I ſchal gyue to you mouth and wiſdom, to whiche all youre aduerſaries ſchulen not mowe agenſtonde and agenſeye. And ye ſchulen be takun of fadir and modir & brithren and coſyns and frendis: and bi deeth thei ſchulen turmente of you. And ye ſchulen be in hate to alle men for my name. And an heer of youre heed ſchal not pereſche. In youre pacience ye ſchulen welde youre ſoulis. But whanne ye ſchulen ſe Jeruſalem be enuyrowned with an ooſt: thanne wite ye that the deſolacioun of it ſchal neighe. Thanne thei that ben in Judee fle to the mounteynes; and thei that ben in the middil of it go awey, and thei that ben in the cuntrees entre not into it. For theſe ben dayes of venjaunce: that alle thingis that ben writun, be fulfillid. And woo to hem that ben with childe, and noriſchen in tho dayes, for a greet diſeſe ſchal be on the erthe: and wraththe to this puple. And thei ſchulen falle by the ſcharpneſſe of ſwerd: and thei ſchulen be lad priſoneris into alle folkis, and Jeruſalem ſchal be defoulid of Hethen men: til the tymes of naciouns be fulfillid. And tokenes ſchulen be in the ſunne and the moone and in the ſterris; and in the erthe ouerleiynge of folkis. for confuſioun of ſoun of the ſee and of floodis. For men ſchulen wexe drie for drede and abidynge that ſchulen come to al the world, for vertues of heuene ſchulen be moued, and thanne thei ſchulen ſe mannes ſone comynge in a cloude: with greet power and mageſte. And whanne theſe thingis bigynnen to be maad: biholde ye and reiſe ye youre heedis. for youre redempcioun neigheth. And he ſeide to hem a likneſſe, ſe ye the fige tree and alle trees; Whanne thei bryngen forth now of hemſilf fruyt ye witen that ſomer is nygh. So ye whanne ye ſeen theſe thingis to be don; wite ye that the kyngdom of God is nygh. Treuli I ſeye to you that this generacioun ſchal not paſſe til alle thingis be don. Heuene and erthe ſchulen paſſe: but my
f. wordis ſchulen not paſſe. But take ye heede to you ſilf: leſte perauenture youre hertis be greuid with glotenye & drunkeneſſe. and biſyneſſes of this lyf: and thilke day come ſodeyn on you. For as a ſnare it ſchal come on alle men that ſitten on the face of al erthe. Therfor wake ye, preiynge in ech tyme. that ye be had worthi to fle alle theſe thingis, that ben to come: and to ſtonde bifore mannis ſone. And in dayes he was techinge in the temple, but in nyghtis he gede out and dwellide in the mount that is clepid of Olyuete. And al the puple roos eerli to come to him in the temple, and to heere him.

Chap. XXII.

AND the halyday of the therfloues that is ſeid a. pask neighede. And the princis of preſtis and the ſcribis ſoughten hou thei ſchulden ſle Jheſus, but thei dredden the puple. And Satanas entride into Judas that was clepid Scarioth, oon of the twelue. And he wente and ſpak with the princis of preſtis and with the Mageſtratis hou he ſchulde bitraye him to hem. And thei joyeden and maden couenaunt to gyue him money. And he bihighte and he ſoughte oportunyte to bitraie him, withouten puple. But the dayes of therflooues camen in whiche it was nede that the Sacrifice of pask were flayn. And he ſente Petre & Joon, & ſeide, go ye and make ye redi to us the pask that we ete. And thei ſeiden, where wolt thou that we make redy? And he ſeide to hem, lo whanne ye ſchulen entre into the cytee a man beringe a veſſel of water ſchal meete you, ſue ye him into the hous into which he entrith. And ye ſchulen ſeye to the housbonde man of the hous, the mayſter ſeith to thee, where is a chamber where I ſchal ete pask with my diſcipilis? And he ſchal ſchewe to you a greet ſoupinge place ſtrewid: and there make ye redy. And thei geden and foundun as he ſeide to hem, and thei maden redy the pask. And whanne the our was come: he ſat to the mete and the twelue Apoſtlis with him. And he ſeide to hem, with deſier I haue deſirid to ete this pask with you bifore that I ſuffre. For I ſeye to you that fro this tyme I ſchal not ete it til it be fulfillid in the rewme of God. And whanne he hadde take the cuppe he dide gracis and ſeide, take ye and departe ye among you. For I ſeye to you that I ſchal not drinke of the kynde of this vyne: til the rewme of God come. And whanne he hadde take bred he dide thankyngis and brake & gaf to hem and ſeide, this is my bodi that ſchal be gouun for you: do ye this thing in mynde of me. He took alſo the cuppe after that he hadde ſoupid and ſeide, this cuppe is the newe Teſtament in my blood that ſchal be ſched for you. Nethelees lo the hond of him that bitraieth me is with me at the table. And mannes ſone goth aftir that it is determyned, netheles wo to that man by whom he ſchal be bitraied. And thei bigunnen to ſeke among hem who it was of hem that was to do this thing. And
D. ſtryf was maad among hem whiche of hem ſchulde be ſeyn to be grettiſt. But he ſeyde to hem, kyngis of hethen men ben Lordis of hem, and thei that han power on hem ben clepid gode doeris. But ye not ſo, but he that is grettiſt among you be maad as yonger; and he that is biforegoere as a ſeruaunt. For who is gretter: he that ſittith at the mete. or he that mynyſtrith? wher not he that ſittith at the mete? and I am in the myddil of you as he that mynyſtrith. And ye ben that han dwellid with me in my temptacyouns. And I diſpoſe to you as my fadir hath diſpoſid to me a rewme. That ye ete and drinke on my boord in my rewme: and ſitte on trones and deme the twelve kinredis of Iſrael. And the Lord ſeide to Symound, Symound, lo Satanas hath axid you that he ſchulde ridle as whete. But I haue preied for thee: that thi feith fayle not; and thou ſum tyme convertid; conferme thi bretheren. Which ſeide to him, Lord I am redi to go into priſoun, and into deeth with thee. And he

ſeide

ſeide, I ſeye to thee Petre, the cok ſchal not crowe to day: til thou thries forſake, that thou knowiſt me. And he ſeide to hem, whanne I ſente you without ſachel and ſcrippe and ſchoon, wher ony thing failide to you? And thei ſeiden nothing. Therfore he ſeide to hem, but now he that hath a ſachel: take alſo and a ſcrippe, and he that hath noon ſelle his coote and bye a ſwerd. For I ſeye to you; that it bihoueth that thing that is writun to be fulfillid in me, and he is arettid with wickide men: for tho thingis that ben of me han ende. And thei ſeiden, lord lo tweye ſwerdis here, and he ſeide to hem it is ynow. And he gede out: and wente after the cuſtum into the hil of Olyues: and the diſcipilis ſueden him. And whanne he cam to the place: he ſeyde to hem, preye ye leſte ye entren into temptacioun. And he was takun awey fro hem ſo myche as is a ſtoones caſte, & he knelide and preiede and ſeyde, fadir if thou wolt: do awey this cuppe fro me: nethelees not my wille be don but thin. And an Aungel apperide to him fro heuene and coumfortide him. And he was maad in Agonye and preiede the lenger, and his ſwoot was maad as dropis of blood rennynge doun into the erthe. And whanne he was riſen fro preier, and was comun to hiſe diſcipilis: he foound hem ſlepynge for heuyneſſe. And he ſeyde to hem, what ſlepen ye? riſe ye and preie ye, that ye entre not into temptacioun. Yit while he ſpak: lo a cumpanye, and he that was clepid Judas oon of the twelve, wente bifore hem, and he cam to Jheſus to kiſſe him. And Jheſus ſeide to him, Judas bitraieſt thou mannes ſone with a coſs? And thei that weren aboute him, and ſighen that was to come ſeiden to him, Lord wher we ſmytun with ſwerd? And oon of hem ſmoot the ſeruaunt of the prince of preſtis and kittide of his right eere. But Jheſus anſwerde and ſeide, ſuffre ye til hidur, and whanne he hadde touchid his eere he heelide him. And Jheſus ſeide to hem that camen to hym, the princis of preſtis and mageſtratis of the temple and eldre men, as to a theef ye han gon out with ſwerdis and ſtauys. Whanne I was with you ech day in the temple ye ſtreighten not out hondis into me, but this is youre our and the power of derkneſſis. And thei tooken him and ledden * to the hous of the prince of preſtis. And Petre ſuede him afer. And whanne a fyer was kyndlid in the myddil of the grete hous and thei ſaten aboute; Petre was in the myddil of them. Whom whanne a Damyſele hadde † ſeyn ſittynge at the light and hadde biholdun him ſche ſeyde, and this was with him. And he denyede him and ſeide, womman I knowe him not. And aftir a litil another man ſigh him and ſeide, and thou art of hem. and Petre ſeide, a man I am not. And whanne a ſpace was maad as of an our, another affermyde and ſeyde, treuli this was with him, for alſo he is of Galilee. And Petre ſeide, man I noot what thou ſeiſt: and anoon yit while he ſpak the cok crew. And the Lord turnyde agen: and biheld Petre, & Petre hadde mynde on the word of Jheſus: as he hadde ſeide, for bifore that the cok crowe thries, thou ſchalt denye me. And Petre gede out and wepte bitterly. And the men that heelden hym ſcorniden him: and ſmyten him. And thei blindfelden him: and ſmyten his face, and axiden him: and ſeiden, areed thou Criſt to us, who is he that ſmoot thee? Alſo thei blaſfemynge ſeiden agens him manye other thingis. And as the day was come: the eldre men of the puple and the princis of preſtis, and the ſcribis camen togidere: and ledden him into her counceil, and ſeiden, if thou art Criſt ſeye to us, and he ſeide to hem, if I ſeye to you ye ſchulen not bileue to me. And if I axe, ye ſchulen not anſwere to me, neither ye ſchulen delyuere me. But aftir this tyme: mannes ſone ſchal be ſittynge on the right half of the vertu of God. Therfor alle ſeiden, thanne art thou the ſone of God? and he ſeide ye ſeyen that I am. And thei ſeiden, what yit deſiren we witneſſing? for we us ſilf han herd of his mouth.

Chap. XXIII.

AND al the multitude of hem ariſen: and ledden him to Pilat. And thei bigunnen to accuſe him: and ſeiden, we han founden this turnynge upſodoun oure folk: and forbedynge tributis to be gouun to the Emperour and ſeiynge that himſilf is Criſt a kyng. And Pilat axide him and ſeide, art thou kyng of Jewis? and he anſweride and ſeide, thou ſeiſt. And Pilat ſeide to the princis of preſtis and to the puple: I fynd nothing of cauſe in this man. And thei woxen ſtrongir & ſeiden, he moueth the puple: techinge thorough al Judee, biginnynge fro Galilee til hidur. And Pilat heerynge Galilee: axide if he were a man of Galilee. And whanne he knew that he was of the power of Eroude: he ſente him to Eroude, which was at Jeruſalem in tho dayes. And whanne Eroude ſigh Jheſus he joyede ful myche: for longe tyme he coueitide to ſe him, for he herd manye thingis of him, and hopede to ſe ſum tokene to be don of him. And he axide him in many wordis, and he anſwerde nothing to him. And the princis of preſtis and the ſcribis ſtodun ſtidfaſtly accuſinge him. But Eroude with his ooſt diſpiſide him and ſcornide him, and clothide him with a whyt cloth, and ſente him agen to Pilat. And Eroude & Pilat weren maad frendis fro that day: for bifore thei weren enemyes togidere. And Pilat clepide togidere the princis of preſtis and the mageſtratis of the puple, and ſeide to hem, ye han brought to me this man as turnynge awey the puple: and lo I axynge bifore you fynde no cauſe in this man of theſe thingis, in whiche ye accuſen him; Neither Eroude, for he hath ſent him agen to us, and lo nothing worthi of deeth is don to him. And therfor I ſchal amende him and delyuere him. But he moſte nede delyuere hem oon by the feeſte day, and al the puple criede togidere and ſeide, do him awey and delyuere to us Barabas: Which was ſent into priſoune for diſturblyng maad in the Citee and for man ſleyng. And eftſoone Pilat ſpak to hem: and wolde delyuere Jheſus. And thei undircrieden and ſeiden, crucifie crucifye him. And the thridde tyme he ſeide to hem, for what yuel hath this don? I fynde no cauſe of deeth in him, therfor I ſchal chaſtiſe him and I ſchal delyuere. And thei contynueden with grete voicis axinge that he ſchulde be crucified: and the voicis of hem woxen ſtronge, and Pilat demede her axynge to be doon. And he delyuerede to hem hym that for manſleynge & ſedicioun was ſent into priſoun, whom thei axiden; but he bitook Jheſus to her wille. And whanne thei ledden him thei tokun a man Symound of Syrenen comynge fro the toun, and leiden on him the Croſs to bere after Jheſus. And there ſuede him myche puple: and wymmen that weiliden and bimorneden him. And Jheſus turnede to hem and ſeide, doughtris of Jeruſalem nyle ye wepe on me but wepe ye on youſilf and on youre ſones. For lo dayes ſchulen come: in whiche it ſchal be ſeid, bleſſid be bareyn wymmen, and wombis that han not borun children and the teetis that han not gouun ſouke. Thanne thei ſchulen bigynne to ſay

* into. † ſeyn him.

to mounteins, falle ye doun on us, and to fmale hillis keuere ye us. For if in a grene tre thei don thefe thingis, what fchal be don in a drie? Alfo othere tweie wickid men weren led with him, to be flayn. And after that thei camen into a place that is clepid of Caluarye, there thei crucifieden him, and the theuys, oon on the right half, & the tother on the lift half. But Jhefus feide, fadir forgyue hem for thei witen not what thei don, and thei departiden hife clothis, and keften lottis. And the puple ftood abidinge, and the princis fcorniden him with hem and feiden, othere men he mad faaf: make he himfilf faaf, if this be Crift the chofun of God. And the knyghtis neighiden & fcorneden him: and profreden to him vynegre, and feiden, if thou art kyng of Jewis make thee faaf. And the fuperfcripcioun was writun ouer him with greeke lettris & of latyn and of ebrew, this is the kyng of Jewis. And oon of thefe theuys that hongiden blafiemede him, and feide, if thou art Crift make thi filf faaf and us. But the tother anfwerynge blamede him, and feide, neither thou dredift God that art in the fame dampnacioun? And treuli we juftly, for we han reffeyued worthi thingis to werkis: but this dide no thing of yuel. And he feide to Jhefus, Lord haue mynde of me whanne thou comeft into thi kyngdom. And Jhefus feide to him, treuli I feye to thee, this day thou fchalt be with me in paradyfe. And it was almoft the fixte our: and derkneffis weren maad in al the erthe into the nynthe our. And the funne was maad derk, and the veil of the temple was torent a two. And Jhefus criynge with gret vois feide, fadir into thi hondis I bitake my Spiryt, and he feyinge thefe thingis gaf up the Goft. And the Centurioun feynge that thing that was don: glorifyede God and feide, verili this man was juft. And al the puple of hem that weren there togidere at this fpectakle and fighen tho thingis that weren don, fmytiden her breftis and turniden agen. But alle hife knowun ftoden afer, and wymmen that fueden him fro Galilee feynge thefe thingis. And lo a man, Jofeph by name, of Aramathie a cytee of Judee: that was a decurioun, a good man and a juft. This man confentide not to the counfeil and to the dedis of hem: and he abood the kyngdom of God. This Jofeph cam to Pilat and axide the body of Jhefus. and took it doun and wlappide it in a clene lynnun cloth: and leyde him in a graue hewun in which not yit ony man hadde be leid. And the day was the eeuen of the haliday: and the Saboth bigan to fchyne. And the wymmen fuynge that camen with him fro Galilee fighen the graue. and how his body was leyd. And thei turneden agen and maden redi fwete fmellynge fpicis and oynementis; but in the Saboth thei reftiden aftir the comaundement.

Chap. XXIV.

A. BUT in o day of the woke ful eerli thei camen to the graue, and broughten fwete fmellynge fpicis, that thei hadden arayed. And thei foundun the ftoon turnyd awey fro the graue. And thei geden in and foundun not the bodi of the lord Jhefus. And it was don the while thei weren aftonyed in thought of this thing lo twey men ftodun bifidis hem in fchynyng cloth. And whanne thei dredden and bowiden her femblaunt into erthe, thei feiden to hem, what feeken ye him that lyueth with deede men? He is not here: but he is rifun: haue ye minde how he fpak to you whanne he was yit in Galilee, and feide for it bihoueth mannes fone to be bitakun into the hondis of fynful men: and to be crucifyed: and the thridde day to rife agen? And thei bithoughten on hife wordis, and thei geden agen fro the graue: and teelden alle thefe thingis to the ellevene and to alle othere. And there was Marye Maudeleyn and Jone and Marye of James: and othere wymmen that weren with hem: that feiden to Apoftlis thefe thingis. And thefe wordis were feyn bifore hem as madneffe and thei bileueden not to hem; But Petre roos up and ran to the graue, and he bowide doun: and figh the lynen clothis liynge aloone, and he wente by himfilf: wondrynge on that that was don. And lo tweyne of hem wenten in that day into a caftel, that was fro Jerufalem the fpace of fixty furlongis, by name Emaws. And thei fpaken togidre of alle thefe thingis that hadden bifalle. And it was don the while thei talkiden, and foughten by hemfilf: Jhefus himfilf neighide, and wente with hem. But her yghen weren holdun, that thei knewen him not. And he feide to hem, what ben thefe wordis that ye fpeken togidere wondringe: and ye ben forewful? And oon whos name was Cleofas: anfwerde and feyde, thou thi filf art a pilgrim in Jerufalem, and haft thou not knowun what thingis ben don in it thefe dayes? To whom he feyde, what thingis? and thei feiden to him, of Jhefus of Nazareth, that was a man profete myghti in werk and word bifore God and al the puple. And how the higheft preftis of oure Princis bitokun him into dampnacioun of deeth: and crucifieden him. But we hopiden, that he fchulde haue agen-boughte Ifrael: and now on alle thefe thingis: the thridde day is to day that thefe thingis weren don. But alfo fumme wymmen of ouris maden us aferd whiche bifore day weren at the graue. And whanne his bodi was not foundun: thei camen and feiden, that thei fighen alfo a fight of aungels, whiche feiden that he lyueth. And fumme of ouren wenten to the graue, and thei foundun fo as the wymmen feiden; but thei foundun not him. And he feide to hem, a foolis and flowe of herte to bileue in alle thingis that the profetis han fpoken; Wher it bihofte not Crift to fuffre thefe thingis, & fo to entre into his glorye? And he bigan at Moyfes & at alle the profetis and declaride to hem in alle fcripturis that weren of him. And thei camen nygh the caftel whidir thei wenten: and he made countenaunce that he wolde go ferthir. And thei conftreyneden him and feiden, dwelle with us, for it drawith to nyght, and the day is now bowid doun, and he entride with them. And it was don the while he fat at the mete with hem, he took breed and bliffide & brak, and took to hem. And the yghen of hem weren opened, and thei knewen him; and he vanyfchide fro her yghen. And thei feiden togidere, wher oure herte was not brennynge in us, while he fpak to us in the weye, and openede to us Scripturis? And thei rifen up in the fame our and wenten agen into Jerufalem, & foundun the ellevene gaderid togidre, and hem that weren with hem, feiynge, that the lord is rifun verily: & apperide to Symount. And thei tolden what thingis weren don in the weye, and how thei knewen him in the brekinge of bred. And the while thei fpaken F. thefe thingis Jhefus ftood in the myddil of hem and feide to hem, pees to you, I am, nyle ye drede. but thei weren affrayed and agaft and gefliden hem to fe a fpirit. And he feide to hem, what ben ye troublid: and thoughtis camen up into youre hertis? Se ye my hondis and my feet: for I my filf am, feele ye and fe ye, for a Spirit hath not flefch and boones as ye feen that I haue. And whanne he hadde feid this thing: ho fchewide hondis and feet to hem.

And

And yit while thei bileueden not and wondriden for joye: he ſeide, han ye here ony thing that ſchal be etun? And thei profriden to him a part of a fiſch rooſtyd, and an honycomb. And whanne he hadde etun bifore them: he took that that lefte and gaf to hem, and ſeyde to hem, theſe ben the wordis that I ſpak to you, whanne I was yit with you, for it is nede that alle thingis ben fulfillid, that ben writun in the Lawe of Moyſes and in the profetis, and in Salmes of me; Thanne he openide to hem witt, that thei ſchulden undirſtonde Scripturis. And he ſeide to hem, for thus it is writun. and thus it bihoſte Criſt to ſuffre: and riſe agen fro deeth in the thridde day: and Penaunce and remiſſioun of ſynnes, to be prechid in his name into alle folkis bigynnynge at Jeruſalem. And ye ben witneſſis of theſe thingis. And
H. I ſchal ſend the biheeſt of my fadir into you, but ſitte ye in the citee til that ye ben clothid with vertu fro an high. And he ledde hem forth into Bethanye: and whanne hiſe hondis weren liſt up, he bleſſide hem. And it was don the while he bleſſide hem, he departide fro hem, and was borun into heuene. And thei worſchipiden & wenten agen into Jeruſalem, with gret joye: and weren euer more in the temple heriynge & bleſſinge God.

Here endith the Goſpel of Luk and bigynneth the prologe on Jon.

THis is Jon euangeliſt oon of the diſciplis of the lord the which is a virgyn choſun of god, whom god clepide from the Spouſeylis whanne he wolde be weddid. and double witneſſe of virgynyte is ghouun to him in the goſpel, in this that he is ſeide loued of god bifore othere diſciplis, and god hongyng in the croſs bitook his modir in kepynge to him, that a vergyn ſchulde kepe a vergyn. this Jon in the goſpel bigynneth aloone the werk of incoruptible word, and witneſſith, that the kyndely ſone of god is maad man, and that the light was not takun of derkneſſis. and he ſchewith the firſte myracle which god dide at the weddyngis, * to ſchewe where the lord is preied to the feeſte the wyn of the weddyngis owith to faile, that whanne alle elde thingis ben chaungid alle newe thingis that ben ordeyned of criſt appere. Jon wroot this goſpel in aſye aftir that he hadde writun the apocalips in the ile of pathmos. netheles he wroot the goſpel aftir alle the goſpellers, that alſo an uncorruptible ende ſchulde be † gholdun bi a virgyn in the apocalips to him ‡ to whom an uncoruptible bigynnyng is ghouen in geneſis *in the bigynnyng of holy ſcripture* ||. for criſt ſeith *in the apocalips* § I am the bigynnyng and the ende. and this Jon is he that knew that the day of his departyng was comun and he clepide togidre hiſe diſciplis in effeſie, and ſchewide criſt by many preuyngis of myraclis, and ghede doun into a doluun place of his biryyng. and whanne he hadde maad preier he was put to his fadris, and was ſo myche withoute ſorewe of deeth, hou mych he is founden clene fro corupcioun of fleiſch. Jerom *in his prologe on Jon ſeith al this.*

JON, Chap. I.

IN the bigynnyng was the word, and the word was at God, and God was the word. This was in the biginnyng at God. Alle thingis weren maad by hym, and withouten him was maad no thing, that thing that was maad. In him was lyf, and the lyf was the light of men. And the light ſchyneth in derkneſſis and derkneſſis tooken not it. A man was ſent fro God, to whom the name was Jon. this man came into witneſſing, that he ſchulde bere witneſſyng of the light, that alle men ſchulden bileue by him. He was not the light, but that he ſchulde bere witneſſyng of the light. Ther was a verey light, which lightneth ech man that cometh into this world. He was in the world, & the world was maad by him, and the world knew him not. He came into hiſe owne thingis, and hiſe reſceyueden him not. But hou manye euere reſceyueden him, he gaf to hem power to be maad the ſones of God, to hem that bileueden in his name: the whiche not of blodis, neither of the wille of fleiſch, neither of the wille of man, but ben borun of God. And the word was maad man, and dwellide among us (and we han ſeyn the glorye of him, as the glorye of the oon bigetun ſone of the
B. fadir) ful of grace and of treuthe. Jon berith witneſſyng of him and crieth, & ſeith, this is whom I ſeide, he that ſchal come aftir me, is maad bifore me, for he was toſore me. And of the plente of him we alle han taken, and grace for grace. For the lawe was gouun by Moyſes, but grace and treuthe is maad by Jheſus Criſt. No man ſigh euere God, no but the oon bigetun ſone, that is in the boſum of the fadir, he hath teeld out. And this is the witneſſyng
C. of Jon, whanne Jewis ſenten fro Jeruſalem Preſtis and dekenes to him, that thei ſchulden axe him, who art thou? He knowlechide and denyede not; and he knowlechide, for I am not Criſt. And thei axiden him, what thanne? art thou Elie? and he ſeide, I am not. art thou a profete? and he anſweride, nay. Therfor thei ſeiden to him, who art thou? that we gyue anſwere to theſe that ſenten us: what ſeiſt thou of thi ſilf? He ſeyde I am the vois of a crier in deſert, dreſſe ye the weye of the lord, as Iſaye the profete ſeide. And thei that weren ſent, weren of the fariſees. And thei axiden him, and ſeiden to him, what thanne baptiſiſt thou if thou art not Criſt, neither Elye, neither a profete? Jon anſwerde to hem, and ſeyde, I baptiſe in water: but in the myddil of you hath ſtonden oon, that ye knowen not; He it is that ſchal come after me; that was maad biſore me, of whom I am not worthi to looſe the thwong of his ſchoo. Theſe thingis weren don in Bethanye biyonde Jordan, were Jon was baptiſinge. Another
D. day

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* ut legentibus demonſtraret † *goven* MS. Jeſ Et MS Pepys, 4to. in cæteris, omnino deeſt. ‡ cui in principio canonis. || In ſome MSS the words going before are added here, thus; *to him alſo an uncorruptible end ſhuld be rendred by a Virgyn in the apocalyps.* § Ego ſum alpha et ω.

day Jon ſigh Jheſus comynge to him, and he ſeide, lo the Lomb of God, lo he that doith awey the ſynnes of the world. This is he that I ſeyde of, aftir me is comun a man, which was made bifore me, for he was rather than I. And I knew him not: but that he be ſchewid in Iſrael, therfor I cam baptiſinge in water. And Jon bar witneſſing, and ſeide, that I ſeigh the Spirit comynge doun as a culuur fro heuene, and dwellide on him. And I knew hym not, but he that ſente me to baptiſe in water, ſeide to me, on whom thou ſeeſt the Spirit comynge doun, and dwellinge on him, this is he that baptiſith in the holy Goſt. And I ſigh and bar witneſſyng, that this is the ſone of God. Anothir day Jon ſtood and
F. tweyne of hiſe diſcipilis: And he biheld Jheſus walkinge, and ſeith, lo the lomb of God. And tweyne diſcipilis herden him ſpekinge, and folewiden Jheſus. And Jheſus turnede, and ſigh hem ſuynge him, and ſeith to hem, what ſeken ye? & thei ſeiden to him, raby, that is to ſey Maiſter, where dwelleſt thou? And he ſeith to hem, come ye and ſe ye & thei camen and ſaighen where he dwellide, and dwelte with him that day, and it was as the tenthe our. And Andreu the brother of Symount Petre was oon of the tweyne that herden of Jon, and hadden ſued him. this ſonde firſte his brother Symount, and he ſeyde to him, we han foundun Meſſias, that is to ſeye, Criſt. And he ledde him to Jheſus. and Jheſus biheeld him, and ſeide, thou art Symount the ſone of Johanna, thou ſchalt be clepid Cephas, that is to ſeye Petre. And on the morowe, he wolde go out into Galilee, and he foond Filip, and he ſeith to him, ſue thou me. Filip was of Bethſayda, the Cytee of Andreu, & of Petre. Filip foond Nathanael, and ſeide to him, we han foundun Jheſus the ſone of Joſeph of Naſareth, whom Moyſes wroot in the lawe and Profetis. And Nathanael ſeide to hym, of Naſareth may ſum good thing be? Filip ſeide to him, come and ſe. Jheſus ſigh Nathanael comynge to him, and ſeide to him, lo verili a man of Iſrael, in whom is no gile. Nathanael ſeide to him, wherof haſt thou knowun me? Jheſus anſwerde and ſeide to him, bifore that Filip clepide thee, whanne thou were undir the fige tree, I ſygh thee. Nathanael anſwerde to him, and ſeide, raby, thou art the ſone of God, thou art kyng of Iſrael. Jheſus anſwerde and ſeyde to him, for I ſeide to thee, I ſigh thee undir the fige tree, thou bileeueſt? thou ſchalt ſe more than theſe thingis. And he ſeide to hem, treuly treuly I ſeye to you, ye ſchulen ſe heuene openyd, and the aungelis of God ſtiynge up and comynge doun on mannes ſone.

Chap. II.

A. AND the thridde day weddingis weren maad in the Cane of Galilee, and the modir of Jheſus was there. And Jheſus was clepid, and hiſe diſcipilis to the weddingis. And whanne wijn failide, the modir of Jheſus ſeide to him, thei han not wijn. And Jheſus ſeide to hir, what to me and to thee womman? myn our cam not yit. His modir ſeith to the mynyſtris, what euer thing he ſeye to you, do ye. And there weren ſet ſixe ſtoonen cannes aftir the clenſing of the Jewis, holdinge ech tweyne either thre * metretis. And Jheſus ſeith to hem, fille ye the pottis with water, and thei filliden hem up to the mouth. And Jheſus ſeide to hem. drawe ye now, & bere ye to the architriclyn. and thei baren. And whanne the architriclyn hadde taſtid the water maad wijn, and wiſte not wherof it was, but the mynyſtris wiſten that drowen the water, the architriclyn clepith the ſpouſe, and ſeith to him, ech man ſettith firſt good wyn; and whanne men ben † fillid, than that that is worſe: but thou haſt kept the good wijn into this tyme. Jheſus dide this the bigynnyng of ſignes in the Cane of Galilee, and ſchewide his glorye; and hiſe diſcipilis bileueden in him. Aftir theſe thingis he cam doun to Cafarnaum, and hiſe modir, and hiſe britheren, and hiſe diſcipilis & thei dwelliden there not manye dayes. And the c. pask of Jewis was nygh, and Jheſus wente up to Jeruſalem. And he foond in the temple men ſillinge oxun and ſcheep, and culueres, and chaungeris ſittinge: And whanne he hadde maad as it were a ſcourge of ſmale cordis, he droof out alle of the temple, & oxun & ſcheep, & he ſchedde the money of chaungeris, and turnede upſodoun the boordis; And he ſeide to hem that ſelden culueris, take awey fro hennes theſe thingis; and nyle ye make the hous of my fadir an hous of marchaundiſe. And hiſe diſcipilis hadden mynde for it was writun the feruent loue of thin hous hath etun me. Therfor the Jewis anſwerden and ſeiden to him, what tokene ſchewiſt thou to us that thou doiſt theſe thingis? Jheſus anſwerde and ſeide to hem, undo ye this temple, and in thre dayes I ſchal reiſe it. Therfor the Jewis ſeiden to him, in fourtye and ſixe yeer this was bildid, and ſchalt thou in thre dayes reiſe it? But he ſeyde of the temple of his body. Therfor whanne he was riſun fro deeth, hiſe diſcipilis hadden mynde that he ſeide theſe thingis *of his body:* and thei bileueden to the Scripture, and to the word that Jheſus ſeide. And whanne Jheſus was at Jeruſalem in Pask in the feeſte day, manye bileueden in his name, ſeynge hiſe ſignes that he dide. But Jheſus trowide not himſilf to hem, for he knew alle men. And for it was not nede to him, that ony man ſchulde bere witneſſyng: for he wiſte what was †† in man.

Chap. III.

AND ther was a man of the fariſees, Nycodeme by name, a prince of the Jewis. And he cam to Jheſus by nyght, and ſeide to him, rabi, we witen that thou art comun fro God maiſtir: for no man may do theſe ſignes that thou doiſt, but God be with him. Jheſus anſweride and ſeide to him, treuli treuli I ſeye to thee, but a man be borun agen he may not ſe the kyngdom of God. Nycodeme ſeide to him, how may a man be borun whanne he is eld? wher he may entre agen into his modir wombe, and be borun agen? Jheſus anſwerde, treuli treuli I ſeye to thee; but a man be borun agen of water and of the holy Goſt, he may not entre into the kyngdom of God. That that is borun of the fleiſch is fleiſch; and that that is borun of the Spiryt is Spiryt. Wondre thou not for I ſeyde to thee, it bihoueth you to be borun agen. And the Spirit brethith where he wole, and thou heriſt his vois, but thou wooſt not from whennes he cometh, ne whidur he goith: So is ech man that is borun of the Spirit. Nycodeme anſwerde and ſeide to him, how moun theſe thingis be don? Jheſus anſwerde and ſeide to him, thou art a maiſter of Iſrael and knowiſte not theſe thingis? Treuli, treu-

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* metretas *Lat.* meſures. *MS Sidn.* a galoun, or more. *Wiekl. Homil. in Evangel.* † fulfillid †† *of man:* MS. Caij, ſed excorrectione interlineari, non a prima manu. MS Sidn. alterius verſionis, habet *of man*; et recte quidem.

If I ſeye to thee for we ſpeken that that we witen, and we witneſſen that that we han ſeyn; and ye taken not oure witneſſing. If I haue ſeid to you ertheli thingis, and ye bileeuen not, how if I ſeye to you heuenli thingis ſchulen ye bileue? And no man ſtieth into heuene, but he that cam doun fro heuene, mannes ſone that is in heuene. And as Moyſes areride a ſerpent in deſert, ſo it bihoueth mannes ſone to be reiſid: That ech man that beleeueth in
D. him periſche not, but haue euerlaſtinge lyf. For God louede ſo the world, that he gaf his oon bigetun ſone, that ech man that bileueth in him periſche not, but haue euerlaſtinge lyf. For God ſent not his ſone into the world, that he juge the world, but that the world be ſaued by him. He that bileueth in him, is not demyd: but he that bileueth not, is now demyd, for he bileueth not in the name of the oon bigetun ſone of God. And this is the doom, for light cam into the world, and men loueden more derkneſſis than light, for her werkis weren yuele. For ech man that doith yuel, hatith the lyght, and he cometh not to the lyght, that hiſe werkis be not repreued. But he that doth treuthe, cometh to the light, that hiſe werkis be ſchewid, that thei be don in God. After theſe thingis, Jheſus cam and hiſe diſcipilis into the lond of Judee, and there he dwellide with hem, and baptiſide. And Jon was baptiſinge in Ennon, biſidis Salym, for many watris weren there, and thei camen and weren bapt ſid. And Jon
F. was not yit ſent into priſoun. Therfor a queſtioun was maad of Jones diſciplis with the Jewis, of the purificacioun. And thei camen to Jon, and ſeiden to him, maiſter, he that was with thee biyonde Jordan, to whom thou haſt borun witneſſing, lo he baptiſith, and alle men comen to him. Jon anſwerde, and ſeide, a man may not take ony thing, but it be gouun to him fro heuene. ye you ſilf beren witneſſing to me, that I ſeide I am not Criſt, but I am ſent biſore him. He that hath a wyf, is the houſbonde, but the frend of the ſpouſe, that ſtondith and herith him, joyeth with joye, for the voys of the ſpouſe: therfore in this thing my joye is fulfillid. It bihoueth him to wexe, but me to be maad laſſe. He that cam from aboue, is aboue alle: he that is of the eerthe, ſpeekith of the eerthe: he that cometh fro heuene is aboue alle. And he witneſſith that thing that he hath ſeyn and herd; and no man takith his witneſſing. But he that takith his witneſſing, hath confermed that God is ſoithfaſt. But he whom God hath ſent, ſpekith the wordis of God: for not to meſure, God gyuith the Spirit. The fadir loueth the ſone, and he hath gouun alle thingis in his hond. He that bileueth in the ſone, hath euerlaſtinge lyf: but he that is unbeleveful to the ſone, ſchal not ſe euerlaſtinge lyf; but the wraththe of God dwellith in him.

Chap. IV.

THerfore as Jheſus knew that the fariſees herden that Jheſus makith and baptiſith mo diſcyplis, than Jon, tho Jheſus baptiſide not, but hiſe diſciplis, He leſte Judee, and wente agen into Galilee. And it bihofte him to paſſe by Samarye.
B. Therfore Jheſus cam into a Citee of Samarye, that is ſeid Sycar, biſidis the place that Jacob gaf to Joſeph his ſone. And the welle of Jacob was there, and Jheſus was wery of the journey, and ſat upon the welle: and the our was as it were the ſixte. And a womman cam fro Samarye to draw water: and Jheſus ſeith to hir gyue me drinke. And hiſe diſciplis weren gon into the cytee, to bie mete. Therfore thilk womman of Samarie ſeith to him, hou thou whanne thou art a Jew, axiſt of me drinke, that am a womman of Samarye? for Jewis uſeden not to dele with Samaritans. Jheſus anſwerde and ſeide to hir, if thou wiſtiſt the gift of God, and who it is that ſeith to thee, geue me drink, Thou peraventure woldiſt have axid of him, and he ſchulde haue gyuun to thee quyk water. The womman ſeith to him, Sire, thou haſt not whereinne to draw, and the pitt is deep: wherof thanne haſt thou quyk water? Wher thou art grettere than oure fadir Jacob, that gaf to us the pitt? and he drank therof, and hiſe ſones, and hiſe beeſtis. Jheſus anſwerde and ſeyde to hir, ech man that drynkith of this water, ſchal thirſt eftſoone. But he that drinkith of the water that I ſchal gyue him, ſchal not thirſte withouten ende: but the water that I ſchal gyue him, ſchal be maad in him a welle of water ſpryngynge up into everlaſtinge lyf. The womman ſeith to him, ſire, gyve me this water that I thirſte not, neither come hider to draw. Jheſus ſeith to hir, go clepe thi housbonde, and come hider. The womman anſwerde and ſeide, I have noon housbonde. Jheſus ſeith to hir, thou ſeideſt wel, that I have noon housbonde. For thou haſt had fyve housbondis, and he that thou haſt, is not thin housbonde: this thing thou ſeidiſt ſotheli. The womman ſeith to him, I ſee that thou art a profete. Oure fadris worſchiiden in this hil; and ye ſeyen, that at Jeruſalem is a place, where it bihoueth to worſchipe. Jheſus ſeith to hir, womman, bileeue thou to me, for the our ſchal come, whanne neither in this hil, neither in Jeruſalem ye ſchulen worſchipe the fadir, ye worſchipen that ye knowen not: we worſchipen that that we knowen, for heelthe is of the Jewis. But the tyme is comun, and now it is: whanne trewe worſchipers ſchulen worſchipe the fadir in ſpirit and treuthe: for alſo the fadir ſekith ſiche, that worſchipen him. God is a ſpirit, and it bihoueth them that worſchipen him, to worſchipe in ſpiryt and treuthe. The womman ſeith to him, I woot that Meſſias is comun, that is ſeid Criſt; therfore whanne he cometh, he ſchal telle us alle thingis. Jheſus ſeith to hir, I am he, that ſpekith with thee. And anoon hiſe diſciplis camen, and wondriden that he ſpak with the womman: nethelees no man ſeide to him, what ſekiſt thou? or what ſpekiſt thou with hir? Therfor the womman left hir water pot, and wente into the cytee, & ſeide to tho men. Come ye, and ſe ye a man that ſeide to me alle thingis, that I haue don: whethir he be Criſt? And thei wenten out of the cytee, and camen to him, in the mene while hiſe diſciplis preieden him, and ſeiden, Maiſtir, ete. But he ſeide to hem, I haue mete to ete that ye knowen not. Therfore the diſciplis ſeiden togidere, wher ony man haue brought him mete to ete? Jheſus ſeith to hem, my mete is, that I do the wille of him that ſent me, that I performe the werk of him. Wher ye ſeyen not, that yit foure monethis ben; & ripe corn cometh? lo I ſeye to you, liftith up youre yghen, and ſe ye the feeldis, for thei ben now white to repe. And he that repith takith hire, and gaderith fruyt into euerlaſtinge lyf; that bothe he that ſowith and he that repith haue * joye togidere. In this thing is the word trewe, for another is that ſowith, and another that repith. I ſent you to repe

* MS Caij. oon joye.

that that ye han not trauelid, othere men han trauelid, and ye han entrid into her trauelis. And of that cytee manye Samarytans bileueden in him, for the word of the womman, that bar witneſſyng, that he ſeide to me alle thingis that I haue don. Therfor whanne Samaritans camen to him, thei preieden him to dwelle there: & he dwelte there tweye dayes. And manye mo bileuiden, for his word: And ſeiden to the womman, that now not for thi ſpeche, we bileuen: for we han herd, and we witun that this is verily the Sauyour of the world. And after tweye dayes he wente out fro thennes, and wente into Galilee: And he bar witneſſing, that a profete in his owne cuntre hath noon honour. Therfor whanne he cam into Galilee, men of Galilee reſceyueden him, whanne thei hadden ſeyn alle thingis that he hadde don in Jeruſalem in the ſeeſte daye: for alſo thei hadden come to the feeſt Therfor he cam eftſoone into the Cane of Galilee, wher he made the water
F. wyn. And a litel kyng was, whos ſone was ſyk at Caſarnaum. Whanne this hadde herd that Jheſus ſchulde come fro Judee into Galilee, he wente to him & preiede him, that he ſchulde come doun, and heele his ſone: for he bigan to dye. Therfor Jheſus ſeide to him, but ye ſe tokenes and grete wondris, ye bileeuen not. The * litel king ſeith to him, lord, come doun bifore that my ſone dye. Jheſus ſeith to him, go, thi ſone lyueth. the man bileuede to the word that Jheſus ſeide to him, and he wente. And now whanne he cam doun, the ſeruauntis camen agens him, and teelden to him and ſeiden, that his ſone lyuede. And he axide of hem the our in which he was amendid: and thei ſeiden to him, fro yiſtirday in the ſeventhe our the feuere leſte him. Therfor the fadir knew that thilk our it was, in which Jheſus ſeide to him, thi ſone lyueth; and he bileuede, and alle his hous. Jheſus dide eſte this ſecounde tokene, whanne he cam fro Judee into Galilee.

CHAP. V.

A. AFTIR theſe thingis there was a feeſte day of Jewis, and Jheſus wente up to Jeruſalem. And in Jeruſalem is a waiſching place, that in ebreu is named Bethſayda, & hath fyve porchis. In theſe lay a gret multitude of ſyke men, blinde, crokid, and drye, abidynge the mouyng of the watir. For the aungel of the Lord cam doun certeyn tymes into the water, and the water was mouyd: and he that firſt cam doun into the ciſterne, after the mouynge of the water, was maad hool of what euer ſykneſſe he was holdun. And a man was there hauynge eighte and thritty yeer in his ſykneſſe. And whanne Jheſus hadde ſeyn him liggynge, and hadde knowun that he hadde myche tyme, he ſeith to him, wolt thou be maad hool? The ſyke man anſwerde to him, lord I haue no man, that whanne the water is mouyd, to putte me into the Ciſterne, for the while I come, another goith doun bifore me. Jheſus ſeith to him, ryſe up, take thi bed, and go. And anoon the man was maad hool & took up his bed, and wente forth: and it was Saboth in that day. Therfor the Jewis ſeiden to him that was maad hool, it is Saboth: it is not leueful for thee, to take awey thi bed. He anſwerde to hem, he that maad me hool, ſeid to me, take thi bed and go. Therfor thei axiden, what man is that, that ſeide to thee, take up thi bed and go? But he that was maad hool, wiſte not who it was: and Jheſus bowide awey, fro the puple that was ſet in the place. Aftirward Jheſus ſond him in the temple, and ſeide to him, lo, thou art maad hool: nyle thou do ſynne, leſte ony worſe thing bifalle to thee. Thilke man wente, and teelde to the Jewis, that it was Jheſus that made him hool. Therfor the Jewis purſueden Jheſus, for he dide this thing in the Saboth. And Jheſus anſwerde to hem D.
my fadir worchith til now, and I worche. Therfore the Jewis ſoughten more to ſle him, for not oneli he brak the Saboth, but he ſeyde, that God was his fadir, and made him euene to God. Therfor Jheſus anſwerde, and ſeide to hem, treuli treuli I ſeye to you, the ſone may not of himſilf do ony thing, but that that he ſeeth the fadir doinge: for what euer thingis he doith, the ſone doith in iijk maner tho thingis. For the fadir loueth the ſone, and ſchewith to him alle thingis that he doith: and he ſchal ſchewe to him grettere werkis than theſe, that ye
E. wondren. For as the fadir reiſith deed men, and quyk-
eneth ſo the ſone quykeneth whom he wole. For neither the fadir jugith ony man, but hath gouun ech doom to the ſone: that alle men honouren the ſone, as thei honouren the fadir. he that honourith not the ſone, honourith not the fadir that ſente him. Treuli treuli I ſeye to you; that he that herith my word, and bileueth into him that ſente me, hath euerlaſtinge lyf, and he cometh not into doom; but paſſith fro deeth into lyf. Treuli, treuli, I ſeye to you, for the F.
our cometh, and now it is, whanne deed men ſchulen here the voys of Goddis ſone: & thei that heren ſchulen lyue. For as the fadir hath lyf in himſilf, ſo he gaf to the ſone to haue lyf in himſilf; And he gaf to him power to make doom, for he is mannes ſone. Nyle ye wondre this: for the our cometh, in the which alle men that ben in biriels, ſchulen here the voys of Goddis ſone. And thei that han doon gode thingis, ſchulen go into agenriſing of lyf; but thei that han don yuel thingis, into agenriſing of doom I may nothing do of my ſilf: but as I here, I deme; and my doom is juſt; for I ſeke not my wille, but the wille of the fadir that ſente me. If I bere witneſſyng of my ſilf, my witneſſyng is not trewe. Another is that berith witneſſing of me, and I woot that his witneſſing is trewe that he berith of me. Ye ſenten to Jon, and he baar witneſſing to treuthe. But I take not witneſſing of man, but I ſeie theſe thingis that ye be ſaaf. He was a lanterne brennynge & ſchynynge: but ye wolden glade at an our in his light. But I haue more witneſſing than Jon: for the werkis that my fadir gaf to me to performe hem, thilk werkis that I do, beren witneſſyng of me that the fadir ſente me. And the fadir that ſente me, he baar witneſſing of me. neither ye herden euere his vois, neither ye ſigheen his lykneſſe. And ye han not his word dwellinge in you: for ye bileuen not to him, whom he ſente. Seke ye Scripturis, in whiche ye geſſen to haue euerlaſtinge lyf, and tho it ben that beren witneſſyng of me, and ye wolen not come to me, that ye haue lyf. I take not clereneſſe of men. But I haue knowen you, that ye haue not the loue of God in you. I cam in the name of my fadir, and ye tokun not me: if another come in his owne name; ye ſchulen reſceyue him. Hou moun ye bileue, that reſceyuen glorie ech of other, and ye ſeken not the glorie that is of God † aboue? Nyle ye geſſe that I am to accuſe you anentis the fadir: it is Moiſes that accuſith you, in whom ye hopen. For if ye bileueden to Moyſes, perauenture ye ſchulden bileue alſo to me: for he wroot of me. But if ye bileuen not to hiſe lettris how ſchulen ye bileue to my wordis?

CHAP.

* under-king. † aloone, a ſolo deo. *Lat.*

Chap. VI.

A. AFTIR theſe thingis Jheſus wente ouer the ſee of Galilee, that is tyberias. And a gret multitude ſuede him, for thei ſighen the tookenes that he dide on them that weren ſyke: Therfor Jheſus wente into a hil, & ſatt there with hiſe diſciplis. And the pask was ful nygh, a feeſte day of the Jewis. Therfore whanne Jheſus hadde liſt up hiſe yghen, and hadde ſeyn that a gret multitude cam to him, he ſeith to Filip, wherof ſchulen we bie looues, that theſe men ete? But he ſeide this thing: temptinge him, for he wiſte what he was to do. Filip anſweride to him, the looues of tweye hundrid pens ſuffiſen not to hem, that ech man take a litil what. Oon of hiſe diſciplis, Andreu the brother of Symound Petre ſeith to him, a child is here, that hath fyve barly looues, and tweye fiſchis: but what ben theſe among ſo manye? Therfor Jheſus ſeith, make ye hem ſitte to the mete. and ther was myche hey in the place. & ſo the men ſaten to the mete as fyve thouſind in noumbre. And Jheſus took fyve looues andwhanne he hadde do thankyngis, he departide to men that ſaaten to the mete. and alſo of the fiſchis as myche as thei wolden. And whanne thei weren fillid, he ſeide to hiſe diſciplis, gadere ye the reliſs that ben leſt, that thei periſche not. And ſo thei gederiden & filliden twelve coffyns of reliſ, of the fyve barly looues and tweye fiſchis that leſte to hem that hadden eten. Therfor the men whanne thei hadde ſeyn the ſigne that he hadde don, ſeiden, for this is verily the profete, that is to come into the world. And whanne Jheſus hadde knowen, that thei weren to come to take him and make him kyng, he fleigh aloone eſt into an hil. And whanne euentide was comun, hiſe diſciplis wenten doun to the ſee. And thei wenten up into a boot & thei camen ouer the ſee * to Caſarnaum: and derkneſſis weren maad thanne, and Jheſus was not comun to hem. And for a gret wynd blew, the ſee roos up. Therfor whanne thei hadden rowid as fyve and twenty furlongis, or thritti, thei ſeen Jheſus walkinge on the ſee, and to be nygh the boot: and thei dredden. And he ſeide to hem, I am, nyle ye drede. Therfor thei wolden take him into the boet, and anoon the boot was at the lond, to which thei wenten. On the tother day the puple that ſtood ouer the ſee, ſigh that there was noon other boot there but oon, and that Jheſus entride not with hiſe diſciplis into the boot, but hiſe diſciplis aloone wenten; But othere bootis camen fro tyberias, biſidis the place where thei hadden ete breed, and didin thankingis to God. Therfor whanne the puple had ſeyn that Jheſus was not there, nether hiſe diſciplis, thei wenten up into bootis, and camen † to Caſarnaum, ſekinge Jheſus. And whanne thei hadden founde him ouer the ſee, thei ſeyden to him, Raby, hou come thou hidir? Jheſus anſwerde to hem, and ſeide, treuli treuli I ſeye to you, ye ſeken me not for ye ſighen the miraclis, but for ye eeten of looues, and weren fillid.
E. Worche ye not mete that periſchith, but that dwellith into euerlaſtinge lyf, which mete mannes ſone ſchal geue to you: for God the father hath markyd him. Therfor thei ſeiden to him, what ſchulen we do, that we worche the werk of God? Jheſus anſwerde and ſeide to hem, this is the werk of God that ye bileeue to him, whom he ſente. Therfor thei ſeiden to him, what tokene thanne doſt thou that we ſeen and bileeue to thee? what worchiſt thou? Oure fadris eeten manna in deſeert? as it is writun, he gaf to hem breed fro heuene to ete. Therfor Jheſus ſeith to hem, treuli, treuli, I ſeye to you; Moyſes gaf you not breed fro heuene; but my fadir geueth you verey breed fro heuene. For it is verey bred that cometh doun fro heuene, and gyueth lyf to the world. Therfor thei ſeiden to him, lord, euer gyue us this bred. And Jheſus ſeide to hem, G. I am breed of lyf: he that cometh to me ſchal not hungre; he that bileueth in me ſchal neuere thirſte. But I ſeide to you, that ye han ſeyn me, and ye bileueden not. Al thing that the fadir gyueth to H. me, ſchal come to me; and I ſchal not caſte him out, that cometh to me. For I cam doun fro heuene, not that I do my wille, but the wille of him that ſente me. And this is the wille of the fadir that ſente me, that al thing that the fadir gaf me, I leeſe noght of it, but agen reiſe it in the laſte day. And this is the wille of my fadir that ſente me, that ech man that ſeeth the ſone, and bileueth in him, haue euerlaſtinge lyf; and I ſchal agen reiſe him in the laſte day. Therfor Jewis gruechiden of him, for he hadde ſeid, Y am breed that cam doun fro Heuene. And thei ſeiden, whether this is not Jheſus the ſone of Joſeph, whos fadir and modir we han knowun? how thanne ſeith this, that I cam doun fro Heuene? Therfor Jheſus anſwerde and ſeyde to hem, nyle ye gruechide togidere. No man may I. come to me, but if the fadir that ſente me, drawe him: and I ſchal agen reiſe him in the laſte day. It is writun in profetis; § and alle men ſchulen be able for to be taught of God. ech man that herd of the fadir, and hath lerned, cometh to me. Not for ony man hath ſeyn the fadir, but this that is of God, hath ſeyn the fadir. Sothely, ſothely, I ſeye to you, he that bileueth in me, hath euerlaſtinge lyf. I am breed of lyf. Youre fadris eeten manna in deſeert, and ben deed. This is breed comynge doun fro heuene, that if ony man ete therof, he dye not. I am lyuynge breed, that cam doun fro Heuene: if ony man ete of this breed, he ſchal lyue without eende: and the breed that I ſchal gyue, is my fleiſch, for the lyf of the world. Therfor the Jewis chidden togidere, and ſeyden, how may this geue to us his fleiſch to ete? Therfor Jheſus ſeith to hem, K. treuli, treuli, I ſeye to you, but ye eten the fleiſch of mannes ſone, and drinke his blood, ye ſchulen not haue lyf in you. He that etith my fleiſch, and drinkith my blood, hath euerlaſtinge lyf, and I ſchal agen reiſe him in the laſte day. For my fleiſch is L. verey mete, and my blood is verey drinke. He that etith my fleiſch, and drinkith my blood, dwellith in me, and I in him. As my fadir lyuynge ſente me, and I lyue for the fadir, and he that etith me, he ſchal lyue for me. This is breed that cam doun fro Heuene: not as youre fadris eeten manna and ben deed: he that etith this breed, ſchal lyue without eende. He ſeide theſe thingis in the Synagoge, techinge in Caſarnaum. Therfor manye of hiſe diſciplis heringe, ſeiden, this word is hard, who may here it? But Jheſus witinge at himſilf, that hiſe diſciplis gruechiden of this thing, ſeide to hem, this thing ſclaundrith you: Therfor if ye ſeen mannes ſone ſtighynge where he was bifore? It is the Spirit that quikeneth, the fleiſch profitith no thing: the wordis that I haue ſpokun to you, ben Spirit, and lyf. But ther ben ſumme of you, that bileeuen not. for Jheſus wiſte fro the biginnyng, whiche weren bileeuynge, and who was to bitraie him. And he ſeide therfor I ſeide to you, that no man

* into. † into. § ier. 31

man may come to me, but it were gouun to him of my fadir. Fro this tyme manye of hiſe diſciplis wenten abak, and wenten not now with him. Therfor Jheſus ſeide to the twelve wher ye wolen alſo go awey? And Symount Petir anſwerde to him, lord, to whom ſchulen we go? thou haſt wordis of euerlaſtinge lyf. And we bileuen, and han knowen, that thou art Criſt, the ſone of God. Therfor Jheſus anſwerde to hem, wher I chees not you twelve and oon of you is a fend? And he ſeide this of Judas of Symount Scarioth: for this was to bitraie him, whanne he was oon of the twelue.

Chap. VII.

A. AFTIR theſe thingis Jheſus walkide into Galilee: for he wolde not walk into Judee, for the Jewis ſoughten to ſle him. And ther was nygh a feeſte day of the Jewis * Senofegya. And hiſe britheren ſeiden to him, paſſe fro hennis, and go into Judee, that alſo thi diſciplis ſeen thi werkis that thou doiſt. For no man doth ony thing in hidlis, and himſilf ſekith to be opin: if thou doiſt theſe thingis, ſchewe thi ſilf to the world. For neither his britheren bileueden in him. Therfor Jheſus ſeith to hem, my tyme cam not yit: but youre tyme is euermore redi. The world may not hate you; ſotheli it hatith me, for I bere witneſſing therof, that the werkis of it ben yuele. Go ye up to this feeſt day: but I ſchal not go up to this feeſt day, for my tyme is not yit fulfillid. Whanne he hadde ſeide theſe thingis, he dwellide in Galilee. And aftir that hiſe britheren weren gon up, thanne he gede up to the feeſte day, not openly, but as in priuyte. Therfor the Jewis ſoughten him in the feeſte day, and ſeiden, where is he? And myche grucching was of him among the puple: for ſumme ſeiden, that he is good: and othere ſeiden, nay; but he diſſeyueth the puple. Netheles, no man ſpak opinly of him, for drede of
c. the Jewis. But whanne the myddil feeſte day cam, Jheſus wente up into the temple, and taughte. And the Jewis wondriden, and ſeiden, how can this man lettris, ſithen he hath not lerned? Jheſus anſweride to hem, and ſeide, myn doctryn is not myn, but his that ſente me. If ony man wole do his wille he ſchal knowe of the techinge; wher it be of God, or I ſpeke of my ſilf. He that ſpekith of hymſilf, ſekith his owne glorye: but he that ſekith the glorye of him, that ſente him, is ſothfaſt, and unrightwiſneſſe is not in him. Wher Moyſes gaf not to you a lawe and noon of you doth the lawe? what ſeeken ye to ſle me? And the puple anſweride and ſeide, thou haſt a Deuel: who ſekith to ſle thee? Jheſus anſweride and ſeide to hem, I haue doon oo werk, and al ye wondren. Therfor Moyſes gaf to you Circumciſioun, not for it is of Moyſes, but of the fadris, and in the Saboth ye circumciden a man. If a man take circumciſioun in the Saboth, that the Lawe of Moyſes be not brokun; han ye indignacioun to me, for I made al a man hool in the Saboth? Nyle ye deme after the face, but deme ye a rightful doom. Therfor ſumme of Jeruſalem ſeiden, wher this is not he, whom the Jewis ſeeken to ſle? And lo, he ſpekith opinly, and thei ſeyen no thing to him: wher the princis knewen verili, that this is Criſt? But we knowen this man of whennis he is: but whanne Criſt ſchal come, no man woot of whennis he is: Therfor Jheſus criede in the temple, techinge, and ſeide, ye knowen me, and ye knowen of whennes I am: and I cam not of my ſilf, but he is trewe that ſente me, whom ye knowen not: I knowe him, and if I ſeye that I knowe him not, I ſchal be lijk to you a lier. but and I knowe him for of him I am, and he ſente me. Therfor thei ſoughten to take him: and no man ſette on him hondis, for his our cam not yit. And manye of the puple bileueden in him, and ſeiden, whanne Criſt ſchal come, wher he ſchal do mo tokenes, than tho that this doth? Fariſees herden the puple muſynge of him theſe thingis, and the princis and fariſees ſenten miniſtris to take him. Therfor Jheſus ſeid to hem, yit a li- F.
til tyme and I am with you, and I go to the fadir that ſente me. ye ſchulen ſeke me, & ye ſchulen not fynde: and where I am, ye moun not come. Therfor the Jewis ſeiden to hemſilf, whidir ſchal this go, for we ſchulen not fynde him? wher he wole go into ſcatering of hethen men, and wole teche the hethen men? What is this word which he ſeide, ye ſchulen ſeke me, and ſchulen not fynde: and where I am ye moun not come? But in the laſte day of the greet feeſte Jheſus ſtood and criede, and ſeide, if ony man thirſtith, come he to me, and drynke. He that bileueth in me, as the Scripture ſeith; flodis of qwike water ſchulen flowe fro his wombe. But he ſeide this thing of the Spirit, whom men that bileueden in him, ſchulen take: for the Spirit was not yit gouun; for Jheſus was not yit glorified. Ther- G.
fore of that cumpanye whanne thei hadden herd theſe wordis of him thei ſeiden, this is verily a proſete. Othere ſeiden, this is Criſt. but ſumme ſeiden, wher Criſt cometh fro Galilee? Whether the Scripture ſeith not, that of the ſeed of Dauith; and of the caſtel of Bethleem, where Dauith was, Criſt cometh? Therfore diſſencioun was maad among the puple for him. For ſumme of hem wolden haue taken him; but no man ſette hondis on him. Therfor the mynyſtris camen to biſchopis and fariſees; and thei ſeiden to hem, whi broughten ye not him? The mynyſtris anſweriden, neuere man ſpak ſo as this man ſpekith. Therfore the fariſees anſweriden to hem, wher ye ben diſſeyued alſo? Wher ony of the princis, or of the fariſees bileueden in him? But this puple that knowith not the lawe, ben curſid. Nycodeme ſeith to hem, he that cam to him by nyght, that was oon of hem. Wher oure lawe demeth a man, but if it haue firſte herd of him, and knowe what he doth? Thei anſweriden and ſeiden to him, wher thou art a man of Galilee alſo? Seke thou Scripturis, and ſe thou that a profete riſith not of Galilee. And thei turneden agen ech into hous.

Chap. VIII.

BUT Jheſus wente into the mount of Olyuete: A.
And eerli, eft he cam into the temple, and al the puple cam to him; and he ſat, and taughte hem. And Scribis and fariſees bringun a womman takun in auoutrie; and thei ſettiden hir in the myddil, And ſeiden to him, maiſter, this womman is now takun in auoutrie. And in the lawe Moyſes comaundide us, to ſtoone ſiche: therfor what ſeiſt thou? And thei ſeiden this thing temptynge him, that thei myghten accuſe him. and Jheſus bowide himſilf doun, and wroot with his fyngir in the erthe. And whanne thei abyden axinge him, he reiſide himſilf, and ſeid to hem, he of you that is withouten ſynne, firſte caſte a ſtoone into hir, and eft he bowide himſilf, and wroot

* ſcenophegia. *Lat.*

wroot in the erthe. And thei herynge theſe thingis, wenten awey oon after another, and thei bigunnen fro the eldir men, and Jheſus dwelte aloone, and the womman ſtondinge in the myddil. And Jheſus reiſide himſilf, and ſeide to hir, womman where ben thei that accuſiden thee? no man hath dampned thee? Sche ſeide, no man, lord. Jheſus ſeide to hir, nether I ſchal dampne thee: go thou, and now aftirward nyle thou ſynne more. Therfor eft Jheſus ſpak to hem, & ſeide, I am the light of the
c. world: he that ſueth me, walketh not in derkneſſis, but ſchal haue the light of lyf. Therfor the fariſees ſeiden, thou beriſt witneſſing of thiſilf; thi witneſſing is not trewe: Jheſus anſweride and ſeide to hem, and if I bere witneſſing of my ſilf, my witneſſing is trewe: for I woot fro whennes I cam, and whidur I go. but ye witen not fro whennes I cam ne whidur I go. For ye demen after the fleſch, but I deme no man. And if I deme, my doom is trewe: for I am not aloone, but I and the fadir that ſente me. And in youre lawe it is writun, that the witneſſing of twey men is trewe. I am that bere witneſſing of my ſilf, and the fadir that ſente me, berith witneſſing of me. Therfor thei ſeyden to him, wher is thi fadir? Jheſus anſweride, neither ye knowen me, neither ye knowen my fadir: if ye knowen me, perauenture ye ſchulen knowe alſo my fadir. Jheſus ſpak theſe wordis in the treſerye, techinge in the temple: and no man took him, for hiſe our cam not
d. yit. Therfor eſt Jheſus ſeide to hem, lo I go, and ye ſchulen ſeke me, and ye ſchulen die in youre ſynnes: whidir I go, ye moun not come. Therfor the Jewis ſeiden, wher he ſchal ſle himſilf? for he ſeith, whidur I go, ye moun not come. And he ſeide to hem, ye ben of bynethe, I am of aboue: ye ben of this world, I am not of this world. Therfor I ſeide to you, that ye ſchulen dye in youre ſynnes: for if ye bileuen not that I am, ye ſchulen dye in youre ſynnes. Therfor thei ſeiden to hym, who art thou? Jheſus ſeide to hem, * the bigynnyng which alſo ſpeke to you. I haue manye thingis to ſpeke, and to deme of you: but he that ſente me, is ſothfaſt; and I ſpeke in the world theſe thingis that I herde of him. And thei knewen not that he clepide his fadir God. Therfore Jheſus ſeith to hem, whanne ye han reiſid mannes ſone, thanne ye ſchulen knowe that I am, and of my ſilf I do nothing; but as my fadir taughte me; I ſpeke theſe thingis. He that ſente me, is with me: and leſte me not aloone. For I do euermore tho thingis that ben pleſynge to him. Whanne he ſpak theſe thingis, manye bileueden in him. Therfor Jheſus ſeide to the Jewis that bileueden in him, if ye dwellen in my word, verily ye ſchulen be my diſciplis; And ye ſchulen knowe the treuthe; and the treuthe ſchal make you fre. Therfor the Jewis anſweriden to him, we ben the ſeed of Abraham, and we ſerueden neuere to man: how ſeiſt thou, that ye ſchulen be fre? Jheſus anſweride to hem, treuli, treuli, I ſeye to you, ech that doth ſynne, is ſeruaunt of ſynne. And the ſeruaunt dwellith not in the hous withouten eende, but the ſone dwellith withouten eende. Therfor if the ſone make you fre, verili ye ſchulen be fre. I woot that ye ben Abrahams ſones; but ye ſeken to ſle me, for my word takith not in you. I ſpeke tho thingis that I ſaigh at my fadir: and ye doen tho thingis that ye ſaighen at youre fadir. Thei anſweriden and ſeiden to him, Abraham is oure fadir. Jheſus ſeith to hem, if ye ben the ſones of Abraham, do ye the werkis of Abraham. But now ye ſeken to ſle me a man that haue ſpoke to you treuthe that I herde of God. Abraham dide not this thing. ye don the werkis of youre fadir. therfore thei ſeiden to him, we ben not borun of fornycacioun; we han o fadir God. But Jheſus ſeith to hem, if God were youre fadir, fotheli ye ſchulen loue me: for I paſſide forth of God, and cam; for neither I cam of my ſilf, but he ſente me. Whi knowen ye not my ſpeche? for ye moun not here my word. Ye ben of the fadir the Deuel, and ye wolen do the deſiris of youre fadir: he was a manſleer fro the bigynnyng, and he ſtood not in the treuthe, for treuthe is not in him. whanne he ſpekith leſynge he ſpekith of his owne: for he is a liere, and fadir of it. But
H. for I ſeide treuthe, ye bileuen not to me. Who of you ſchal repreue me of ſynne? if I ſeye treuthe, whi bileeuen ye not to me? He that is of God, herith the wordis of God: therefore ye heren not, for ye be not of God. Therfore the Jewis anſwerden and ſeiden, wher we ſeyen not wel, that thou art a Samaritan, and haſt a deuel? Jheſus anſweride and ſeide, I haue not a deuel; but I honoure my fadir, and ye han unhonourid me. For I ſeke not my glorye: there is he that ſeekith & demeth. Treuli treuli I ſeye to you, if ony man kepe my word, he ſchal not taaſte deethe withouten eende. Therfore the Jewis ſeiden, now we han knowun, that thou haſt a Deuel. Abraham is deed, and the profetis; and thou ſeiſt if ony man kepe my word he ſchal not taaſte deeth withouten eende. Wher thou art grettere than oure fadir Abraham that is deed? and the profetis ben deed: whom makiſt thou thiſilf? Jheſus anſweride, if I glorifye my ſilf, my glorie is nought: my fadir is that glorifieth me, whom ye ſeyen, that he is youre God: And ye han not knowun him; but I haue knowen him: and if I ſeye, that I know him not, I ſchal be a lier lichi to you: but I knowe him, and I kepe his word. Abraham youre fadir gladide to ſe my day: and he ſaygh and joyede. Thanne the Jewis ſeiden to him thou haſt not yit fifti yeer, and haſt thou ſeyen Abraham? Therfor Jheſus ſeide to hem, treuli, treuli, I ſey to you, biſore that Abraham ſchulde be, I am. Therfor thei token ſtoonis to caſte to him: but Jheſus hidde him, and wente out of the temple.

Chap. IX.

AND Jheſus paſſinge, ſaygh a man blynd fro
A. the birthe: and hiſe diſciplis axiden hym, maiſter, what ſynnede this man, or hiſe eldris, that he ſchulde be borun blind. Jheſus anſweride, nether this man ſynnede, neither hiſe eldris: but that the werkis of God be ſhewid in him. It bihoueth me to worche the werkis of him that ſente me, as longe as the day is: the nyght ſchal come, whanne no man may worche. As longe as I am in the world, I am the light of the world. Whanne he hadde ſeid theſe thingis, he ſpette into the eerthe, and made clay of the ſpotil, and anointide the cley on his yghen. And ſeide to him, go and be thou waiſchun in the water of Siloe, that is to ſey ſent, thanne he wente and waiſchide, and cam ſeynge. And ſo neighboris, and thei that hadden ſeyn him biſore for he was a begger, ſeiden, wher this is not he that ſatt and beggide? Othere men ſeyden, that this it is: othere men ſeiden nay, but he is lyk him: but he ſeide, I am. Therfor thei ſeiden to him, how ben thin yghen openyd? He anſweride, thilke man that is ſeide Jheſus, made

* principium qui et loquor vobis. *Lat.*

cley, & anoyntide myn yghen, and ſeide to me, go thou to the water of Siloe, and wayſche: and I wente and waiſchide, & ſigh. And thei ſeiden to him, wher is he? he ſeide, I woot not. Thei ledden him that was blynd to the fariſees. And it was Saboth whanne Jheſus made cley, and openyde hiſe yghen. Eft the faryſees axiden him, how he hadde ſeyn, and he ſeide to hem, he leide to me cley on the yghen, & I waiſchide, and I ſe. Therfor ſumme of the fariſees ſeiden, this man is not of God, that kepith not the Saboth. Othere men ſeiden, how may a ſynful man do theſe ſignes? and ſtryf was among hem. Therfor thei ſeyen eftſoone to the blind man, what ſeiſt thou of him, that openede thin yghen? and he ſeide that he is a profete. Therfore Jewis bileuiden not of him, that he was blynd, and hadde ſeyn, til thei clepiden his fadir & modir that hadden ſeyn. And thei axiden hem, and ſeiden, is this youre ſone, which ye ſeyen was borun blynd? how thanne ſeeth he now? His fadir & modir anſweriden to hem, and ſeiden, we witen that this is oure ſone, and that he was borun blind: But how he ſeeth now, we witen nere; or who opened his yghen, we witen nere: axe ye him, he hath age, ſpeke he of himſilf. His fadir and modir ſeiden theſe thingis, for thei dredden the Jewis: for thanne the Jewis haden conſpirid, that if ony man † knowlech him Criſt, he ſchulde be don out of the ſynagoge. Therfor his fadir & modir ſeiden, that he hath age, axe ye him. Therfor eftſoone thei clepiden the man that was blynd, and ſeiden to him. gyue thou glorie to God: we witen that this man is a ſynnere. Thanne he ſeide, if he is a ſynner, I woot nere: o thing I woot, that whanne I was blynd, now I ſe; Therfore thei ſeyden to him, what dide he to thee? how openede he thin yghen? He anſweride to him, I ſeide to you now, and ye herden, what wolen ye eftſoone here? whether ye wolen be maad hiſe diſciplis? Therfore thei curſiden him, and ſeiden, be thou hiſe diſciple we ben diſciplis of Moyſes. We witen that God ſpak to Moyſes: but we knowen not this, of whennes he is. thilk man anſweride & ſeide to hem, for in this is a wondirful thing, that ye witen not of whennis he is, and he hath opened myn yghen. And we witen that God herith not ſynful men: but if ony be a worſchipere of God, and doith his wille, he herith him. Fro the world it is not herd, that ony man openede the yghen of a blynd borun man. But this were of God, he myghte not do ony thing. Thei anſweriden and ſeiden to him, thou art al borun in ſynnes and techiſt thou us? and thei putten him out. Jheſus herd that thei hadden put him out; and whanne he hadde foundun him, he ſeide to him, bileueſt thou in the ſone of God? He anſweride and ſeyde, lord, who is he, that I bileeue in him? And Jheſus ſeide to him thou haſt ſeyn him, and he it is that ſpekith with thee. And he ſeide, lord, I bileue. and he fel doun and worſchipide him. Therfor Jheſus ſeide to him, I cam into this world into doom: that thei that ſeen not ſe; and thei that ſeen be maad blind. And ſumme of the fariſees herden that weren with him, and thei ſeiden to him, wher we ben blinde? Jheſu ſeide to hem, if ye weren blinde, ye ſchulde not haue ſynne: but now ye ſeyen, that we ſeyn, youre ſynne dwellith ſtille.

Chap. X.

A. TRuly treuli I ſeye to you, he that cometh not in by the dore into the foold of ſchepe, but ſtieth by another weye, is a nyght theef and a day theef. But he that entrith by the dore, is the ſcheperde of the ſcheep. To this the porter openyth; and the ſcheep heeren his vois: and he clepith his owne ſcheep by name, and ledith hem out. And whanne he hath don out hiſe owne ſcheep, he goith biſore hem, & the ſcheep ſuen him: for thei knowen his vois. But thei ſuen not an alien, but fleen fro him: for thei han not knowen the vois of aliens: Jheſus ſeide to hem this prouerbe: but thei knewen not, what he ſpak to hem. Therfor Jheſus ſeide to hem eftſoone, treuli, treuli, I ſeye to you, that I am the dore of the ſcheep. As manye as han come, weren * nyght theuis and day theuis: but the ſcheep herden not hem. I am the dore: if ony man ſchal entre by me, he ſchal be ſaued, and he ſchal go yn & ſchal go out, and he ſchal fynde leſewis. A nyght theef cometh not, but that he ſtele, ſle, and leeſe: and I cam that thei haue lyf, and haue more plenteuouſly. I am a good ſcheepherde a good ſcheep- c.
herde gyueth his lyf for hiſe ſcheep. But an hirid hyne, and that is not the ſcheparde: whos ben not the ſcheep hiſe owne, ſeeth a wolf comynge, and leeueth the ſcheep and fleeth: and the wolf rauyſchith, and diſparplith the ſcheep. And the hirid hyne fleeth, for he is an hirid hyne, and it perteyneth not to him of the ſcheep. I am a good ſcheparde, and I knowe my ſcheep, and my ſcheep knowen me. As the fadir hath knowen me, I knowe the fadir, and I put my lyf for my ſcheep. I haue othere ſcheep, that ben not of this foold: & it bihoueth me to bringe hem togidere; and thei ſchulen here my voys and it ſchal be maad oo foold, and oo ſcheparde. Therfor the fadir loueth me, for I putte my lyf, that eftſoone I take it. No man takith it fro me, but I putte it of my ſilf: I haue power to putte it, and I haue power to take it agen. this maundement I haue taken of my fadir. Eft diſſencioun was maad among the Jewis, for theſe wordis. And manye of hem ſeiden, he hath a Deuel, and maddith; what heren ye him? Othere men ſeiden, theſe wordis ben not of a man that hath a fend: wher the deuel may opene the yghen of blynde men? But the feeſtis of halowing of the tem- E.
ple weren maad in Jeruſalem, & it was wynter. And Jheſus walkide in the temple in the Porche of Salamon. Therfor the Jewis camen aboute him, and ſeiden to him, how longe takiſt thou awey oure ſoule? if thou art Criſt, ſeye thou to us opinly. Jheſus anſweride to hem, I ſpeke to you, and ye bileuen not, the werkis that I do in the name of my fadir beren witneſſing of me. But ye bileuen not; for ye ben not of my ſcheep; My ſcheep heren my vois, and I knowe hem, and thei ſuen me. And I gyue to hem euerlaſtynge lyf, and thei ſchulen not periſche withouten ende, and noon ſchal rauyſche hem fro myn hond. That thing that my fadir gaf to me, is more than alle thingis: and no man may rauyſche fro my fadris hond. I and the fadir ben oon. The Jewis tooken up ſtoones to ſtone him. Jheſus anſweride to hem, I haue ſchewid you manye goode werkis of my fadir; for which werk of hem ſtonen ye me? The Jewis anſweriden to him, we ſtonen thee not of goode werk; but of blaſfemye, and for thou ſithen thou art a man, makiſt thiſilf God. Jheſus anſweride to hem, wher it is not writun in youre lawe, that I ſeide ye ben Goddis? If he ſeide that thei weren Goddis, to whiche the word of God was maad, and Scripture may not be undoon! Thilk that the fadir hath halowid, and hath ſent into the world, ye ſeyen that thou blaſfemeſt; for I ſeide, I am Goddis

† knowlechide. * fures ſunt et latrones.

dis ſone. If I do not the werkis of my fadir, nyle ye bileue to me. But if I do, though ye wolen not bileue to me, bileue ye to the werkis: that ye knowe and bileue, that the ſadir is in me, and I in the fadir. Therfore thei ſoughten to take him: and he wente out of her hondis. And he wente eftſoone ouer Jordan, into that place where Jon was firſt baptiſinge; and he dwelte there. And manye camen to him, and ſeiden; for Jon dide no myracle: and alle thingis whateuer Jon ſeide of this, weren ſothe. And manye bileueden in him.

Chap. XI.

A. AND there was a ſyk man Lazarus of Bethanye, of the caſtel of Marye and Martha hiſe ſiſtris. And it was Marye which anointide the lord with oynement and wipte hiſe feet with hir heeris, whos brother Lazarus was ſyk. Therſor hiſe ſiſtris ſenten to him, and ſeiden, lord, lo, he whom thou loueſt, is ſyk; And Jheſus herde, and ſeide to hem, this ſyknesſe is not to the deeth, but for the glorye of God, that mannes ſone be glorified by him. And Jheſus loued Martha, and hir ſiſtir Marye, and Lazarus. Therſor whanne Jheſus herde that he was ſyk, thanne he dwellide in the ſame place tweye dayes. And after theſe thingis he ſeide to hiſe diſciplis, go we eſt into Judee. The diſciplis ſeyen to him, maiſter, now the Jewis ſoughten for to ſtone thee; and eſt goiſt thou thidir? Jheſus anſweride, wher there be not twelve ouris of the day? if ony man wandre in the day, he hirtith not, for he ſeeth the light of this world. But if he wandre in the nyght, he ſtomblith, for light is not in him. He ſeith theſe thingis: and after theſe thingis he ſeith to hem, Lazarus oure frend ſlepith; but I go to reyſe him fro ſleep. Therſor hiſe diſciplis ſeiden, lord, if he ſlepith, he ſchal be ſaaf. But Jheſus hadde ſeide of his deeth: but thei geſſiden that he ſeide of ſlepynge of ſleep. Thanne therſor Jheſus ſeide to hem opinly, Lazarus is deed. And I haue joye for you, that ye bileeue, for I was not there, but go we to him. Therſor Thomas, that is ſeide Didymus, ſeide to euene diſciplis, go we alſo, that we dye with him. And ſo Jheſus cam, and foond him hauynge thanne foure dayes in the graue. And bethanye was biſidis Jeruſalem, as it were fiftene furlongis. And manye of the Jewis camen to Marye and Martha, to coumforte hem of her bro-
c. ther. Therſor as Martha herde that Jheſus cam, ſche ran to him: but Marye ſaat at home. Therfore Martha ſeide to Jheſus, lord, if thou haddiſt be here, my brother hadde not be deed. But now I woot, that what euere thingis thou ſchalt axe of God, God ſchal geue to thee. Jheſus ſeith to hir, thi brother ſchal riſe agen. Martha ſeith to him, I woot that he ſchal riſe agen in the agein riſing of the laſte day. Jheſus ſeith to hir, I am agen riſyng and lyf: he that bileeueth in me, yhe though he be deed, he ſchal lyue; And ech that lyueth, and bileueth into me, ſchal not dye withouten eende. bileueſt thou this thing? ſche ſeith to him, yhe, lord, I haue bileued that thou art Criſt the ſone of the lyynge God, that haſt come into this world. And whanne ſche hadde ſeide this thing; ſche wente, and clepid Marye hir ſiſtir in ſcilence, and ſeyde, the maiſter cometh, and clepith thee. Sche as ſche herde, aroos anoon, and cam to him. And Jheſus came not yit into the caſtel, but he was yit in that place, where Martha hadde comun agens him. Therfore the Jewis that weren with hir in the hous, and coumfortiden hir, whanne thei ſighen Marye that ſche roos ſwythe, & wente out thei ſueden hir, and ſeiden, for ſche goith to the graue, to wepe there. But whanne Marye was come where Jheſus was, ſche ſeynge him, fel doun to hiſe feet, and ſeyde to him, lord, if thou haddiſt be here, my brother hadde not be deed. And therfor whanne Jheſus ſaygh hir wepinge and the Jewis wepinge that weren with hir, he made noiſe in ſpiryt, and troublid himſilf, and ſeide, where han ye leyd him? thei ſeyen to him, lord, come and ſe. And Jheſus wepte: Therfore the Jewis ſeiden, lo how he louede him. And ſumme of hem ſeiden, wher this man, that openede the yghen of the borun blind man myghte not make, that this ſchulde not dye? Therfor Jheſus eſt makynge noiſe in himſilf, cam to the graue and ther was a denne, and a ſtoon was leid theronne. And Jheſus ſeith, take ye awey the ſtoon. Martha, the ſiſter of him that was deed, ſeith to him, lord, he ſtinkith now: for he * leyen four dayes. Jheſus ſeith to hir, haue I not ſeid to thee, that if thou bileueſt, thou ſchalt ſe the glorie of God? Therfor thei token awey the ſtoon. and Jheſus liſt up hiſe yghen, and ſeide, fadir, I do thankingis to thee, for thou haſt herde me. And I wiſte that thou euermore heriſt me; but for the puple that ſtondith aboute, I ſeide, that thei bileeue that thou haſt ſent me. Whanne he hadde ſeid theſe thingis, he cryede with a greet vois, Lazarus, come thou forth. And anoon he that was deed, cam out, boundun the hondis and feet with bondis and hiſe face boundun with a ſudarye. and Jheſus ſeith to hem, unbinde ye him, and ſuffre ye him to go forth. Therfor manye of the Jewis that camen to Marye and Martha and ſighen what thingis Jheſus did, bileueden in him. But ſumme of hem wenten to the fariſees, and ſeiden to hem, what thingis Jheſus hadde don. Therfore the biſchopis and the G. fariſees gaderiden a counſel agens Jheſus, and ſeiden, what don we? for this man doth manye myraclis. If we leeuen him thus, alle men ſchulen bileue in him; and Romayns ſchulen come, and ſchulen take oure place and oure folk. But oon of hem Cayfas by name, whanne he was biſchop of that yeer, ſeide to hem, ye witen nothing, ne thinken, that it ſpedith to you, that a man dye for the puple, and that al the folk periſche not. But he ſeide not this thing of himſilf: but whanne he was biſchop of that yeer; he profecied that Jheſus was to dye for the folk: And not onli for the folk, but that he ſchulde gadere into oon, the ſones of God. that weren ſcaterid. Therfore fro that day, thei ſoughten to ſle him. Therfore Jheſus walkide not thanne openly among the Jewis, but he wente into a cuntrey biſidis deſert, into a cytee that is ſeid Effren, and there he dwellide with hiſe diſciplis. And the pask of the Jewis was nygh, and manye of the cuntrey wenten up to Jeruſalem, biſore the pask, to halowe hemſilf. Therfore thei ſoughten Jheſus, and ſpak togidere, ſtondinge in the temple, what geſſen ye, for he cometh not to the feeſte day? For the biſchopis and the fariſees hadden gyuen a maundement, that if ony man knowe where he is, that he ſchewe, that thei take him.

Chap. XII.

THerfor Jheſus biſore ſixe dayes of pask, cam to A. bethanye where Lazarus hadde be deed, whom Jheſus reiſede. And thei maden to him a ſoper there, and Martha mynyſtride to him: and Lazarus was oon

* hath leyen: * leye MS *penes me.*

oon of men that ſaten at the mete with him. Therfore Marye took a pound of oynement, of trewe narde, precioufe, and anointide the feet of Jheſus, and wipte hiſe feet with hir heeris: and the hous was fulfillid of the ſauoure of the oynement. Therfore Judas Scarioth, oon of hiſe diſciplis, that was to bitraye him ſeide, Whi is not this oynement ſeeld for thre hundrid pens, and is gyuun to nedi men? But he ſeide of this thing, not for it perteynede to him of nedi men; but for he was a theef, and he hadde the purſis, and bar tho thingis that weren ſent. Therfore Jheſus ſeide, ſuffre ye hir: that into the day of my biriynge ſche kepe that. For ye ſchulen euermore haue pore men with you, but ye ſchulen not euermore haue me. Therfore myche puple of Jewis knew that Jheſus was there: and thei camen not oonli for Jheſus, but to ſe Lazarus, whom he hadde reiſid fro deeth. But the princis of preſtis thoughten to ſle Lazarus; For manye of the Jewis wenten awey, for
c. him, and bileueden in Jheſus. But on the morewe a myche puple that camen togidere to the feeſte day, whanne thei hadden herd that Jheſus cam to Jeruſalem, tooken braunchis of palmes, and camen forth agens him, and crieden, Oſanna, bleſſid is the king of Iſrael that cometh in the name of the lord. And Jheſus foond a yonge aſſe, and ſat on him, as it is wrytun. The doughter of Syon, nyle thou drede. lo, thi king cometh, ſittinge on an aſſe fole. Hiſe diſciplis knewen not firſte theſe thingis: but whanne Jheſus was glorified, thanne thei hadden mynde: for theſe thingis weren wrytun of him, and theſe thingis thei diden to him. Therfor the puple baar witneſſing that was with him, whanne he clepide Lazarus fro the graue, & reyſede him fro deeth. And therfore the puple cam and mette with him, for thei herden that he hadde don this ſigne. Therfore the fariſees ſeiden to hemſilf, ye ſeen that we profiten nothing: lo al the world wente after him. And there were ſumme hethen men of hem that hadden come up to worſchipe in the feeſte day: And theſe camen to Filip, that was of bethſayda of Galilee, and preieden him, and ſeiden, Sire, we wolen ſe Jheſus. Filip cometh and ſeith to Andrew: and eſt, Andrew and Filip ſeyden to Jheſus. And Jheſus anſweride to hem, and ſeyde the our cometh, that mannes ſone
D. be clarified. Treuli treuly I ſeye to you, but a corn of whete falle into the erthe, and be deed, it dwellith aloone: but if it be deed, it bringith myche fruyt. He that loueth his lyf, ſchal leeſe it: and he that hatith his lyf in this world, kepith it into euerlaſtinge lyf. If ony man ſerue me, ſue he me; and where I am there my mynyſtre ſchal be: if ony man ſerue me, my fadir ſchal worſchipe him. Now my ſoule is troublid, & what ſchal I ſeye? fadir, ſaue me fro this our: but therfor I cam into this our. Fadir, clarifie thi name. and a vois cam fro heuene, and ſeide, and I haue clarified, and eſt I ſchal clarifie: Therfor the puple that ſtood, and herde, ſeyde, that thundir was maad: othere men ſeiden, an aungel ſpak to him. Jheſus anſweride, and ſeide, this vois cam not
I. for me, but for you. Now is the dome of the world: now the prince of this world, ſchal be caſt out. And if I ſchal be enhaunſid fro the erthe, I ſchal drawe alle thingis to my ſilf And he ſeide this thing, ſignifyinge by what deeth he was to dye. And the puple anſweride to him, we han herd of the lawe, that Criſt dwellith withouten ende: and how ſeiſt thou, it bihoueth mannes ſone to be arerid? who is this mannis ſone? And thanne Jheſus ſeith to hem yit a litil ligh is in you: walke ye the while ye han light, that derkneſſis caeche you not: he that wandrith in derkneſſis woot nete whidur he geith. While ye han light, bileue ye in light, that ye be the childreu of light. Jheſus ſpak theſe thingis, and wente and hidde him fro hem. And whanne he hadde don ſo manye miraclis bifore hem, thei bileuiden not in him: That the word of Iſaye the profete ſchulde be fulfillid, whiche he ſeyde, lord, who bileuede to oure hering? and to whom is the * word of the lord ſchewid? Therfor thei myghten not bileue, for eft Iſaye ſeide, He hath blyndid her yghen, and he hath maad hard the herte of hem; that thei ſee not with yghen, and undirſtonde with herte, and that thei be conuertid, and I heele hem. Iſaye ſeide theſe thingis, whanne he ſaygh the glorie of him, & ſpak of hym. Natheleſs, of the princis manye bileueden in him; but for the fariſees, thei knowlechiden not, that thei ſchulden not be putt out of the ſynagoge. For thei loueden the glorie of men, more than the glorie of God. And Jheſus criede, and ſeyde, he that bileueth in me, bileueth not in me, but in him that ſent me. He that ſeeth me, ſeeth him that ſente me. I light cam into the world, that ech that bileueth in me dwelle not in derkneſſis. And if ony man herith my wordis, and kepith hem, I deme him not: for I cam not that I deme the world, but that I make the world ſaaf. He that diſpiſith me, and takith not my wordis, hath him that ſchal juge him: thilk word that I haue ſpokun ſchal deme him in the laſte day. For I haue not ſpokun of my ſilf; but thilk fadir that ſente me, gaf to me a maundement what I ſchal ſeye, and what I ſchal ſpeke. And I woot, that his maundement is euerlaſtinge lyf: therfor tho thingis that I ſpeke, as the fadir ſeide to me, ſo I ſpeke.

CHAP. XIII.

BIFORE the feeſte day of pask, Jheſus wityng A.
that his our is comun, that he paſſe fro this world, to the fadir, whanne he hadde loued hiſe that weren in the world, into the ende he loued hem. And whanne the ſoper was maad, whanne the Deuel hadde put thanne into the herte, that Judas of Symount Scarioth ſchulde bitraye him. He witinge that the fadir gaf alle thingis to him into his hondis, and that he wente out fro God, and goith to God, He riſith fro the ſouper, and doth of hiſe clothis, & whanne he hadde take a lynnen cloth, he girde him. And aftirward, he put watir into a baſyn, & bigan to waiſche the diſciplis feet, and to wype with the lynnen cloth, with which he was gird. And ſo he cam to Symount Petir: and Petir ſeith to him, lord, waiſchiſt thou my feet? Jheſus anſweride and ſeide to him, what I do, thou wooſt not now; but thou ſchalt wite afterward. Petir ſeith to him, thou ſchalt neuere waiſche my feet: Jheſus anſweride to him, if I ſchal not waiſche thee, thou ſchalt not haue part with me. Symount Petir ſeith to him, lord, not oonli my feet, but bothe the hondis and the heed. Jheſus ſeide to him, he that is waiſchun, hath no nede, but that he waiſche the feet, but he is al clene: and ye ben cleene, but not alle. For he wiſte who was he that ſchulde bitraye him; therfor he ſeide, ye ben not alle cleene. And ſo after that he hadde waiſchun the feet of hem, he took hiſe clothis, and whanne he was ſet to mete agen, eſt he ſeide to hem, ye witen what I haue don to you? ye clepen me maiſter, and lord: and ye ſeyen wel; for I am. Therfor if I Lord and maiſter, haue waiſchun youre feet

* arm.

ſeet, and ye ſchulen waiſche oon anotheris ſeet. For I haue gouun enſaumple to you, that as I haue don to you, ſo do ye. Treuli treuli I ſeye to you, the ſeruaunt is not grettere than his lord, neither an apoſtil is grettere thanne he that ſente him. If ye witen theſe thingis, ye ſchulen be bleſſid, if yee don hem I ſeye not of alle you; I woot whiche I haue choſun: but that the Scripture be fulfillid, he that eetith my bred, ſchal reiſe his heele agens me. Treuli I ſeye to you, biſore that it be don, that whanne it is don, ye bileue that I am. Treuli treuli I ſeye to you, he that takith whom euere I ſchal ſeende, reſſeyueth me: and he that reſſeyueth me, reſſeyueth him that ſente me. Whanne Jheſus hadde ſeid theſe thingis, he was troblid in ſpirit, and witneſſide, and ſeide, treuli treuli I ſeye to you, that oon of you ſchal bitraye me. Therfor the diſciplis lokiden togidere, doutynge of whom he ſeide. And ſo oon of his diſciplis was reſtinge in the boſum of Jheſus, whom Jheſus louede. Therfor Symount Petir bikenith to him, and ſeith to him who is it of whom he ſeith? And ſo whanne he hadde reſtid agein on the breſt of Jheſus, he ſeith to him, lord, who is it? Jheſus anſweride, he it is, to whom I ſchal areche a ſop of breed. and whanne he hadde wett bred, he gaf to Judas of Symount of Scarioth. And after the moſſel, thanne Satanas entride into him, and Jheſus ſeith to him, that thing that thou doiſt, do thou ſwithe. And noon of hem that ſaten at the mete, wiſte wherto he ſeide to him. For ſumme geſſiden, for Judas hadde the purſis, that Jheſus hadde ſeide to him, bie tho thingis that ben nedeful to us to the feeſte day: or that he ſchulde geue ſumme thing to nedy men. Therfore whanne he hadde takun the moſſel, he wente out anoon: and it was nyght. And whanne he was gon out, Jheſus ſeide, now mannes ſone is clarified, and God is clarified in him. If God is clarified in him, God ſchal clarifie him in himſilf, and anoon he ſchal clarifie
F. him. litil ſones, yit a litil I am with you, ye ſchulen ſeke me: and as I ſeide to the Jewis, whidir I go, ye moun not come, and to you I ſey now. I geue to you a newe maundement, that ye loue togidere, as I louede you, and that you loue togidere. In this thing alle men ſchulen knowe that ye ben myn diſciplis, if ye han loue togidere. Symount Petir ſeide to him, lord, whidir goith thou? Jheſus anſweride, whidir I go, thou maiſt not ſue me now; but thou ſchalt ſue aftirward. Petir ſeith to him, whi may I not ſue thee now? I ſchal putte my lyf for thee. Jheſus anſweride, thou ſchalt putte thi lyf for me? treuli, treuli I ſeye to thee, the cok ſchal not crowe, til thou ſchalt denye me thries. and he ſeith to hiſe diſciplis.

Chap. XIV.

A. BE not youre herte afrayed, ne drede it: ye bileuen in God, and bileeue ye in me. In the hous of my fadir, ben manye dwellingis, if ony thing laſſe, I hadde ſeid to you: for I go to make redi to you a place, and if I go * & make redy to you a place, eftſoone I come, and I ſchal take you to my ſilf, that where I am, ye be. And whidir I go ye witen, and ye witen the weye. Thomas ſeith to him, lord, we witen not whidir thou goiſt, and how moun we wite the weye? Jheſus ſeith to him, I am weye, treuthe, and lyf: no man cometh to the fadir but by me. If ye hadden knowe me, ſotheli ye hadden knowe alſo my fadir: and aftirward ye ſchulen knowe him, & ye han ſeyn him. Filip ſeith to him, lord, ſchewe us the fadir, and it ſuffiſith to us. Jheſus ſeith to him, ſo longe tyme I am with you, and han ye not knowen me, Filip? he that ſeeth me, ſeeth alſo the fadir; how ſeiſt thou ſchewe to us the fadir? Bileueſt thou not, that I am in the fadir, and the fadir is in me? the wordis that I ſpeke to you, I ſpeke not of my ſilf: but the fadir himſilf dwellinge in me, doith the werkis Bileuen ye not that I am in the fadir, and the fadir is in me: ellis bileue ye for thilke werkis. Treuli, treuli I ſeye to you, if a man bileueth in me, alſo he ſchal do the werkis that I do, and he ſchal do grettere werkis than theſe; for I go to the fadir. And whateuer thing ye axen the fadir in my name I ſchal do this thing, that the fadir be glorified in the ſone. If ye axen ony thing in my name, I ſchal do it. If ye louen me, kepe ye my c.
comaundementis. And I ſchal preie the fadir and he ſchal geue to you another coumfortour, the ſpirit of treuthe to dwelle with you withouten eende; Which ſpirit the world may not take, for it ſeeth him not, neither knowith him: but ye ſchulen knowe him, for he ſchal dwelle with you, and he ſchal be in you. I ſchal not leue you fadirles, I ſchal come to you. ghit a litil, and the world ſeeth not now me: but ye ſchulen ſe me: for I lyue, and ye ſchulen lyue. In that ye ſchulen knowe that I am in the fadir, and ye in me, and I in you. He that hath my comaundementis, and kepith hem, he it is that loueth me: and he that loueth me ſchal be loued of my fadir, and I ſchal loue him, and I ſchal ſchewe to hym my ſilf. iudas ſeith to him, not he of ſcarioth, lord what is doon that thou ſchalt ſchewe thiſilf to us and not to the world? ieſus anſweride and ſeide to him, if ony man D
loueth me he ſchal kepe my word and my fadir ſchal loue hym and we ſchulen come to him and we ſchulen dwelle with him. he that loueth me not kepith not my wordis: and the word which ghe han herd is not myn, but the fadris that ſent me. theſe thingis I haue ſpoken to ghou dwellynge among ghou, but thilk hooli gooſt the coumfortour, whom the fadir ſchal ſende in my name, he ſchal teche ghou alle thingis, and ſchal ſchewe to ghou alle thingis whateuere thingis I ſchal ſeie to ghou. pees I leeue to ghou, my pees I ghyue to ghou, not as the world ghyueth I ghyue to ghou. be not ghoure herte afraied, ne drede it. ghe han herd that I ſeide to ghou I go and come to ghou. if ghe louyden me, forſothe ghe ſchulden haue ioie for I go to the fadir, for the fadir is grettere than I. and now I haue ſeid to ghou biſore that it be doon, that whanne it is doon ghe bileuen. now I ſchal not ſpeke manye thingis with ghou, for the prynce of this world cometh and hath not in me ony thing. but that the world knowe, that I loue the fadir, and as the fadir ghaf a comaundement to me ſo I do, riſe ghe go we hennys.

Chap. XV.

I am a verrei vyne and my fadir is an erthe tilier A.
eech braunche in me that berith not fruyt he ſchal take awei it, and eech that berith fruyt he ſchal purge it that it bere the more fruyt. now ghe ben clene for the word that I haue ſpokun to ghou, dwelle ye in me and I in ghou. as a braunche mai not make fruyt of it ſilf but it dwelle in the vyne, ſo neither ghe but ghe dwelle in me. I am a vyne, ghe the braunchis. B.
who that dwellith in me and I in him this berith mych fruyt, for withouten me ghe moun no thing do. if ony man dwellith not in me he ſchal be caſt out as a braunche and ſchal wexe drie. and thei ſchulen gedre him, and thei ſchulen caſte him into the fier and he brenneth. if ghe dwelle in me and my wordis dwel- c.
len in ghou what euere thing ghe wolen ghe ſchulen

* to

axe and it ſchal be doon to ghou. in this thing my fadir is clarified, that ghe brynge forth ful mych fruyt, and that ghe be maad my diſciplis. as my fadir louyde me I haue loued ghou dwelle ye in my loue. if ghe kepen my comaundementis ghe ſchulen dwelle in my loue, as I haue kept the comaundementis of my fadir and I dwelle in his loue theſe thingis I ſpak to ghou that my ioie be in ghou, and
D. ghoure ioie be fulfillid. this is my comaundement, that ghe loue togidre as I louyde ghou. no man hath more loue than this that a man putte his lyf for hiſe frendis. ghe ben my frendis if ghe doen tho thingis that I comaunde to ghou. now I ſchal not clepe ghou ſeruauntis, for the ſeruaunt woot not what his lord ſchal do, but I haue clepid ghou frendis, for al thingis what euere I herde of my fadir I haue maad knowun to ghou. ghe han not choſen me but I chees ghou, and I haue put ghou that ghe go and brynge forth fruyt and ghoure fruyt dwelle, that what euere thing ghe
E. axen the fadir in my name, he ghyue to ghou. theſe thingis I comaunde to ghou, that ghe loue togidre. if the world hatith ghou, wite ghe that it hadde me in hate rathere than ghou. if ghe hadden be of the world, the world ſchulde loue that thing that was his, but for ghe ben not of the world, but I chees ghou fro the world therfore the world hatith ghou. haue ghe mynde of my worde which I ſeide to ghou, the ſeruaunt is not grettere than his lord. if thei han purſued me, thei ſchulen purſue ghou alſo. if thei han kept my word, thei ſchulen kepe ghoure alſo. but thei ſchulen do to ghou alle theſe thingis for my name, for thei knowen not him that ſente me. If I hadde not come and hadde not ſpoken to hem thei ſchulden not haue ſynne, but now thei han noon excuſacioun of her ſynne. he that hatith me hatith alſo my fadir. if I hadde not doon werkis in hem whiche noon other man dide thei ſchulden not haue ſynne, but now bothe thei han ſeien and han hatid me and my fadir. but that the word be fulfillid that is writen in her lawe for thei hadden me in hate withouten cauſe. but whanne the coumfortour ſchal come which I ſchal ſende to ghou fro the fadir, a ſpyryt of treuthe which cometh of the fadir, he ſchal bere witneſſyng of me, and ghe ſchulen bere witneſſyng, for ghe ben with me fro the bigynnyng.

CHAP. XVI.

THESE thingis I haue ſpoken to ghou, that ghe ben not ſclaundrid. thei ſchulen make ghou withouten the ſynagogis; but the our cometh, that ech man that ſleeth ghou deme that he doith ſeruyſe to god. and thei ſchulen do to ghou theſe thingis for thei han not knowen the fadir neither me. but theſe thingis I ſpak to ghou, that whanne the our of hem ſchal come ghe haue mynde that I * toolde to ghou. I ſeide not to ghou theſe thingis fro the bigynnyng for I was with ghou. and now I
B. go to him that ſente me and no man of ghou axith me whidir thou goiſt; but for I haue ſpokun to ghou theſe thingis heuynesse hath fulfillid ghoure herte. but I ſeie to ghou treuthe, it ſpedith to ghou that I go, for if I go not forth the coumfortaar ſchal not come to ghou, but if I go forth I ſchal ſende him to ghou. and whanne he cometh he ſchal reproue the world of ſynne and of rightwiſneſſe and of doom. of ſynne, for thei han not bileued in me. and of rightwiſneſſe for I go to the fadir and now ghe ſchulen not ſee me. but of doom for the prince of this world is now demed. ghit I haue many thingis for to ſeie to ghou but ghe moun not bere hem now. but whanne thilk ſpyryt of treuthe cometh he ſchal teche ghou al treuthe. for he ſchal not ſpeke of hymſilf but what evere thingis he ſchal heere he ſchal ſpeke, and he ſchal telle to ghou tho thingis that ben to come. he ſchal clarifie me, for of myn he ſchal take and ſchal telle to ghou alle thingis whiche euere the fadir hath ben myne, therfore I ſeide to ghou for of myn he
D. ſchal take and ſchal telle to ghou. a litil and thanne ghe ſchulen not ſe me, and eftſoone a litil and ghe ſchulen ſe me, for I go to the fadir. therfore ſumme of hiſe diſciplis ſeiden togidre, what is this thing that he ſeith to us? a litil and ghe ſchulen not ſe me, and eftſoone a litil and ghe ſchulen ſe me, for I go to the fadir. therfore thei ſeiden, what is this that he ſeith to us a litil? we witen not what he ſpekith. and ieſus knew that thei wolden axe him, and he ſeide to hem, of this thing ghe ſeken among ghou for I ſeide a litil and ghe ſchulen not ſe me, and eftſoone a litil and ghe ſchulen ſe me. treuli, treuli, I ſeie to ghou that ghe ſchulen morene and wepe, but the world ſchal haue ioie. and ghe ſchulen be ſorouful, but ghoure ſorowe ſchal turne into ioie. a womman whanne ſche berith child hath heuyneſſe for hir tyme is come, but whanne ſche hath born a ſone now ſche thenkith not on the peyne for ioie for a man is born into the world. and therfore ghe han now ſorowe but eftſoone I ſchal ſe ghou and ghoure herte ſchal haue ioie and no man ſchal take fro ghou ghoure ioie. and in that dai ghe ſchulen not axe me ony thing. treu-
F. ly, treuly, I ſeie to ghou, if ghe axen the fadir ony thing in my name he ſchal ghyue to ghou. til now ghe axiden no thing in my name; axe ghe and ghe ſchulen take that ghoure ioie be ful. I haue ſpoken to ghou theſe thingis in prouerbis, the our cometh whanne now I ſchal not ſpek to ghou in prouerbis but openli of my fadir I ſchal telle to ghou. in that dai ghe ſchulen axe in my name, and I ſeie not to ghou that I ſchal preie the fadir of ghou, for the fadir hymſilf loueth ghou, for ghe han loued me and han bileued that I wente out fro god. I wente out fro the fadir and I cam into the world, eftſoone I leeue the world and I go to the fadir. hiſe diſciplis ſeiden to him, lo now thou ſpekiſt openli and thou ſeiſt no prouerbe, now we witen that thou wooſt alle thingis and it is not neede to thee that ony man axe thee, in this thing we bileuen that thou wenteſt out fro god.
G. ieſus anſweride to hem, now ghe bileuen, lo the our cometh and now it cometh, that ghe be diſparplid ech into hiſe owne thingis, and that ye leeue me aloone: and I am not aloone for the fadir is with me. theſe thingis I haue ſpoken to ghou, that ghe haue pees in me. in the world ghe ſchulen haue diſeſe, but triſte ghe I haue ouercome the world.

CHAP. XVII.

THESE thingis ieſus ſpak. and whanne he
A. hadde caſt up hiſe ighen into heuene he ſeide, fadir the our cometh clarifie thi ſone that thi ſone clarifie thee. as thou haſt ghouun to him power of ech fleiſch, that al thing that thou haſt ghouun to him he ghyue to hem euerlaſtynge lyf: and this is euerlaſtynge lyf that thei knowe thee verrei god aloone and whom thou haſt ſent ieſus criſt. I haue clarified thee on the erthe, I haue endid the werk that thou haſt ghouun to me to do. and now fadir clarifie thou me at thi ſilf with the clereneſſe that

I

* *ſeide.* MS. 3 reliqui, *toolde.*

I hadde at thee bifore the world was maad. I haue ſchewid thi name to tho men whiche thou haſt ghouun to me of the world. thei weren thine, and thou haſt ghouun hem to me and thei han kept thi word. and now thei han knowun that alle thingis that thou haſt ghouun to me ben of thee. for the wordis that thou haſt ghouun to me I ghaf to hem. and thei han taken and han knowen verili that I wente out fro thee, and thei bileuyden that thou ſentiſt me. I preie for hem, I preie not for the world. but for hem that thou haſt ghouun to me. for thei be thine, and alle my thingis ben thine and thi thingis ben myne and I am clarified in hem. and now I am not in the world, and theſe ben in the world, and I come to
c. thee hooli fadir, kepe hem in thi name whiche thou ghaueſt to me, that thei be oon as we *ben*. while I was with hem I kepte hem in thi name, thilke that thou ghaueſt to me I kepte, and noon of hem periſſchide but the ſone of perdicioun, that the ſcripture be fulfillid. but now I come to thee, and I ſpeke theſe thingis in the world, that thei haue my ioie fulfillid in hemſilf. I ghaf to hem thi word, and the world hadde hem in hate for thei ben not of the world as I am not of the world. I preie not that thou take hem awei fro the world, but that thou kepe hem fro yuel. thei ben not of the world as I am not of the world: halowe thou hem in treuthe, thi word is treuthe. as thou ſentiſt me into the world, alſo I ſente hem into the worlde, and I halowe my ſilf for hem, that alſo thei be halowid in treuthe. and I preie not oonli for hem, but alſo for hem that ſchulen bileue into me bi the word of hem, that alle be oon as thou fadir in me and I in thee, that alſo thei in us be oon that the world bileue that thou haſt ſent me. and I haue ghouun to hem the clereneſſe that thou haſt ghouun to me, that thei be oon as we ben oon, and I in hem and thou in me, that thei be endid into oon, and that the worlde knowe that thou ſentiſt me and haſt loued hem as thou haſt loued alſo me. fadir thei whiche thou ghaueſt to me I wole that where I am that thei be with me, that thei ſe my clereneſſe that thou haſt ghouun to me, for thou louediſt me bifore the makyng of the world. fadir right fulli the world knew thee not, but I knew thee, and theſe knewen that thou ſentiſt me. and I haue maad thi name knowen to hem and ſchal make knowun, that the loue bi which thou haſt loued me be in hem and I in hem.

Chap. XVIII.

a. WHanne ieſus hadde ſeid theſe thingis he wente out with hiſe diſciplis ouer the * ſtronde of cedron, where was a gherd into which he entride and hiſe diſciplis. and iudas that bitraiede him knew the place, for ofte ieſus cam thidir with hiſe diſciplis. therfore whanne iudas hadde take a cumpany of knyghtis and mynyſtris of the biſſchopis and of the fariſees, he cam thidir with lanternes and † brondis and armeris. and ſo ieſus witynge alle thingis that weren to come on him, wente forth and ſeide to hem, whom ſeken ghe? thei anſweriden to him jheſus of nazareth. ieſus ſeith to hem I am. and iudas that bitraiede him ſtood with hem. & whanne he ſeide to hem I am, thei wenten abak and ſelden doun on the erthe. and eft he axide hem whom ſeken ghe? & thei ſeiden jheſus of nazareth. he anſweride to hem, I ſeide to ghou that I am, therfore if ghe ſeken me ſuffre ghe theſe to go awei, that the worde which he ſeide ſchulde be fulfillid, for I loſte not ony of hem whiche thou haſt ghouun to me. therfore Symound petir hadde a ſwerd and drough it out and ſmoot the ſeruaunt of the biſſchop and kittide of his right eere; and the name of the ſeruaunt was malcus. therfore ieſus ſeide to petir, putte thou thi ſwerd into thi ſchethe: wolt thou not that I drynke the cuppe that my fadir ghaf to me? therfore †* the cumpany of knyghtis and the tribune and the mynyſtris of the iewis tooken jheſus and bounden him and ledden him firſt to annas, for he was fadir of caifas wyf that was biſſchop of that gheer. and it was caifas that ghaf counſeil to the iewis, that it ſpedith that oo man die for the peple. but ſymound petir ſuede jheſus and another diſciple. and thilk diſciple was knowun to the biſſchop and heentride with jheſus into the halle of the biſſchop. but petir ſtood at the dore withoutforth. therfore the tothir diſciple that was knowun to the biſſchop wente out and ſeide to the womman that kepte the dore and broughte yn petir. and the damyſel kepere of the dore ſeide to petir wher thou art alſo of this mannys diſciplis? he ſeide I am not. and the ſeruauntis and mynyſtris ſtooden at the coolis, for it was coold and thei warmyden hem: and petir was with hem ſtondynge and warmynge him. and the biſſchop axide jheſus of hiſe diſciplis and of his techyng. ieſus anſweride to him, I haue ſpoken openli to the world, I taughte euermore in the ſynagoge and in the temple whidir alle the iewis camen togidre, and in hidlis I ſpak no thing. what axiſt thou me? axe hem that herden what I haue ſpoken to hem; lo thei witen what thingis I haue ſeid. whanne he hadde ſeid theſe thingis oon of the mynyſtris ſtondynge nygh ghaf a buffe to jheſus and ſeide, anſweriſt thou ſo to the biſſchop? ieſus anſweride to him, if I haue ſpoke yuel, bere thou witneſſyng of yuel, but if *I ſeide* wel whi ſmytiſt thou me? and annas ſente him boundun to caifas the biſſchop, and ſymound petir ſtood and warmyde him, and thei ſeiden to him, wher alſo thou art his diſciple? he denyede and ſeide I am not. oon of the biſſchopis ſeruauntis, coſyn of him whos eere petir kitte of, ſeide, ſigh I thee not in the
*. gherd with him? and petir eftſoone denyede. and anoon the cok crewe. thanne thei ledden jheſus to caifas into the moot halle, and it was eerli. and thei entriden not into the ‡ moothalle, that thei ſchulden not be defoulid, but that thei ſchulden ete pask. therfore pilat wente out withoutforth to hem and ſeide, what accuſyng bringen ghe aghens this man? thei anſweriden and ſeiden to him, if this were not a myſdoere we hadden not bitaken him to thee. thanne pilat ſeith to hem, take ghe him and deme ghe him aftir ghoure lawe. and iewis ſeiden to him, it is not lefful to us to ſle ony man; that the word of jheſus ſchulde be fulfillid which he ſeide, ſignyfiynge bi what deeth he ſchulde die. therfore eftſoone pilat entride into the moothalle and clepide ieſus and ſeide to him. art thou kyng of iewis? ieſus anſweride and ſeide to him, ſeiſt thou this thing of thi ſilf, either othere han ſeid to thee of me? pilat anſweride, where I am a iew? thi folk and biſſchopis bitooken thee to me. what haſt thou doen? ieſus anſweride, my kyngdom is not of this world. if my kyngdom were of this world my mynyſtris ſchulden ſtryue that I ſchulde not be taken to the iewis, but now my kyngdom is not here. and ſo pilat ſeide to him thanne thou art a kyng. ieſus anſweride, thou ſeiſt that I am a kyng. to this thing I am born, and to this I am comun into the world to bere witneſſyng to treuthe. ech that is of treuthe heerith my vois. pilat ſeith to him, what is treuthe? and whanne he hadde

* torrentem. † facibus & armis. †* cohors ** horto. ‡ prætorium.

hadde ſeid this thing eſt he wente out to the iewis and ſeide to hem I fynde no cauſe in hym. but it is a cuſtom to ghou that I delyuere oon to ghou in pask, therſore wolen ghe that I delyuere to ghou the kyng of iewis? alle crieden eftſoone and ſeiden, not this but barraban, and barrabas was a theef.

Chap. XIX.

THerſore pilat took thanne ieſus and ſcourgide. & knyghtis writhen a crown of thornys and ſetten on his heed, and diden aboute him a cloth of purpur and camen to hym and ſeiden, heil kyng of iewis, and thei ghauen to him buffetis. eftſoone pilat wente out and ſeide to hem, lo I brynge him out to ghou, that ghe knowe that I fynde no cauſe in him, and ſo ieſus wente out beringe a crowne of thornys and a cloth of purpur. and he ſeide to hem lo the man. but whanne the biſſchopis and mynyſtris hadden ſeien hym, thei crieden and ſeiden, crucifie, crucifie him. pilat ſeith to hem, take ghe hym and crucifie ghe, for I fynde no cauſe in him. the iewis anſweriden to him we han a lawe, and bi the lawe he owith to die, for he made him goddis ſone. therſore whanne pilat hadde herd this word he dredde the more. and he wente into the moothall eftſoone and ſeide to ieſus, of whennys art thou? but ieſus ghaf noon anſwere to him. pilat ſeith to him ſpekiſt thou not to me? wooſt thou not that I haue power to crucifie thee and I haue power to delyuere thee? ieſus anſweride, thou ſchuldiſt not haue ony power aghens me but it were ghouun to thee fro aboue. therſore he that bitook me to thee hath the more ſynne, fro that tyme pilat ſoughte to delyuere him. but the iewis crieden and ſeiden, if thou delyueriſt this thou art not the * emperouris frend; for ech man that makith himſilf kyng aghenſeyth the emperour. and pilat whanne he hadde herd theſe wordis ledde jheſus forth and ſat for domeſman in a place that is ſeid † licoſtratos, but in ebreu golgatha. and it was pask euen as it were the ſixte our. and he ſeith to the iewis, lo ghoure kyng. but thei crieden & ſeiden, take awei, take awei, crucifie him. pilat ſeith to hem, ſchal I crucifie ghoure kyng? the biſſchopis anſweriden, we han no kyng but the emperour. and thanne pilat bitook him to hem that he ſchulde be crucified. and thei tooken ieſus and ledden him out and he bar to himſilff a croſs, and wente out into that place that is ſeid caluarie in ebrew golgatha, where thei crucifieden him and othere tweyne with him oon on this ſide and oon on that ſide and jheſus in the myddil. and pilat wroot a title and ſette on the croſs. and it was writun JESUS OF NAZARETH KING OF IEWIS. therſore manye of the iewis radden this title, for the place where jheſus was crucified was nygh the cytee, and it was writun in ebrew, greek and latyn therſore the biſſchopis of the iewis ſeiden to pilat, nyle thou write kyng of iewis but for he ſeide I am kyng of iewis. pilat anſweride, that that I haue writen I haue writen. therſore the knyghtis whanne thei hadden crucifieden him tooken hiſe clothis and made foure partis, to ech knyght a part, and a coote. and the coote was without ſeem and wouun al aboute, therſore thei ſeiden togidre, kitte we not it, but caſte we lott whos it is. that the ſcripture be fulfillid ſeiynge, thei partiden my clothis to hem, and on my cloth they keſten lott. and the knyghtis diden theſe thingis. but biſidis the croſs of jheſus ſtooden his modir and the ſiſtir of his modir marie cleophe and marie maudeleyn. therſore whanne jheſus hadde ſeien his modir and the diſciple ſtoodynge whom he louyde, he ſeith to his modir, womman lo thi ſone. aftirward he ſeith to the diſciple, lo thi modir. and fro that our the diſciple took hir into his *modir*. aftyrward ieſus witinge that now alle thingis ben endid, that the ſcripture were fulfillid he ſeith, I thirſte. and a veſſel was ſet ful of vynegre, and thei leiden yn iſope aboute the ſpounge ful of vynegre and putten to his mouth. therſore whanne ieſus hadde taken the vynegre he ſeide, it is endid; and whanne his heed was bowid doun he ghaf up the gooſt. therſore for it was pask euen, that the bodies ſchulden not abide on the croſs in the ſabot, for that was a greet ſabot dai, the iewis preieden pilat that the hipis of hem ſchulden be brokun and thei taken awei. therſore knyghtis camen and thei braken the thighes of the firſte and of the tothir that was crucified with him. but whanne thei weren comun to ieſus as thei ſighen him deed, thanne thei braken not hiſe thighes. but oon of the knyghtis openyde his ſide with a ſpere, and anoon blood and watir wente out. and he that ſigh baar witneſſyng, and his witneſſyng is trewe, and he woot that he ſeith trewe thingis that ghe bileue. and theſe thingis weren doun, that the ſcripture ſchulde be fillid, ghe ſchulen not breke a boon of him, and eftſoone a nothir ſcripture ſeith, thei ſchulen ſe into whom thei *† pighten thorugh. but aftir theſe thingis ioſeph of aramathie preiede pilat, that he ſchulde take the awei bodi of jheſus, for that he was a diſciple of jheſus, but pryuy for drede of the iewis, & pilat ſuffride. and ſo he cam and took awei the bodi of jheſus. and nycodeme cam alſo, that hadde come to hym firſt bi nyght, and broughte a medling of myrre and aloes as it were an hundrid pound. and thei tooken the bodi of jheſus and bounden it in lynnun clothis with ſwete ſmellynge oynementis, as it is the cuſtom to iewis for to byrie. and in the place where he was crucified was a gherd, and in the gherd a newe || graue in which ghit no man was leid. therſore there thei putten jheſus for the *‖ vigile of iewis feeſt, for the ſepulcre was nygh.

Chap. XX.

AND in oo dai of the woke marie maudeleyn A. cam eerli to the graue whanne it was ghit derk: and ſche ſigh the ſtoon moued awei fro the graue. therſore ſche ran and cam to ſymound petir and to a nothir diſciple whom ieſus louyde and ſeith to hem, thei han taken the lord fro the graue and we witen not where thei han leid him. therſore petir wente out and thilk othir diſciple and thei camen to the graue. and thei tweyne runnen togidre, and thilk othir diſciple ran biſore petir and cam firſt to the graue. and whanne he ſtoupide he ſigh the § ſcheetis liggynge, netheles he entride not. therſore ſymound petir cam ſuynge him and he entride into the graue. and he ſigh the ſcheetis leid, and the ſudarie that was on his heed not leid with the ſcheetis but bi it ſilf wlappid into a place. therſore thanne thilk diſciple that cam firſt to the graue entride, and ſigh and bileuyde. for thei knewen not ghit the ſcripture, that it bihoſte him to riſe aghen fro deeth. therſore the diſciplis wenten eftſoone to hemſilf. but marie ſtood at the graue without forth wepynge. and the while ſche wepte ſche bowide hir and biheeld forth into the graue. and C. ſche

* Ceſaris. † lithoſtratos. *† transfixerunt. || monumentum. *‖ paraſceuen. § linteamina.

ſche ſigh tweyne aungelis ſittynge in whyt, oon at the heed and oon at the feet where the bodi of jheſus was leid, and thei ſeyn to hir, womman what wepiſt thou? ſche ſeide to hem for thei han take awei my lord, and I woot not where thei han leid him. whanne ſche hadde ſeid theſe thingis ſche turnyde backward and ſigh jheſus ſtondynge, and wiſte not that it was ieſus. ieſus ſeith to hir, womman what wepiſt thou? whom ſekiſt thou? ſche geſſynge that he was a gardyner ſeith to hym, ſyre, if thou haſt taken him up, ſeie to me where thou haſt leid him and I ſchal take him awei. ieſus ſeith to hir, marie. ſche turnyd and ſeith to him, rabony, that is to ſeie maiſtir. ieſus ſeith to hir, nyle thou touche me, for I haue not ghit ſtighed to my fadir. but go to my britheren & ſeie to hem, I ſtighe to my fadir and to ghoure fadir, to my god and to ghoure god. marie maudeleyn cam tellynge to the diſciplis, that I ſigh the lord and theſe thingis he ſeide
D. to me. therfore whanne it was euen in that dai oon of the ſabotis and the ghatis weren ſchit where the diſciplis weren gederid for drede of the iewis, ieſus cam and ſtood in the myddil of the diſciplis. and he ſeith to hem, pees to ghou. and whanne he hadde ſeid this he ſchewide to hem hondis and ſide. therfore the diſciplis ioieden for the lord was ſeien. and he ſeith to hem eſt, pees to ghou. as the fadir ſente me, I ſende ghou. whanne he hadde ſeid this he blew on hem and ſeide, take ghe hooli gooſt. whos ſynnes ghe forghyuen tho ben forghyuen to hem, and whos ghe witholdun tho ben withholdun.
E. but thomas oon of the twelue that is ſeid didymus was not with hem whanne ieſus cam. therfore the othere diſciplis ſeiden, we han ſeien the lord. and he ſeide to hem but I ſe in hiſe hondis the fitchyng of the nailis, and putte my fyngir into the place of the nailis, and putte myn hond into hiſe ſide I ſchal not bileue. and aſtir eighte daies eftſoone hiſe diſciplis weren withynne, and thomas with hem, ieſus cam while the ghatis weren ſchit, and ſtood in the myddil and ſeide pees to ghou. aftirward he ſeith to thomas, putte yn here thi fyngir and ſe myne hondis, and putte hidir thin hond & putte into my ſide, and nyle thou be unbileful but feithful. thomas anſweride and ſeide to him, my lord and my god. ieſus ſeith to him, thomas for thou haſt ſeien me thou bileuydiſt, bleſſid ben thei that ſighen not and han bileued. and ieſus dide manye othere ſignes in the ſight of hiſe diſciplis whiche ben not writun in this book: but theſe ben writun, that ghe bileue that ieſus is criſt the ſone of god, and that ghe bileuynge haue lyf in his name.

Chap. XXI.

A. AFtirward ieſus eſtſoone ſchewide him to hiſe diſciplis at the ſee of tiberias, and he ſchewide him thus. there weren togidre ſymound petir and thomas that is ſeid didymus, and nathanael that was of the cane of galilee and the ſones of zebedee & tweyne othere of hiſe diſciplis. ſymound petyr ſeith to hem, I go to fyſſche. thei ſeyn to him, and we comen with thee. and thei wenten out and wenten into a boot, and in that nyght thei tooken nothing. but whanne the morowe was comun ieſus ſtood in the brynk, netheles the diſciplis knewen not that it was ieſus. therfore ieſus ſeith to hem, children wher ghe han ony ſoupyng thing? thei anſweriden to him, nai. he ſeide to hem putte ghe the nett into the right half of the rouwyng and ghe ſchulen fynde. and thei puttiden the nett, and thanne thei myghten not drawe it for multitude of fiſſchis. therfore thilk diſciple whom ieſu louyde ſeith to petir, it is the lord. ſymound petir whanne he hadde herde that it is the lord, gyrte him with a coote for he was nakid, and wente into the ſee. but the othere diſciplis camen bi boot, for thei weren not fer fro the lond, but as a two hundrid cubitis, drawynge the nett of fiſſchis. and as thei came doun into the lond thei ſighen coolis liggynge and a fiſch leid on and breed. ieſus ſeith to hem, bringe ghe of the fiſſchis whiche ghe han taken now. ſymound petyr wente up and drough the nett into the lond ful of grete fiſſchis an hundrid fifty and thre. and whanne thei weren ſo manye the nett was not brokun. ieſus ſeith to hem, come ghe ete ghe. and no man of hem that ſaten at the mete durſt axe him who art thou? witynge that it is the lord. and ieſus cam and took breed and ghaf to hem and fiſch alſo. now this thridde tyme ieſus was ſchewid to hiſe diſciplis whanne he hadde riſen aghen fro deeth. and whanne * thei hadden eten ieſus ſeith to ſymound petir, † ſymound of ioon loueſt thou me more than theſe? he ſeith to him, ghe lord
E. thou wooſt that I loue thee. ieſus ſeith to him fede thou my lambren. eſt he ſeith to him, ſymound of ioon loueſt thou me? he ſeith to him ghe lord, thou wooſt that I loue thee. he ſeide to him fede thou my lambren. he ſeith to him the thridde tyme, ſymound of ioon loueſt thou me? petir was heuy for he ſeith to him the thridde tyme loueſt thou me? and he ſeith to him, lord, thou knowiſt alle thingis, thou wooſt that I loue thee. ieſus ſeith to him fede my ſcheep. treuli treuli I ſeie to thee, whanne thou were ghongere thou girdidiſt thee and wandridiſt where thou woldiſt. but whanne thou ſchalt wexe eldere thou ſchalt holde forth thine hondis and a nothir ſchal girde thee and ſchal lede thee whidir thou wolt not. he ſeide this thing ſignyfiynge bi what deeth he ſchulde glorifie god. and whanne he hadde ſeid theſe thingis he ſeith to him,
F. ſue thou me. petir turnyde and ſigh thilk diſciple ſuynge whom ieſus louyde, which alſo reſtide in the ſouper on his breſte, and he ſeide *to him* lord who is it that ſchal bitraie thee? therfore whanne petir hadde ſeien this, he ſeith to ieſu, lord but what this? ieſus ſeith to him, ſo I wole that he dwelle til that I come, what to thee? ſue thou me. therfore this word wente out among the britheren that thilk diſciple dieth not. and ieſus ſeide not to him that he dieth not, but ſo I wole that he dwelle til I come what to thee? this is thilk diſciple that berith witneſſyng of theſe thingis and wreot hem. and we witen, that his witneſſyng is trewe. and ther ben alſo manye othere thingis that ieſus dide, whiche if thei ben writun bi ech bi hymſilf, I deme that the world hymſilf ſchal not take tho bookis that ben to be writun.

Here endith the goſpel of ioon and bigynneth a prolog on the epiſtle to Romayns.

* prandiſſent † Simon Joannis.

ROMAYNS.

ROmayns be in the cuntrei of italie. thei weren diſſeyved firſt of falſe profetis that is falſe techeris, and under the name of oure lord iheſus criſt thei weren brought into the lawe and profetis, *that is into cerymonyes either fleiſchli kepyng of moiſes lawe, and of profetis accordynge with tho cerymonyes, which uſyng is contrarie now to the treuthe and fredom of criſtis goſpel.* Poul aghen clepith theſe romayns to verrei feith and treuthe of the goſpel, and writith to hem this piſtle fro corinthe. * Jerom *in his prolog on this epiſtle ſeith this.*

Chap. I.

A. DOUL the ſeruaunt of ieſus criſt clepid an apoſtle, departid into the goſpel of god which he hadde bihote tofore bi hiſe profetis in hooli ſcripturis of his ſone, which is maad to hym of the ſeed of dauith bi the fleiſch. and he was bifore ordeyned the ſone of god in vertu bi the ſpyryt of halowyng of the aghenriſyng of deede men of ieſus criſt oure lord, bi whom we han reſſeyued grace and the office of apoſtil to obeie to the feith in alle folkis for his name, among whiche ghe ben alſo clepid of iheſus criſt : to alle that ben at rome derlyngis of god and clepid hooli. grace to ghou and pees of god oure fadir and of the lord iheſus criſt. firſt I do thankyngis to my god bi ieſus criſt for alle ghou for ghoure feith is ſchewid in al the world. for god is a witneſſe to me to whom I ſerue in my ſpyryt in the goſpel of his ſone that withouten ceeſſyng I make mynde of ghou euer in my preieris. and biſeche if in ony maner ſum tyme I haue a ſpedi weie in the wille of god to come to ghou for I deſyre to ſe ghou to parten ſumwhat of ſpyritual grace that ghe be confermed, that is to be coumfortid togidre in ghou bi feith that is bothe ghoure and myn togidre. and britheren I nyle that ghe unknowe that ofte I purpoſide to come to ghou and I am lett to this tyme that I haue ſum fruyt in ghou as in othere folkis to greekis and to barbaryns to wiſe men and to unwiſe men I am dettour, ſo that that is in me is redy to preche the goſpel alſo to ghou that ben at rome. for I ſchame not the goſpel for it is the vertu of god into heelthe to ech man that bileueth, to the iew firſt and to the greek. for the rightwiſneſſe of god is ſhewid in it of feith into feith, as it is writun for a juſt man lyueth of feith. for the wraththe of god is ſchewid fro heuene on al unpitee & wickidneſſe of tho men that withholden the treuthe of god in unrightwyſneſſe. for that thing of god that is knowun is ſchewid to hem, for god hath ſchewid to hem. for the unvyſible thingis of him that ben undirſtondun ben biholdun of the creature of the world bi tho thingis that ben maad, ghe and the euerlaſtinge vertue of him and the godheed, ſo that thei moun not be excuſid. for whanne thei hadden knowen god, thei glorifieden him not as god neithir diden thankyngis but thei vanyſſchiden in her thoughtis, and the unwiſe herte of hem was derkid. for thei ſeiynge that hemſilf weren wiſe thei weren maad foolis & thei chaungiden the glorie of god uncorruptible into the likneſſe of an ymage of a deedli man and of briddis and of four footid beeſtis and of ſerpentis. for which thing god bitook hem into the deſires of her herte into uncleneſſe that thei punnyſche with wrongis her bodies in hemſilf. the whiche chaungiden the treuthe of god into leeſyng, and herieden and ſeruyden to a creature rather than to the creator that is bleſſid into worldis of worldis, amen. therfore god bitook hem into paſſiouns of ſchenſchipe. for the wommen of hem chaungiden the kyndeli uſs into that uſs that is aghens kynde. alſo the men forſooken the kyndeli uſs of womman. and brennyden in her deſyres togidre, and men into men wroughten filthehede, and reſſeyuyden into hemſilf the mede that bihofte of her errour. and as thei preuyden that thei hadden not god in knowyng, god bitook hem into a repreuable witt, that thei do tho thingis that ben not couenable, that thei be fulfillid with al wickidneſſe, malice, fornycacioun, couetyſe † weiwardneſſe, ful of envye, manſleyngis, ſtryf, gile, yuel wille, priuy bacbiteris, detractouris, hateful to god, debatouris, proude and highe ouer meſure, ſynderis of yuele thingis, not obeiynge to fadir and modir, unwiſe, unmanerli, withouten love, withouten boond of pees, withouten merci. the whiche whanne thei hadden knowe the rightwiſneſſe of god undirſtooden not, that thei that doen ſiche thingis ben worthi the deeth, not oonli thei that doen tho thingis, but alſo thei that conſenten to the doeris.

Chap. II.

WHerfore thou art unexcuſable ech man that demeſt. for in what thing thou demeſt another *man* thou condempneſt thi ſilf, for thou doiſt the ſame thingis whiche thou demeſt. & we witen, that the doom of god is aftir treuthe aghens hem that doen ſiche thingis. but geſſiſt thou man that demeſt hem that doen ſiche thingis. and thou doiſt tho thingis, that thou ſchalt aſcape the doom of god ? wher thou diſpiſiſt the richeſſis of his goodneſſe, and the pacience and the long abidyng, knowiſt thou not that the benyngnyte of god ledith thee to forthinkyng. but aftir thin hardneſſe and unrepentaunt herte thou treſoriſt to thee wraththe in the dai of wraththe and of ſchewing of the rightful doom of god, that ſchal ghelde to ech man aftir hiſe werkis : ſotheli to hem that ben bi pacience of good werk, glorie and honour and uncorupcioun to hem that ſeken euerlaſtynge lyf. but to hem that ben of ſtryf and that aſſenten not to treuthe but bileuen to wickidneſſe, wraththe and yndingnacioun, tribulacioun and angwiſch into ech ſoule of man that worchith yuel, to the iew firſt and to the greek. but glorie and honour and pees to ech man that worchith good thing to the iew firſt and to the greek, for accepcioun of perſones is not anentis god. for who euere han ſynned withouten the lawe ſchulen periſſche withouten the lawe, and who euere han ſynned in the lawe thei ſchulen be demed bi the lawe. for the heereris of lawe ben not iuſt anentis god,

* *this ſeith* Jerom *in his prologe on this piſtle to* romaynes. † nequitia.

god, but the doers of the lawe ſchulen be maad iuſte. for whanne hethene men that han not lawe doen kyndeli tho thingis that ben of the lawe, thei not hauynge ſuch maner lawe ben lawe to hemſilf that ſchewen the werk of the lawe writun in her hertis. for the conſcience of hem gheldith to hem a witneſsyng bitwix hemſilf of thoughtis that ben accuſynge or defendinge in the dai whanne god ſchal deme the priuy thingis of men aftir my goſpel bi ieſus criſt. but if thou art named a iew and reſtiſt in the lawe and haſt glorie in god, & haſt knowe his wille. and thou lerned bi the lawe preueſt the more profitable thingis, and triſtiſt thi ſilf to be a ledere of blynde men, the light of hem that be in derkneſſis, a techere of unwiſe men, a maiſtir of ghonge children that haſt the fourme of kunnyng and of treuthe in the lawe. what thanne techiſt thou another and techiſt not thi ſilf? thou that prechiſt that me ſchal not ſtele, ſteliſt. thou that techiſt that me ſchal not do lecherie, doiſt lecherie. thou that wlatiſt mawmetis, doiſt ſacrilegie. thou that haſt glorie in the lawe, unworſchipiſt god bi brekyng of the lawe. for the name of god is blaſfemed bi ghou among hethen men as it is writen. for circumciſioun profitith if thou kepe the lawe, but if thou be a treſpaſſour aghen the lawe, thi circumciſioun is maad prepucie. therfore if prepucie kepe the rightwyſneſſe of the lawe, wher his prepucie ſchal not be arettid into circumciſioun? and the prepucie of kynde that fulfillith the lawe ſchal deme thee that bi lettre and circumciſioun art treſpaſſor aghen the lawe. for he that is in opyn is not a iew, neither it is circumciſioun that is openli in the fleiſch, but he that is a iew in hid. and the circumciſioun of herte in ſpyryt not bi the lettre, whos preiſyng is not of men but of god.

Chap. III.

WHAT thanne is more to a iew? or what profyt of circumciſioun? mych bi al wiſe, firſt for the ſpekyngis of god weren bitaken to hem. and what if ſumme of hem bileuyden not? wher the unbileue of hem hath avoidid the feith of god? god forbede. for god is ſothfaſt, but ech man a lier as it is writun, that thou be iuſtified in thi wordis and ouercome whanne thou art demed. but if oure wickidneſſe commende the rightwyſneſſe of god, what ſchulen we ſeie? wher god is wickid that bringith yn wraththe? aftir man I ſeie. god forbede. ellis hou ſchal god deme this world? for if the treuthe of god hath aboundid in my leeſyng into the glorie of him, what ghit am I demed as a ſynnere? and not as we ben blaſfemed, and as ſum men ſeyn, that we ſeyn, do we yuele thingis that goode thingis come, whos dampnacioun is iuſt. what thanne? paſſen we hem? nai. for we han ſchewid bi skile, that alle bothe iewis and greekis ben undir ſynne as it is writun, for ther is no man iuſt, ther is no man undirſtondynge neither ſekynge god. alle * bowiden awei togidre, thei ben maad unprofitable, ther is noon that doith good thing, ther is noon tilto oon. the throte of hem is an open ſepulchre, with her tungis thei diden gilefulli, the venym of ſnakis is undir her lippis. the mouth of whiche is ful of curſyng and bittyrneſſe, the feet of hem ben ſwiſte to ſchede blood. ſorowe and curſidneſſe ben in the weies of hem, and thei knewen not the weie of pees, the drede of god is not bifore her
D. ighen. and we witen, that what euer thingis the lawe ſpekith it ſpekith to hem that ben in the lawe, that ech mouth be ſtoppid and ech world be maad ſuget to god, for of the werkis of the lawe ech fleiſch ſchal not be iuſtified bifore him, for bi the lawe ther is knowing of ſynne. but now withouten the lawe the rightwiſneſſe of god is ſchewid that is witneſid of the lawe and the profetis. and the rightwyſneſſe of god is bi the feith of ieſu criſt into alle men and on alle men that bileeuen in him. for ther is no departyng, for alle men ſynnyden and han nede to the glorie of god, and ben iuſtified freeli bi his grace bi the aghenbiyng that is in criſt ieſu. whom god ordeynyde forghyvere bi feith in his blood, to the ſchewyng of his rightwyſneſſe for remyſſioun of biſore goynge ſynnes, in † the beringe up of god to the ſchewing of his rightwiſneſſe in this tyme, that he be iuſt and iuſtifyinge him that is of the feith of ieſu criſt. where thanne is thi gloriyng? it is excludid. bi what lawe? of dedis doyng? nai but bi the lawe of feith. for we demen a man to be iuſtified bi the feith withouten werkis of the lawe. whethir of iewis is god oonly, wher he is not alſo of hethen men? ghis and of hethen men. for oo god is that iuſtifieth circumciſioun ** of feith, and prepucie bi feith. diſtrien we therfore the lawe bi the feith? god forbede. but we ſtabliſſchen the lawe.

Chap. IV.

WHAT thanne ſchulen we ſeie, that abraham oure fadir aftir the fleiſch foond? for if abraham be iuſtified of werkis of the lawe he hath glorie, but not anentis god. for what ſeith the ſcripture? abraham bileuyde to god, and it was arettid to him to rightwyſneſſe. and to him that worchith mede is not arettid bi grace but bi dette. ſotheli to him that worchith not but bileueth into him that iuſtifieth a wickid man his feith is arettid to rightwyſneſſe aſtir the purpos of goddis grace. as dauith ſeith, the bleſſidneſſe of a man whom god acceptith he ghyueth to hym rightwyſneſſe withouten werkis of the lawe, bleſſid ben thei whos wickidneſſis ben forghouun and whos ſynnes ben hid. bleſſid is that man to whom god arettide not ſynne. thanne whether dwellith this bliſfulneſſe oonli in circumciſioun, or alſo in prepucie? for we ſeyn that the feith was arettid to abraham to rightwyſneſſe. hou thanne was it arettid? in circumciſioun or in prepucie? not in circumciſioun but in prepucie. and he took a ſigne of circumciſioun a tokene of rightwyſneſſe of the feith which is in prepucie, that he be fadir of alle men bileuynge bi prepucie. that it be arettid alſo to hem to rightwyſneſſe, and that he be fadir of circumciſioun, not oonli to hem that ben of circumciſioun, but alſo to hem that ſuen the ſteppis of the feith, which feith is in prepucie of oure fadir abraham. for not bi the lawe is biheeſt to abraham or to his ſeed, that he ſchulde be eyr of the world, but bi the rightwyſneſſe of †* feith. for if thei that ben of the lawe ben eyris feith is diſtried, biheeſt is doon awei, for the lawe worchith wraththe. for where is no lawe there is no treſpas *neither is treſpaſſyng*. therfor rightfulneſſe is of the feith, that bi grace biheeſt be ſtable to ech ſeed not to that ſeed oonli that is of the lawe, but to that that is of the feith of abraham, which is fadir of us alle, as it is writun, for I haue ſett thee fadir of manye folkis bifore god to whom thou haſt bileued. which god quykeneth deede men, and clepith tho thingis that ben not as tho that ben. which abraham aghens hope bileuyde into hope, that he ſchulde be

* bowen † ſuſtentatione. ** by. †* the feith.

be maad fadir of manye folkis as it was feid to him, thus fchal thi feed be as the fterris of heuene, and as the grauel that is in the brynke of the fee. and he was not maad unftidefaft in the bileue, neither he biheeld his bodi thanne nygh deed whanne he was almooft of an hundrid gheer, ne the wombe of fare nygh need. alfo in the biheeft of god he doutide not with untruft, but he was coumfortid in bileue ghyuynge glorie to god. witynge mooft fulli that what euere thingis god hath bihight, he is myghti alfo to do, therfore it was arettid to him to right-wyfneffe. and it is not writun oonli for him, that it was arettid to him to rightfulneffe, but alfo for us to whiche it fchal be arettid that bileuen in him that reifide oure lord iheſu crift fro deeth, which was bitaken for oure fynnes, & roos aghen for oure iuftifiyng.

Chap. V.

THerfore we iuftified of feith haue we pees at god bi oure lord iheſu crift bi whom we han nygh goyng to bi feith into this grace in which we * ftonde and han glorie in the hope of the glorie of goddis children, and not this oonli, but alfo we glorien in tribulaciouns, witynge that tribulacioun worchith pacience, and pacience preuyng, and preuyng hope, and hope confoundith not. for the charite of god is fpred abrood in oure hertis bi the hooli gooft that is ghouun to us. and while that we weren fike aftir the tyme what diede crift for wickid men? for unnethis dieth ony man for the iuft man, and ghit for a good man perauenture fumman dar
B. die. but god commendith his charite in us, for if whanne we weren ghit fynners † aftir the tyme crift was deed for us thanne mych more now we iuftified in his blood fchulen be faaf fro wraththe bi him. for if whanne we weren enemyes we ben recounceiled to god bi the deeth of his fone, mych more we recounceiled fchulen be faaf in the lyf of him. and not oonli this but alfo we glorien in god bi oure lord iefu crift, bi whom we han reffeyued now recounceiſyng. therfore as bi oo man fynne entride into this world, and bi fynne deeth, and fo deeth paffide forth into alle men in which man alle men fynnyden. for tilto the lawe fynne was in the world, but fynne was not rettid whanne lawe was not. but deeth regnyde fro adam tilto moifes alfo into hem that fynnyden not in likneffe of the trefpaffyng of adam the which is likneffe of crift to comynge. but not as gilt fo the ghifte. for if thorugh the gilt of oon manye ben deede, mych more the grace of god, and the ghifte in the grace of oo man iefu crift hath aboundid into manye men. and not as bi oo fynne fo bi the ghifte. for the doom of oon into condempnacioun, but grace of manye giltis into iuftificacioun. for if in the gilt of oon deeth regnyde thorugh oon, mych more *, men that taken plentee of grace and of ghyuyng and of rightwyfneffe fchulen regne in lyf bi oon iefus crift. therefore as bi the gilt of oon into alle men into condempnacioun. fo bi the rightwyfneffe of oon into alle men into iuftifiyng of lyf. for as bi inobedience of oo man manye ben maad fynners, fo bi the obedience of oon manye fchulen be iuſte. and the lawe entride that gilt ſchulde be plenteous, but where gilt was plenteuous, grace was more plenteuous. that as fynne regnyde into deeth, fo grace regne bi rightwyfneffe into euerlaftynge lyf bi iefu crift oure lord.

Chap. VI.

THerfore what fchulen we feie? fchulen we dwelle in fynne that grace be plenteuous? god forbede. for hou fchulen we that ben deede to fynne lyue ghit therynne? whethir britheren ghe knowen not, that whiche euere we ben baptifid in B.
crift iefu we ben baptifid in his deeth. for we ben togidre byried with him bi baptym into deeth. for as crift roos fro deeth bi the glorie of the fadir, fo walke we in a neweneffe of lyf. for if we plauntid togidre ben maad to the lykneffe of his deeth, alfo we fchulen be of the likneffe of his rifyng aghen. witynge this thing, that oure oolde man is crucified togidre that the bodi of fynne be diftried that we ſerue no more to fynne, for he that is deed is iuftified fro fynne. and if we ben deede with crift we bileuen that alfo we fchulen lyue togidre with him. witynge for crift rifynge aghen fro deeth now dieth not, deeth fchal no more haue lordfchipe on him. for that he was deed to fynne he was deed oonys, but that he lyue he lyueth to god. fo ghe deme ghoufilf to be deede to fynne but lyuynge to god in iefu crift oure lord. therfore regne not fynne in oure deedli bodi, that ghe obeie to hife coueityngis, neither ghyue ghe ghoure membris armuris of wickidneffe to fynne, but ghyue ghe ghoufilf to god as thei that lyuen of deede men, and ghoure membris armuris of rightwyfneffe to god. for fynne fchal not haue lordfchipe on ghou, for ghe ben not undir the lawe but undir grace. what therfore? fchulen we do fynne for we ben not undir the lawe but undir grace? god forbede. witen ghe not that to whom ghe ghyuen D.
ghou ſeruauntis to obeie to, ghe ben ſeruauntis of that thing to which ghe han †† obeied? either of fynne to deeth, either of obedience to rightwyfneffe. but I thanke god, that ghe weren ſeruauntis of fynne, but ghe han § obeied of herte into that fourme of techyng in which ghe ben bitaken. and ghe delyuerid fro fynne ben maad ſeruauntis of rightwyfneffe. I ſeie that thing that is of man for the un- E.
ſtableneffe of ghoure fleiſch. but as ghe han ghouun ghoure membris to ſerue to unclenneffe and to wickidneffe into wickidneffe, ſo now ghyve ghe ghoure membris to ſerue to rightwyfneffe into hoolyneffe. for whanne ghe weren ſeruauntis of fynne ghe weren free of ‡* rightfulneffe. therfore what fruyt hadden ghe thanne in tho thingis in whiche ghe ſchamen now? for the ende of hem is deeth. but now ghe delyuered fro fynne and maad ſeruauntis to god han ghoure fruyt into hoolineſſe and the ende euerlaſtynge lyf. for the wagis of fynne is deeth, the grace of god is euerlaſtynge lyf in crift ieſu oure lord.

Chap. VII.

BRitheren wher ghe knowen not, for I ſpeke to men that knowen the lawe, for the lawe hath lordſchipe in a man as long tyme as it lyueth. for that womman that is undir an husbonde is boundun to the lawe while the husbonde lyueth, but if hir husbonde is deed ſche is delyuerid fro the lawe of the husbonde. therfore ſche ſchal be clepid auoutreſſe if ſche be with another man while the hufbonde lyueth. but if hir husbonde is deed ſche is delyuerid fro the lawe of the husbonde that ſche be

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* ſtondun. † ſecundum tempus. *, we takynge. *MS. Jeſ.* item *MS. Eman: fol.* niſi quod, *takin* pro *taken.* Cæteri, minus recte, *men that takinge* accipientes —— regnabunt. L.V. †† obeiſhid. § obeiſhid. ‡* rightwiſneſſe.

be not auoutreſſe if ſche be with another man. and ſo my britheren ghe ben maad deede to the lawe bi the bodi of criſt that ghe ben of another, that roos aghen fro deeth that ghe bere fruyt to god. for whanne we weren in fleiſch paſſiouns of ſynnes that weren bi the lawe wroughten in oure membris to bere fruyt to deeth. but now we ben unboundun fro the lawe of deeth in which we weren holdun, ſo that we ſeruen in neweneſſe of ſpyryt and not in ooldneſſe of lettre. what therfore ſchulen we ſeie, the lawe is ſynne? god forbede. but I knew not ſynne but bi lawe. for I wiſte not that coueityng was ſynne, but for the lawe ſeide thou ſchalt not coueite. and thorugh occaſioun taken ſynne bi the maundement hath wrought in me al coueitiſe. for withouten the lawe ſynne was deed and I lyuyde withouten the lawe ſumtyme. but whanne the comaundement was comen ſynne lyuyde aghen, but I was deed and this comaundement that was to lyf was foundun to me to be to deeth. for ſynne thorugh occaſioun taken bi the comaundement diſſeyuyde me, and bi that it ſlough me. therfore the lawe is hooli and the comaundement is hooli and iuſt and good. is thanne that thing that is good maad deeth to me? god forbede. but ſynne that it ſeme ſynne thorugh good thing wroughte deeth to me that me ſynne ouer maner thorugh the comaundement. and we witen that the lawe is ſpiritual, but I am fleiſchli ſeld undir ſynne. for I undirſtonde not that that I worche, for I do not the good thing that I wole, but I do thilk yuel thing that I hate. and if I do that thing that I wole not, I conſente to the lawe that it is good, but now I worche not it now, but the ſynne that dwellith in me. but and I woot that in me, that is in my fleiſch dwellith no good. for wille liyth to me but I ſynde not to parfourme good thing. for I do not thilk good thing that I wole, but I do thilk yuel thing that I wole not. and if I do that yuel thing that I wole not I worche not it, but the ſynne that dwellith in me. therfore I ſynde the lawe to me willynge to do good thing,
F. for yuel thing liyth to me. for I delyte togidre to the lawe of god aftyr the ynner man, but I ſee a nother lawe in my membris aghen fightynge the lawe of my ſoule, and makynge me caityf in the lawe of ſynne that is in my membris. I am an * unceli man, who ſchal delyuer me fro the bodi of this ſynne? the grace of god bi ieſu criſt oure lord. therfore I myſilf bi the ſoule ſerue to the lawe of god, but bi fleiſch to the lawe of ſynne.

Chap. VIII.

A. THerfore now no thing of dampnacioun is to hem that ben in criſt ieſu, whiche wandren not aftir the fleiſch. for the lawe of the ſpyryt of lyf in criſt ieſu hath delyuerid me fro the lawe of ſynne and of deeth. for that that was ympoſſible to the lawe in what thing it was ſyk bi fleiſch, god ſente his ſone into the likeneſſe of fleiſch of ſynne, and of ſynne dampnyde ſynne in fleiſch, that the iuſtifiyng of the lawe were fulfillid in us that goen not aftir the fleiſch but aftir the ſpyryt. for thei that ben aftir the fleiſch ſaueren tho thingis that ben of the fleiſch, but thei that ben aftir the ſpyryt ſeelen tho thingis that ben of the ſpyryt. for the prudence of fleiſch is deeth, but the prudence of ſpyryt is lyf and pees. for the wiſdom of the fleiſch is enemy to god for it is not ſuget to the lawe of god, for neither it mai, and thei that ben in fleiſch moun not pleſe to god. but ghe ben not in fleiſch but in ſpyryt, if netheles the ſpyryt of god dwellith in ghou. but if ony hath not the ſpyryt of criſt, this is not his. for if criſt is in ghou the bodi is deed † fro ſynne, but the ſpyryt lyueth for iuſtifiyng. and if the ſpyryt of him that reiſide ieſu criſt fro deeth dwellith in ghou, he that reiſide ieſu criſt fro deeth ſchal quykene alſo ghoure deedli bodies for the ſpyryt of him that dwellith in ghou. therfore britheren we ben dettouris not D.
to the fleiſch that we liue aftir the fleiſch. for if ghe lyuen aftir the fleiſch ghe ſchulen die, but if ghe bi the ſpyryt ſleen the dedis of the fleiſch ghe ſchulen lyue. for who euere ben led bi the ſpyryt of god theſe ben the ſones of god. for ghe han not take eftſoone the ſpyryt of ſeruage in drede, but ghe han take the ſpyryt of adopcioun of ſones in which we crien abba fadir. and thilk ſpyryt gheldith witneſſyng to oure ſpyryt that we ben the ſones of god. if ſones and eyris, and eyris of god, and eyris togidre with criſt, if netheles we ſuffren togidre that alſo we ben glorified togidre. and I deme, E.
that the paſſiouns of this tyme ben not euene worthi to the glorie to comynge that ſchal be ſchewid in us. for the abidyng of creature abidith the ſchewyng of the ſones of god, but the creature is ſuget to vanyte not willinge, but for him that made it ſuget in hope. for *, thilk creature ſchal be delyuerid fro ſeruage of corupcioun into liberte of the glorie of the ſones of god. and we †† wite, that ech creature ſorowith and traueilith with peyne til ghit, and not oonli it, but alſo we uſſilf that han the firſte fruytis of the ſpyryt. and we uſſilf ſorowen withynne us for the adopcioun of goddis ſones abidinge the aghen biyng of oure bodi. but bi hope we ben maad ſaaf. for hope that is ſeien is not hope. for who hopith that thing that he ſeeth? and if we hopen that thing that we ſeen not, we abiden bi pacience. and alſo the ſpyryt helpith oure ynfyrmyte, for what we ſchulen preie as it bihoueth we witen not, but thilk ſpyryt axith for us with ſorowyngis that moun not be toold out. for he that ſekith the hertis woot what the ſpyryt deſyreth, for bi god he axith for hooli men. and we G.
witen, that to men that louen god alle thingis worchen togidre into good to hem that aſtir purpos ben clepid ſeyntis. for thilk that he knew biſore he biſore ordeynyde bi grace to be maad lyk to the ymage of his ſone, that he be the firſte bigeten among manye britheren. and thilke that he biſore ordeynyde *to bliſſe* hem he clepide, and whiche he clepide hem he iuſtifiede, and whiche he iuſtifiede, and hem he glorifiede. what thanne ſchulen we ſeie to theſe thingis? if god for us who is aghens us? the which alſo ſparide not his owne ſone but for us alle bitook him, hou alſo ghaf he not to us alle thingis with him? who ſchal accuſe aghens the choſen men of god? it is god that iuſtifieth. who is it that condempneth? it is ieſus criſt that was deed, ghe the which roos aghen, which is on the right half of god, and the which preieth for us. who thanne ſchal departe us fro the charite of criſt? tribulacioun or angwiſch, or hungir or nakidneſſe or perſecucioun or peril or ſwerd? as it is writun, for we ben ſlayn al dai for thee, we ben geſſid as ſcheep of ſlaughtir. but in alle theſe thingis we ouercomen for hym that louyde us. but I am certeyn that neithir deeth, neithir lyf, neithir aungelis, neithir principatis, neithir vertues, neithir preſent thingis, neithir thingis to comynge,

* infœlix. † for. *, the ilk. †† witun.

neithir ſtrengthe, neither highthe, neithir depneſſe, neithir noon othir creature mai departe us fro the charite of god that is in ieſu criſt oure lord.

Chap. IX.

I Seie treuthe in criſt ieſus I lie not, for my conſcience berith witneſſyng to me in the hooli gooſt, for greet heuyneſſe is to me and contynuel ſorowe to myn herte. for I myſilf deſiride to be departid fro criſt for my britheren that ben my coſyns aftir the fleiſch that ben men of iſrael. whos is adopcioun of ſones and glorie and teſtament and gyuyng of the lawe, and ſeruyſe and biheeſtis. whos ben the fadris and of whiche is criſt aſtir the fleiſch that is god aboue alle thingis bleſſid into worldis, amen. but not that the word of god hath falle doun, for not alle that ben of iſrael theſe be iſraelitis. neithir thei that ben ſeed of abraham alle ben ſones, but in iſaac the ſeed ſchal be clepid to thee. that is to ſeie, not thei that ben ſones of the fleiſch ben ſones of god, but thei that ben ſones of biheeſt ben demed in the ſeed. for whi? this is the word of biheeſt, aſtir this tyme I ſchal come and a ſone ſchal be to ſare. and not oonli ſche, but alſo rebecca hadde tweie ſones of oo liggyng bi, of iſaac oure fadir. and whanne thei weren not ghit borun, neithir hadden doon ony thing of good eithir of yuel, that the purpos of god ſchulde dwelle bi electioun, not of werkis but of god clepyng, it was ſeid to him, that the more ſchulde ſerue the laſſe, as it is writun, I louyde iacob, but I hatide eſau. what therfore ſchulen we ſeie? wher wickidneſſe be anentis god? god forbede. for he ſeith to moiſes, I ſchal haue mercy on whom I haue mercy, and I ſchal ghyue merci on whom I * haue mercy. therfore it is not neithir of man willynge neithir rennynge, but of god hauynge mercy. and the ſcripture ſeith to farao, for to this thing I haue ſtyrid thee, that I ſchewe in thee my vertu, and that my name be teeld in al erthe. therfore of whom god wole he hath mercy, and whom he wole he endurith. thanne ſeiſt thou to me, what is ſought ghit, for who withſtondith his will? oo man what art thou that anſweriſt to god? wher a maad thing ſeith to him that made it, what haſt thou maad me ſo? wher a pottere of cley hath not power to make of the ſame gobet oo veſſel into onour, a nothir into diſpyt? that if god willinge to ſchewe his wraththe and to make his power knowun hath ſuffrid in greet pacience veſſels of wraththe ** able into deeth, to ſchewe the richeſſis of his glorie into veſſels of merci whiche he made redi into glorie. whiche alſo he clepide not oonli of iewis, but alſo of hethen men as he ſeith in oſee, I ſchal clepe not my peple my peple, and not my loued my loued, and no getynge merci getynge mercy. and it ſchal be in the place where it is ſeid to hem not ghe my peple, there thei ſchulen be clepid the ſones of god lyuynge. but iſaie crieth for iſrael, if the noumbre † of the children of iſrael ſchal be as grauel of the ſee, the reliſs ſchulen be maad ſaaf. for ſothe a word makynge an ende and abreggynge in equyte, for the lord ſchal make a word || breggid on *al* the erthe. and as iſaie bifore ſeide, but god of ooſtis hadde left to us ſeed, we hadden be maad as ſodom, and we hadden be lyk as gomorre. therfore what ſchulen we ſeie? that hethen men that ſueden not rightwyſneſſe han gete rightwyſneſſe, ghe the rightwyſneſſe that is of ſeith, but iſrael ſuynge the lawe of rightwyſneſſe cam not parfytli into the lawe of rightwyſneſſe. whi? for not of ſeith but as of werkis. and thei ſpurnyden aghens the ſtoon of offenſioun, as it is writun, lo I putte aſtoon of offenſioun in ſion, and a ſtoon of ſlaundre, and ech that ſchal bileue in it ſchal not be confoundid.

Chap. X.

BRitheren, the wille of myn herte and my biſechyng is maad to god for hem into heelthe. but I bere witneſſyng to hem, that thei han loue of god, but not aftyr kunnyng. for thei unknowynge goddis rightwyſneſſe and ſekynge to make ſtidefaſt her owne rightfulneſſe, ben not ſuget to the rightfulneſſe of god, for the ende of the lawe is criſt to rightwyſneſſe to ech man that bileueth. for moiſes wroot, for the man that ſchal do rightwyſneſſe that is of the lawe ſchal lyue in it. but the rightwyſneſſe that is of bileue ſeith thus, ſeie thou not in thin herte, who ſchal ſtighe into heuene, that is to ſeie to lede doun criſt? or who ſchal go doun into helle, that is to aghen clepe criſt fro deeth? but what ſeith the ſcripture? the word is nygh in thi mouth, and in thin herte. this is the word of bileue which we prechen, that if thou knoulechiſt in thi mouth the lord ieſu criſt and bileueſt in thin herte, that god reiſide him fro deeth, thou ſchalt be ſaaf. for bi herte me bileueth to rightwyſneſſe, but bi mouth knouleching is maad to heelthe. for whi? ſcripture ſeith, ech that bileueth in him ſchal not be confoundid. and ther is no diſtinctioun of iew and of greek, for the ſame lord of alle is riche in alle that ynwardli clepen him, for ech man who euer ſchal ynwardli clepe the name of the lord ſchal be ſaaf. hou thanne ſchulen thei ynwardli clepe him into whom thei han not bileued? or hou ſchulen thei bileue to him whom thei han not herd? hou ſchulen thei heere withouten a prechour? and hou ſchulen thei preche but thei be ſent? as it is writun, hou fayre ben the feet of hem that prechen pees, of hem that prechen goode thingis? but not alle men obeien to the goſpel. for iſaie ſeith, lord, who bileuyde to oure heeryng? therfore ſeith is of heeryng, but heeryng bi the word of criſt. but I ſeie, wher thei herden not? ghis ſotheli, the word of hem wente out into al erthe, and her wordis into the endis of the world. but I ſeie, wher iſrael knew not? firſt moiſes ſeith, I ſchal lede ghou to enuye that ghe be no folk, that ghe be an unwiſe folk, I ſchal ſende ghou into wraththe. and iſaie is boold and ſeith, I am foundun of men that ſeken me not, openli I apperide to hem that axiden not me. but to iſrael he ſeith, al dai I ſtreighte out myne hondis to a peple that bileuyde not but aghenſeide me.

Chap. XI.

THerfore I ſeie, whethir god hath put awei his peple? god forbede. for I am an iſraelite of the ſeed of abraham of the lynage of beniamyn. god hath not put awei his peple which he bifore knew. wher ghe witen not what the ſcripture ſeith in elie? hou he preieth god aghens iſrael, lord thei han ſlayn thi profetis, thei han *† undurdoluen thine auteris, and I am left aloone and thei ſeken my

* ſchal haue ** apta in interitum. † of iſrael. || breuiatum. *† ſuffoderunt.

my lyf. but what ſeith goddis anſwer to him? I haue left to me ſeuene thouſandis of men that han not bowid *her* knees bifore baal. ſo therfore alſo and this tyme the relifs ben maad ſaaf bi the cheſyng of the grace of god. and if it be bi the grace of god it is not now of werkis, ellis grace is not now grace. what thanne? iſrael hath not geten this that he ſoughte, but eleccioun hath geten, and the othere ben blyndid as it is writun, god ghaf to hem a ſpyryt of compunccioun, ighen that that thei ſe not, and eeris that thei heere not into this dai. and dauyd ſeith, be the boord of hem maad into a * gryn bifore hem, and into catchyng & into ſclaundre and into gheldyng to hem, be the ighen of hem maad derk that thei ſe not, and bowe thou doun algatis the bak of hem. therfore I ſeie, wher thei offendiden ſo that thei ſchulden falle doun? god forbede. but bi the gilt of hem heelthe is maad into hethen men that thei ſue hem, that if the gilt of hem ben richeſſis of the world, and the makynge leſſe of hem ben richeſſis of hethen men, hou mych more the plente of hem? but I ſeie to ghou hethen men, for as longe as I am apoſtle of hethen men I ſchal onoure my mynyſterie if in ony maner I ſtire my fleiſch for to folowe, and that I make ſumme of hem ſaaf. for if the loſs of hem is the recounceilyng of the world, what is the † takyng up but lyf of deede men? for if a litil part of that that is taaſtid be hooli, the hool gobet is hooli. and if the roote is hooli, alſo the braunchis. what if ony of the braunchis ben brokun whanne thou were a wielde olyue tree art graffid among hem, and art maad ſelowe of the roote and of the fatneſſe of the olyue tree? nyle thou haue glorie aghens the braunchis. for if thou glorieſt, thou beriſt not the roote, but the roote thee. therfore thou ſeiſt the braunchis ben brokun that I be graffid yn. wel. for unbileue the braunchis ben brokun, but thou ſtondiſt bi ſeith, nyle thou ſauere high thing but drede thou, for if god ſparide not the kyndeli braunchis, leſt perauenture he ſpare not thee. therfore ſe the goodneſſe and the *₄ ſerſneſſe of god, ghe the ſerſneſſe into hem that felden doun, but the goodneſſe of god into thee, if thou dwelliſt in goodneſſe. ellis alſo thou ſchalt be kit doun. ghe and thei ſchulen be ſet yn, if thei dwellen not in unbileue. for god is myghti to ſette hem yn eftſoone. for if thou art kit doun of the kyndeli wielde olyue tree, and aghens kynde art ſet into a good olyue tree, hou mych more thei that ben bi kynde ſchulen be ſett in her olyue tree? but britheren I wole not, that ghe unknowe this myſterie, that ghe be not wiſe to ghou ſilf, for blyndeneſſe hath feld aparti in iſrael til that the plente of hethene men entride, and ſo al iſrael ſchulde be maad ſaaf as it is writun, he ſchal come of ſyon that ſchal deliuere and turne awey the wickidneſſe of iacob. and this teſtament to hem of me whanne I ſchal do awei her ſynnes. aftir the goſpel thei ben enemyes for ghou, but thei ben mooſt dereworthe bi the eleccioun for the fadris. and the ghiftis and the clepyng of god ben without forthynkyng. and as ſumtyme alſo ghe bileuyden not to god, but now ghe han gete merci for the unbileue of hem, ſo and theſe now bileuyden not into ghoure merci, that alſo thei gete merci. for god cloſide togidre alle thingis in unbileue that he
C. haue merci on alle. a the highneſſe of the richeſſis of the wiſdom and of kunnyng of god, hou yncomprehenſible ben hiſe domes? and hiſe weies ben unſerchable. for whi, who knew the witt of the lord? or who was his counſeilor? or who ſormere ghaf to him and it ſchal be quyt to him? for of him and bi him and in him ben alle thingis, to him be glorie into †₊ worldis of worldis. amen.

Chap. XII.

THerfore britheren I biſeche ghou bi the merci A.
of god, that ghe ghyue ghoure bodies a lyuyng ſacrifiſe hooli pleſynge to god and ghoure ſeruyſe reſonable. and nyle ghe be confourmyd to this world, but be ghe reſourmed in newneſſe of ghoure witt that ghe preve which is the wille of god good and wel pleſyng and perfit. for I ſeie bi the grace that is ghouun to me to alle that ben among ghou, that ghe ſauere not more than it bihoueth to ſauere, but for to ſauere to ſobreneſſe, and to ech man as god hath departid the meſure of feith. for as in oo bodi we han manye membris, but alle the membris han not the ſame dede, ſo we manye ben oo bodi in criſt and ech ben membris oon of another. therfore we that han ghiftis dyuerſynge aftir the B.
grace that is ghouun to us, eithir profecie aftir the reſoun of feith, eithir ſeruyſe in mynyſtringe. eithir he that techith in techinge, he that ſtyrith ſoftli in moneſtinge, he that gyueth in ſympleneſſe, he that is ſouereyn in biſyneſſe, he that hath mercy in gladneſſe. loue withouten feynyng, hatynge yuel, drawynge to good, louynge togidre bi the charite of britherhood. ech come bifore to worſchipe othir. not ſlough in biſyneſſe, feruent in ſpyryt, ſeruynge to the lord, ioyinge in hope, pacient in tribulacioun, bifi in preier, ghyuynge good to the nedis of ſeyntis, kepinge hoſpitalitie. bleſſe ghe men that purſuen ghou, bleſſe ghe and nyle ghe curſe. for to ioie with men that ioien, for to wepe with men that wepen, feele ghe the ſame thing togidre, not ſauerynge highe thingis, but conſentynge to meke thingis. nyle ghe be prudent anentis ghouſilf, to F.
no man gheldinge yuel for yuel, but purueie ghe goode thingis not oonli bifore god, but alſo bifore alle men. if it may be doon *† that is of ghou, haue ghe pees with alle men. ghe mooſt dere britheren, not defendynge ghouſilf, but ghyue ghe place to wraththe. for it is writen, the lord ſeith to me veniaunce, and I ſchal ghelde. but if thin enemy hungrith, fede thou him, if he thirſtith ghyue thou drynk to him. for thou doynge this thing ſchalt gedre togidre coolis on his heed. nyle thou be ouercomun of yuel, but || ouercome yuel bi good.

Chap. XIII.

EVeri ſoule be ſuget to highere powers. for A.
ther is no power but of god, and tho thingis that ben of god ben ordeyned. therfore he that aghenſtondith power aghenſtondith the ordenaunce of god, and thei that aghenſtonden geten to hemſilf dampnacioun. for princis ben not to the drede of good werk but of yuel. but wolt thou that thou drede not power, do thou good thing and thou ſchalt haue preiſyng of it, for he is the mynyſtre of god to thee into good. but if thou doiſt yuel drede thou, for not without cauſe he berith the ſwerd. for he is the mynyſtre of god, veniere into wraththe to him that doith yuel. and therfore bi nede be ghe ſuget not oonli for wraththe but alſo for conſcience. for therfore ghe ghyuen tributis,
thei

* laqueum. † aſſumptio. *₄ feverſitatem. †₊ worldis, amen. †* that that is. || overcome thou

thei ben the mynyſtris of god and ſeruen for this ſame thing. therfore ghelde ghe to alle men dettis, to whom tribute, tribute; to whom tol, tol; to whom drede, drede; to whom honour, honour. to no man owe ghe ony thing, but that ghe loue
c. togidre: for he that loueth his neighbore hath fulfillid the lawe. for thou ſchalt do no lecherie, thou ſchalt not ſle, thou ſchalt not ſtele, thou ſchalt not ſeie fals witneſſyng, thou ſchalt not coueite the thing of thi neighbore, and if ther be ony othir maundement, it is * inſtorid in this word, thou ſchalt loue thi neighbore as thi ſilf. the loue of neighbore worchith not yuel, therfore loue is the fulfillyng of
D. the lawe. and we knowen this tyme, that the our is now that we riſe fro ſleep, for now oure helthe is neer than whanne we bileuyden. the nyght wente bifore, but the dai hath neighed, therfore caſte we awei the werkis of derkneſſis, and be we clothid with the aarmuris of light. as in dai wandre we honeſtli, not in ſuperflu ſeeſtis and drunkeneſſis, not || in beddis and unchaſtitees, not in ſtryf and in envye: but be ghe clothid in the lord ieſu criſt, and do ghe not the biſyneſſe of fleiſch in deſyris.

Chap. XIIII.

BUT take ghe a ſyk man in bileue, not in † demyngis of thoughtis. for a nothir man leueh that he mai ete alle thingis, but he that is ſyk ete wortis. he that etith diſpiſe not him that etith not; and he that etith not, deme not him that etith, for god hath take him to him. who art thou that demeſt a notheris ſeruaunt? to his lord he ſtondith or fallith fro him. but he ſchal ſtonde, for the lord is myghti to make him parfyt. for whi, oon demeth a dai bitwix a dai, a nothir demeth eeh dai; eeh man encreeſſe in his witt. he that undirſtondith the dai, undirſtondith to the lord. and he that etith, etith to the lord, for he doith thankingis to god. and he that etith not etith not to the lord, and doith thankingis to god. for no man of us lyueth to hymſilf. and no man dieth to hymſilf. for wher we lyuen, we lyuen to the lord, and whether we dien, we dien to the lord. therfore wher we lyuen or dien we ben of the lord. for whi, for this thing criſt was deed and roos aghen, that he be lord bothe of quyke and of deede men. but what demeſt thou thi brothir? or whi diſpiſiſt thou thi brother? for alle we ſchulen ſtonde bifore the trone of criſt, for it is writun, I lyue ſeith the lord, for to me eeh knee ſchal be bowid, and eeh tunge ſchal knouleche to god. therfore eeh of us ſchal ghelde reſoun to god for hymſilf. therfore no more deme we eeh other, but more deme ghe this thing, that ghe putte not hyrtyng or
D. ſclaundre to a brothir. I woot and triſte in the lord ieſu, that no thing is comyn bi him, no but to him that demeth ony thing to be unclene, to him it is unclene. and if thi brothir be maad ſoori in conſcience for mete, now thou walkiſt not aftir charite, nyle thou thorugh thi mete leeſe him for whom criſt diede. therfore be not oure good thing blaſfemed. for whi, the rewme of god is not mete and drynk, but rightwyſneſſe and pees and ioie in the hooli gooſt. and he that in this thing ſerueth criſt pleſith god and is proued to men. therfore ſue we tho thingis that been of pees, and kepe we togidre tho thingis that ben of edificacioun. nyle thou for mete diſtrie the werk of god, for alle thingis ben clene, but it is yuel to the man that etith bi offendyng. it is good to not ete fleiſch, and to not drynke wyn, neithir in what thing thi brothir offendith, or is ſclaundrid, or is maad ſyk. thou haſt feith anentis thiſilf, haue thou biſore god. bleſſid is he that demeth not hymſilf in that thing that he preueth. for he that demeth is damyned if he etith, for it is not of feith, and al thing that is not of feith is ſynne.

Chap. XV.

BUT we *ſ faddere men owen to ſuſteyne the feblenſſes of ſike men, and not pleſe to uſſilf. eeh of us pleſe to his neighbore in good to edificacioun. for criſt pleſide not to hymſilf as it is writun, the reproues of men diſpiſynge thee felden on me. for what euere thingis ben writun tho ben
B. writun to oure techyng, that †† bi the pacience and coumfort of ſcripturis we han hope. but god of pacience and of ſolace ghyue to ghou to undirſtonde the ſame thing eeh into othir aftir ieſu criſt, that ghe of oo wille with oo mouth worſchipe god and the fadir of oure lord ieſu criſt. for which thing take ghe togidre as alſo criſt took ghou into the onour of god. for I ſeie, that ieſu criſt was a mynyſtre of circumciſion for the treuthe of god to conferme the biheeſtis of fadris, & hethene men owen to honoure god for merci, as it is writun, therfore, lord, I ſchal knouleche to thee among hethen men, and I ſchal ſynge to thi name. and eft he ſeith, ghe hethen men be ghe glad with his peple. and eft alle hethen men herie ghe the lord, and alle peplis magnifie ghe him. and eft iſaie ſeith, there ſchal be a roote of ieſſe that ſchal riſe up to gouerne hethene men & hethene men ſchulen hope in him. and god of hope fulfille ghou in al ioie and pees in bileuynge, that ghe encreeſſe in hope and vertu of the hooli gooſt, and, britheren, I my ſilf am certeyn of ghou, that alſo ghe ben ful of loue. and ghe ben § fillid with al kunnyng ſo that ghe moun moneſte eeh other. and, britheren, more boldli I wroot to ghou aparti as bryngynge ghou into mynde, for the grace that is ghouun to me of god, that I be the mynyſtre of criſt ieſu among hethene men. and I halowe the goſpel of god that the offryng of hethen men be acceptid and halowid in the hooli gooſt, therfore I have glorie in criſt ieſu to god. for I dar not ſpeke ony thing of tho thingis whiche criſt doith not bi me into obedience of hethen men in word and dedis in vertu of tokenes and grete wondris in vertu of the hooli goſt. ſo that fro ieruſalem bi cumpas to the illyryk ſee I have fillid the goſpel of criſt. and ſo I haue prechid this goſpel, not where criſt was named, leſte I bilde upon a notheris ground, but as it is writun, for to whom it is not told of him, thei ſchulen ſe, and thei that herden not ſchulen undirſtonde. for which thing I was lettid ful myche to come to ghou, and I am lettid to this tyme. and now I have not ferthere place in theſe cuntreis but I haue deſier to come to ghou of manye gheeris that ben paſſid. Whanne I bigynne to paſſe into ſpayne I hope that in my goyng I ſchal ſe ghou, and of ghou I ſchal be led thidir, if I uſe ghou firſt in parti. therfore now I ſchal paſſe forth to ieruſalem to mynyſtre to ſeyntis, for macedonye & acaye han aſſaied to make ſum ghifte to pore men of ſeyntis that ben in ieruſalem. for it pleſid to hem, and thei ben dettouris of hem, for hethen men ben maad parteneris of her gooſtli thingis, thei owen alſo in fleiſchli thingis to mynyſtre to hem. therfore whanne I haue endid this

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* inſtauratur. || in cubilibus. † diſceptationibus. *ſ firmiores. †† bi pacience. § fulfild.

this thing and haue aſſigned to hem this fruyt, I ſchal paſſe bi ghou into ſpayne. and I woot that I comynge to ghou ſchal come into the abundaunce of the bleſſyng of criſt. therſore britheren, I biſeche ghou bi oure lord ieſu criſt, and bi charite of the hooli gooſt, that ghe helpe me in youre preieris to the lord, that I be delyuerid fro the unſeithful men that ben in iudee, & that the offryng of my ſeruyſe be acceptid in ieruſalem to ſeyntis, that I come to ghou in ioie bi the wille of god, and that I be refreiſſchid with ghou. and god of pees be with you alle amen.

Chap. XVI.

AND I commend to ghou ſeben oure ſiſtir which is in the ſeruyſe of the chirche that is at cencris that ghe reſſeyue hir in the lord worthili to ſeyntis, and that ghe helpe hir in what euer cauſe ſche ſchal nede of ghou, for ſche helpide manye men and my ſilf. greete ghe priſca and aquila myne helpers in criſt ieſu whiche undirputtiden her neckis for my lyf: to whiche not I aloone do thankyngis, but alſo alle the chirchis of hethen men. and greete ghe wel her * meyneal chirche. greete wel eſenete loued to me that is the firſte of aſie in criſt ieſu. greete wel marie the which hath traueilid mych in us. greete wel andronyk and iulian my coſyns and myne euene priſoners whiche ben noble among the apoſtlis, † which weren bifore me in criſt. greete wel ampliate mooſt dereworthe to me in the lord. greete wel urban oure helpere in criſt ieſu, and ſtacchen my derlyng. greete wel appellem the noble in criſt. greete wel hem that ben of ariſtoblis hous. greete wel erodion my coſyn. greete wel hem that be of narciſcies hous that ben in the lord. greete wel triſenam and triſoſam whiche wommen traueilen in the lord. greete wel perſida mooſt dereworthe womman that hath traueilid mych in the lord. greete wel rufus choſen in the lord, and his modir and myn. greete wel *† anſycrete, flegoncia, hermen, patroban, herman and britheren that be with hem. greete wel filologus and iulian and nereum, and his ſiſtir and olympiades, and alle the ſeyntis that ben with hem. greete ghe wel togidre in hooli coſs. alle the chirchis of criſt greeten ghou wel. but britheren I preie ghou that ghe aſpie hem that maken diſſentiouns and hirtyngis biſidis the doctrine that ghe han lerned, and bowe ghe awei fro hem. for ſuche men ſeruen not to the lord criſt but to her wombe, and bi ſwete wordis and bleſſyngis diſſeyuen the hertis of ynnocent men. but ghoure obedience is puppliſſchid into euery place, therfore I haue ioie in ghou. but I wole that ghe be wiſe in good thing and ſymple in yuel. and god of pees trede ſatanas undir ghoure feet ſwiftli. the grace of oure lord ieſu criſt be with you. tymothe myn helpere greetith ghou wel, and alſo lucyus and iaſon and ſocipater my coſyns. I tercyus greete ghou wel that wroot this epiſtle in the lord. gayus myn ooſt greetith ghou wel, and al the chirche. craſtus treſerer of the citee greetith ghou wel, and quartus brothir. the grace of oure lord ieſu criſt *be* with ghou alle amen. and honour and glorie be to him that is myghty to conferme ghou bi my goſpel and prechyng of ieſu criſt bi the reuelacioun of myſterie holdun ſtille in tymes euerlaſtynge. which myſterie is now maad open bi ſcripturis of profetis bi the comaundement of god without bigynnyng & endyng to the obedience of feith in alle hethene men, the myſterie knowun bi ieſu criſt to god aloone || wys, to whom be onour and glorie into worldis of worldis, amen. *here endith the piſtle to romayns and bigynneth the prolege on the firſte piſtle to corinthis.*

CORynthis ben § of acaye and thei in lyk maner herden of the poſtle the word of treuthe, and weren peruertid in many maneris of falſe apoſtlis. ſumme weren peruertid of eloquence of filoſofie ful of wordis; othere men weren ledde into the ſecte of lawe of iewis, *that is, to holde it nedeful with the goſpel.* the poſtle clepith aghen theſe corynthis to verei feith and wiſdom of the goſpel, and writith to hem fro effeſie bi tymothe his diſciple. Jerom *in his prolog on this epiſtle ſeith al this.*

I CORYNTH, Chap. I.

POUL clepid a poſtle of ieſus criſt bi the wille of god & ſoſtenes brothir, to the chirche of god that is at corinthe, to hem that ben halowid in criſt ieſus and clepid ſeyntis with alle that ynwardli clepen the name of oure lord ieſus criſt in ech place of hem and of oure. grace to ghou and pees of god oure fadir and of the lord ieſus criſt.
B. I do thankyngis to my god euermore for ghou in the grace of god that is ghouun to ghou in criſt ieſus. for in alle thingis ghe ben maad riche in him in ech word and in ech kunnyng as the witneſſyng of criſt is confermed in ghou, ſo that no thing faile in ghou in ony grace that abiden the ſchewyng of oure lord ieſus criſt. which alſo ſchal conferme ghou into the ende withoute eryme in the dai of the comyng of oure lord ieſus criſt. a trewe god bi whom ghe ben clepid into the felouſchipe of his ſone ieſus criſt oure lord. but, britheren, I biſeche ghou bi the name of oure lord ieſus criſt, that ghe alle ſeie the ſame thing, and that diſſencioun be not among ghou, but be ghe parfyt in the ſame witt and in the ſame kunnyng. for, my britheren it is teeld to me of hem that ben at cloes, that ſtryves ben among ghou. and I ſeie that that ech of ghou ſeith, for I am of poul and I am of apollo, and I am of cefas, but I am of criſt. whethir criſt is departid? whethir poul was crucified for ghou? either ghe ben baptiſid in the name of poul? I do thankingis to my god, that I baptiſide noon of ghou but criſpus and gayus, leſt ony man ſeie, that ghe ben baptiſed in my name. & I baptiſide alſo the hous of ſtephan. but I woot not that I baptiſide ony other, for criſt ſente me not to baptiſe, but to preche the goſpel, not in wiſdom of word, that the croſs of criſt be not voided awei. for the word of the croſs

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* domeſticam. † and which. *† Aſyneretum. || ſapienti. § *men of Acaie.* MSS. *Eman.* 8vo. *Pepys* 4to. Jeſ. Chriſt. Coll. Trin. fol. (numero 5) in 4 reliquis; *men* deeſt. MS alter *Pepys* caret omnino prologis.

is foli to hem that periſſchen, but to hem that ben maad ſaaf, that is to ſeie to us, it is the vertu of god. for it is writun, I ſchal diſtrie the wiſdom of wiſe men, and I ſchal reprove the prudence of prudent men. where is the wiſe man? where is the wiſe lawiere? where is the purchaſour of this world? whether god hath not maad the wiſdom of this world fonnyd? for the world in wiſdom of god knew not god bi wiſdom, it pleſide to god bi ſoli of prechyng to make hem ſaaf that bileuyden. for iewis ſeken ſignes, and grekis ſeken wiſdom but we prechen criſt crucified to iewis ſclaundre, and to hethene men ſoli, but to * tho iewis and greekis that we ben clepid we prechen criſt the vertu of god, and the wiſdom of god. for that that is ſoli thing of god is wiſer than men, and that that is ſeble thing of god is ſtrengere than men. but, britheren, ſe ghe ghoure clepyng. for not manye wiſe men aſtir the fleiſch, not manye myghti, not manye noble, but god chees tho thingis that ben ſonnyd of the world to confounde wiſe men, and god chees the feble thingis and diſpiſable thingis of the world to confounde the ſtronge thingis. and god chees the unnoble thingis of the world & tho thingis that ben not to diſtrie tho thingis that ben, that ech man haue not glorie in his ſight. but of him ghe ben in criſt ieſus, which is maad of god to us wiſdom and rightwyſneſſe and hoolyneſſe and aghenbiyng; that, as it is writun, he that glorieth haue glorie in the lord.

Chap. II.

AND I, britheren, whanne I cam to ghou, cam not in the † highneſſe of word eithir of wiſdom, tellynge to ghou the witneſſyng of criſt. for I demyde not me to kunne ony thing among ghou but criſt ieſus and him crucified. and I in ** ſykneſſe and drede and mych tremblyng was among ghou, and my word and my prechyng was not in †† ſutely ſtyrynge wordis of mannys wiſdom, but in ſchewyng of ſpyryt and of vertu, that ghoure feith be not in the wiſdom of men, but in the vertu of god. for we ſpeken wiſdom among parfite men, but not wiſdom of this world, neither of princis of this world that ben diſtried, but we ſpeken the wiſdom of god in myſterie, which *wiſdom* is hid. which *wiſdom* god biſore ordeinyde biſore worldis into oure glorie, which noon of the princis of this world knew. for if thei hadden knowen thei ſchulden neuer haue crucified the lord of glorie. but as it is writun, that ighe ſaigh not, ne eere herde, neither it ſtighede into herte of man what thingis god *† araiede to hem that louen him, but god ſchewide to us bi his ſpyryt. for whi the ſpyryt ſerchith alle thingis ghe the depe thingis of god. and who of men woot what thingis ben of man, but the ſpyryt of man that is in him? ſo what thingis ben of god no man knowith but the ſpirit of god. and we han not reſſeyued the ſpyryt of this world but the ſpyryt that is of god, that we wite what thingis ben ghouun to us of god. whiche thingis we ſpeken alſo not in || wiſe wordis of mannys wiſdom, but in the doctrine of the ſpyryt, and maken a likneſſe of ſpyritual thingis to gooſtli *men*. for a § beeſtli man parſeyueth not tho thingis that ben of the ſpyryt of god, for it is ſoli to him. and he mai not undirſtonde, for it is examyned gooſtli but a ſpyritual *man* demeth alle thingis, and he is demed of no man as it is writun, and who knew the §* witt of the lord? or who taughte him? and we han the witt of criſt.

Chap. III.

AND I, britheren, myghte not ſpeke to ghou as to ſpiritual men, but as to fleiſchli men. as to litle children in criſt I ghaf to ghou mylk drynk not mete. for ghe myghten not ghit neither ghe moun now. for ghit ghe ben fleiſchli. for while ſtryf is among ghou wher ghe ben not fleiſchli, and ghe goon aftir man? for whanne ſum ſeith I am of poul, another but I am of apollo, wher ghe ben not men? what therfore is apollo, and what poul? thei ben mynyſtris of him to whom ghe han bileued, and to ech man as god hath ghyuen. I plantide, apollo moiſtide, but god ghaf encreeſſyng therfore neither he that plauntith is ony thing neither he that moiſtith, but god that ghyueth encreeſſyng. and he that plauntith and he that moiſtith ben oon. and ech ſchal take his owne meede aftir his traueil, for we ben the helperis of god, ghe ben the erthe tyliyng of god, ghe ben the bildyng of god. aſtir the grace of god that is ghouun to me as a wiys maiſter carpenter I ſettide the foundement, and a nother bildith aboue. but ech man ſe how he bildith aboue. for no man mai ſette a nother foundement outaken that that is ſett, which is criſt ieſu. for if ony bildith ouer this foundement gold, ſiluer, precioufe ſtoonys, ſtickis, hey or ſtobil eueri mannys werk ſchal be open. for the dai of the lord ſchal declare, for it ſchal be ſchewid in fier, the fier ſchal preue the werk of ech man, what maner werk it is. if the werk of any man dwelle ſtille which he bildide aboue he ſchal reſſeyue mede. if ony mannys werk brenne he ſchal ſuffre harm but he ſchal be ſaaf, ſo netheles as bi fier. witen ghe not that ghe D. ben the temple of god, and the ſpyryt of god dwellith in ghou? and if ony ||§ defoule the temple of god, god ſchal leeſe him; for the temple of god is hooli which ghe ben. no man diſſeyue hymſilf, if ony man among ghou is ſeen to be wiys in this world, be he maad a fool that he be wiys. for the wiſdom of this world is ſoli anenits god, for it is writun I ſchal catche wiſe men in her §† ſel wiſdom; and eft the lord knowith the thoughtis of wiſe men for tho ben veyn. therfore no man haue glorie in men, for alle thingis ben ghoure, eithir poul, eithir apollo, eithir ceſas, either the world, eithir lyf, eithir deeth, eithir thingis preſent, eithir thingis to comynge. for alle thingis ben ghoure, and ghe ben of criſt, and criſt is of god.

Chap. IIII.

SO a man geſſe us as mynyſtris of criſt, and diſ- A.
penderis of the mynyſteries of god. now it is ſought among the diſpenderis that a man be foundun trewe. and to me it is for the leeſte thing that I be demed of ghou or of mannys dai, but neithir I deme myſilf. for I am no thing †† ouertrowynge to myſilf, but not in this thing I am iuſtified, for he that demeth me is the lord. therfore nyle ghe deme biſore the tyme til that the lord come which ſchal lightne the hid thingis of derk-

neſſis,

* the. † ſublimitate. ** infirmitate. †† perſuaſibilibus. *† præparavit. || doctis. § animalis §* ſenſum.
||§ defoulith. §† aſtutia. †† conſcius.

neſſis, and ſchal ſchewe the counſeils of hertis, and thanne preiſyng ſchal be to ech man of god. and, britheren, I have transfigurid theſe thingis into me and into apollo for ghou, that in us ghe lerne leſt ouer that it is writun oon aghens a nothir be blowun with pride for anothir. who * demeth thee? and what haſt thou that thou haſt not reſſeyued? what glorieſt thou as thou haddiſt not reſſeyued? now ghe ben fillid, now ghe ben maad riche, ghe regnen withouten us, and I wolde that ghe regnen, that alſo we regne with ghou. and I geſſe, that god ſchewide us the laſte apoſtlis as thilke that ben ſent
D. to the deeth; for we ben maad a ſpectacle to the world and to aungelis and to men. we foolis for criſt, but ghe prudent in criſt. we ſike but ghe ſtronge. ghe noble, but we unnoble. til into this our we hungren and thirſten and ben nakid, and ben ſmyten with buffatis, and we ben unſtable and we traueilen worchynge with oure hondis. we ben curſid, and we bleſſen. we ſuffre perſecucioun and we abiden longe. we ben blaſfemed, and we biſechen. as clenſyngis of this world we ben maad the outcaſtynge of alle thingis til ghit. I write not theſe thingis that I confounde ghou, but I warne as my mooſt dereworthe ſones. for if ghe han ten thouſand of undir maiſtris in criſt, but not manye fadris. for in criſt ieſus I haue gendrid ghou bi the goſpel. therfore, *britheren*, I preie ghou be ghe foloweris of me as I of criſt. therfore I ſente to ghou tymothe which is my mooſt dereworthe ſone & feithful in the lord, which ſchal teche ghou my weies that ben in criſt ieſus as I teche euery where in ech chirche. as though I ſchulde not come to ghou ſo ſumme ben blowun with pride. but I ſchal come to ghou ſoone if god wole, and I ſchal knowe not the word of hem that ben blowun with pride, but the vertu, for the rewme of god is not in word but in vertu. what wolen ghe? ſchal I come to ghou in a gherde, or in charite and in ſpyryt of myldeneſſe?

Chap. V.

†IN al maner fornycacioun is herd among ghou, and ſuch fornycacioun which is not among hethen men, ſo that ſumman haue the wyf of his fadir. ghe ben *, bolnun with pride, and not more hadden weilyng, that he that dide this werk be takun awei fro the myddil of ghou. and I abſent in bodi but preſent in ſpyryt now haue demed as preſent him that hath thus wrought. whanne ghe ben gaderid togidre in the name of oure lord ieſus criſt and my ſpyryt with the vertu of the lord ieſus, to take ſuch a man to ſathanas into the periſſchyng of fleiſch, that the ſpyryt be ſaaf in the dai of oure lord ieſus criſt ghoure gloriyng is not good. witen ghe not that a litil fourdow †† apeyreth al the
C. gobet? clenſe ghe out the oold § fourdow, that ghe be newe ſpryngyng togidre, as ghe ben therf. for criſt offrid is oure pask, therfore ete we not in oold fourdow, neithir in fourdow of malice and of weiwardneſſe, but in therf thingis of clereneſſe and of treuthe. I wroot to ghou in a piſtle, that ghe be not medlid with lechouris, not with lechouris of || this world, ne coueitouſe men, ne raveynouris, ne with men ſeruynge to mawmetis, ellis ghe ſchulden haue goon out of this world. but now I wroot to ghou, that ghe be not mengid but if he that is named *† a brothir among ghou, and is a lechour or coueitous or ſeruynge to idolis, or a curſere or ful of drunkeneſſe or a raueynour, to take not mete with ſuche. for what is it to me to deme of hem that ben withoutforth? whether ghe demen not of thingis that ben withynneforth? for god ſchal deme hem that ben withoutforth. do ghe awei yuel fro ghouſilf.

Chap. VI.

DAR ony of ghou that hath a cauſe aghens a nothir be demed at wickid men, and not at hooli men? wher ghe witen not that ſeyntis ſchulen deme of this ||† world? and if the world ſchal be demed bi ghou, be ghe unworthi to deme of the leeſte thingis? witen ghe not that we ſchulen deme aungelis? hou myche more worldli thingis? therfore if ghe han worldli domes, ordeyne ghe tho contemptible men that ben in the chirche to deme. I ſeie to make ghou aſchamed, ſo ther is not ony wys man that mai deme bitwix a brothir and his brothir, but a brothir with brothir ſtryueth in doom, and that among unfeithful men. and now treſpas is algatis in ghou, for ghe han domes among ghou. whi rather take ghe no wrong? whi rather ſuffren ghe not diſſeyt? but alſo ghe doen wrong, and doen fraude and that to britheren. wher ghe witen not that wickid men ſchulen not †§ weelde the kyngdom of god? nyle ghe erre, neither lechouris, neithir men that ſeruen mawmetis, neithir auoutreris, nethir lechouris aghens kynde, neithir thei that doen lecherie with men, neithir theuys, neithir auerouſe men, neithir ful of drunkeneſſe, neithir curſeris, neithir raueynouris ſchulen §|| weelde the kingdom of god. and ghe weren ſumtyme theſe thingis. but ghe ben waiſchen, but ghe ben halowid, but ghe ben iuſtified in the name of oure lord ieſus criſt, and in the ſpyryt of oure god. alle thingis ben leſful to me, but not alle thingis ‡ ben ſpedeful. alle thingis ben leſful to me, but I ſchal not be brought doun undir ony mannys power. mete to the wombe and the wombe to metis, and god ſchal diſtrie bothe this and that. and the bodi not to fornycacioun but to the lord, and the lord to the bodi. for god reiſide the lord and ſchal reiſe us bi his uertu. witen ghe F.
not that ghoure bodies ben membris of criſt? ſchal I thanne take the membris of criſt, and ſchal I make hem the membris of an hoore? god forbede. whethir ghe witen not, that he that cleeueth to an hoore is maad oo bodi? for he ſeith ther ſchulen be tweyne in oo fleiſch. and he that cleeueth to the lord is oo ſpyryt. flee ghe fornycacioun. al ſynne, whateuer ſynne a man doith, is withoute the bodi, but he that doith fornycacioun ſynneth aghens his bodi. whether ghe witen not that ghoure membris ben the temple of the hooli gooſt that is in ghou whom ghe han of god? and ghe ben not ghoure owne, for ghe ben bought with greet priys. glorifie ghe and bere ghe god in ghoure bodi.

Chap. VII.

BUT of thilke thingis that ghe han writen to A.
me, it is good to a man to touche not a womman. but for fornycacioun ech man haue his owne wyf, and ech womman haue hir owne hoſebonde.
the

* diſcernit. † Omnino. *† ſic omnes MS. 10. *‡ inflati, *belwn*, or *bollen*, or *bolned*, or *bolner*. |† ſic omnes. 10. †† corrumpit. †§ poſſidebunt, welde. § fourdough. §|| welde. || the. ‡ expediunt.

wite, that crift is heed of ech man, but the heed of the womman is the man, and the heed of crift is god. ech man preiynge or profeciynge whanne his heed is hilid, defoulith his heed: but ech womman preiynge or profeciynge whanne hir heed is not hilid defoulith hir heed; for it is oon as if fche were * ballid. and if a womman be not keuerid, be fche † pollid. and if it is foul thing to a womman to be pollid, *or to be maad ballid*, hile fche hir heed. but a man fchal not hile his heed, for he is the ymage and the glorie of god: but a womman is the glorie of man. for a man is not of the womman, but the womman of the man. and the man is not maad for the womman, but the womman for the man. therfore the womman fchal haue an hilyng on hir heed alfo for aungelis. netheles neithir the man is withoute womman, neithir the womman is without man in the lord. for whi as the womman is of man, fo the man is bi the womman, but alle thingis ben of god. deme ghe ghoufilf. bifemeth it a womman not hilid on the heed to preie to god? neithir the kynde itfilf techith us. for if a man norifche long heer it is fchenfchipe to him. but if a womman norifche long heer it is glorie to hir, for heeris ben ghouun to hir for keueryng. but if ony man is feien to be ful of ftryf we han not fuch cuftom neithir the chirche of god. but this thing I comaunde. not preifynge that ghe comen togidre not into bettre but into the worfe. firft for whanne ghe comen togidre into the chirche I heere that diffenciouns ben and in parti I leue. for it bihoueth erefies to be that thei that ben preued ben openli
c. knowen in ghou. therfore whanne ghe comen togidre into oon, now it is not to ete the lordis foper. for whi ech man bifortakith his foper to ete, and oon is hungri and a nothir is drunken. whethir ghe han not houfis to ete and drynke? or ghe difpifen the chirche of god, and confounden hem that han noone? what fchal I feie to ghou? I preife
d. ghou? but herynne I preife ghou not. for I haue taken of the lord that thing which I haue bitaken to ghou. for the lord iefus in what nyght he was bitraied took breed and dide thankyngis and braak and feide, take ghe and ete ghe, this is my bodi which fchal be bitraied for ghou, do ghe this thing into my mynde. alfo the cuppe aftir that he hadde foupid and feide, this cuppe is the newe teftament in my blood, do ghe this thing as ofte as ghe fchulen drynke, into my mynde. for as ofte as ghe fchulen ete this breed and fchulen drynke the cuppe, ghe fchulen tell the deeth of the lord til that he come. therfore who euere etith the breed or drynkith the cuppe of the lord unworthili, he fchal be gilti of the bodi and of the blood of the lord. but preue a man hymfilf, and fo ete he of thilk breed & drynke of the cuppe. for he that etith and drynkith unworthili, etith and drynkith doom to him, not wifeli demynge the bodi of the lord. therfore among ghou manye ben fike and feble, and manye flepen. and if we demyden wifeli uffilf, we fchulen not be demed. but while we ben demed of the lord we ben chaftifid, that we be not dampnyd with this world. therfore, my britheren, whanne ghe comen togidre to ete, || abide ghe togidre. if ony man hungrith ete he at hoom, that ghe come not togidre into doom: and I fchal difpofe othere thingis whanne I come.

CHAP. XII.

BUT of fpiritual thingis, britheren, I nyle that ghe unknowen. for ghe witen that whanne a.
ghe weren hethen men hou ghe weren led goynge to doumbe mawmetis. therfore I make knowun to ghou, that no man fpekynge in the fpiryt of god feith departing fro iefus. and no man mai feie the lord iefus, but in the hooli gooft. and dyuerfe ther be, but it is al oo fpirit. and dyuerfe feruyces ther ben, but it is al oo lord. and dyuerfe worchyngis ther ben, but al is oo god that worchith alle thingis in alle thingis. and to ech man the fchewyng of fpyryt is ghouun to profyt. the word of wifdom is ghouun to oon bi fpyryt. to a nothir the word of kunnyng bi the fame fpyryt. feith to a nothir in the fame fpyryt. to a nothir grace of heelthis in oo fpiryt. to a nothir worchyng of vertues. to a nothir profecie. to a nothir verrei knowyng of fpyritis. to a nothir kyndis of langagis. to a nothir expounyng of wordis. and oon and the fame fpirit worchith alle thefe thingis departynge to ech bi hemfilf as he wole. for as ther is oo bodi, and hath manye membris, and alle the membris of the bodi whanne tho ben manye ben oo bodi, fo alfo crift. for in oo fpyryt alle we ben baptifid into oo bodi eithir iewis eithir hethene, eithir feruauntis eithir free, and alle we ben fillid with drynk in oo fpyryt. for the bodi is not oo membre but manye. if the foot feith for I am not the hond I am not of the bodi, not therfore it is not of the bodi. and if the eere feith for I am not the yghe I am not of the bodi, not therfore it is not of the bodi. if al the bodi is the ighe, where is heeryng? and if al the bodi is heeryng where is fmellyng? but now god hath fett membris, and ech of hem in the bodi as he wolde. that if alle weren oo membre, where were the bodi? but now ther ben manye membris but oo bodi. and the ighe mai not feie to the hond I haue no nede to thi werkis. or eft the heed to the feet ghe ben not neceffarie to me. but mych more tho that ben feien to be the lowere membris of the bodi ben more nedeful. and thilke that we geffen to be the unworthiere membris of the bodi, we ghyuen more honour to hem. and tho membris that ben §† unhoneft han more honeftee. for oure honefte membris han nede of noon. but god tempride the bodi ghyuynge more worfchipe to it to whom it failide, that debate be not in the bodi. but that the membris be bifi into the fame thing ech for othir. and if oo membre fuffrith ony thing alle membris fuffren therwith. eithir if oo membre ioieth, all membris ioien togidre. and ghe ben the bodi of crift and membris of membre. but god fette fumme in the chirche; firft apoftlis, the fecunde tyme profetis, the thridde techeris. aftirward vertues, aftirward gracis of heelyngis, helpyngis, gouernailis, kyndis of langagis, interpretaciouns of wordis. whethir alle apoftlis? *† whethir alle profetis? whether alle techeris? whether alle vertues? whethir alle men han grace of heelyngis? whethir alle fpeken with langagis? whethir alle expownen? but fue †† ghe the bettre gooftli ghiftis, and ghit I fchew to ghou a more excellent weie.

CHAP.

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* *ballid* recte, ut mihi videtur, fed MSS. omnes noftri, hoc etiam 'oco, habent *pellid*. Editio autem altera, *maad ballid* MSS Sidn. et Magd.
† tondeatur || invicem expectate §† inhoneſta. *† nunquid omnes prophetæ? nunquid omnes doctores? nunquid omnes virtutes? — *Lat Vulg:* Sic MSS 6. inter quos 3 optimæ notæ, et Antiquitate præſtantes. †† we.

Chap. XIII.

IF I ſpeke with tungis of men and of aungels and I haue not charite, I am maad as bras ſownynge, or a cymbal tynklynge. and if I haue profecie and knowe alle myſteries and al kynnyng, and if I haue al ſeith, ſo that I moue hillis fro her place, and I haue not charite I am nought. and if I departe alle my goodis into the metis of pore men, and if I bitake my bodi ſo that I brenne and if I haue not charite it profitith to me no thing. charite is pacient, it is benygne. charite enuyeth not, it doith not wickidli, it is not blowun, it is not coueitous, it ſekith not tho thingis that ben hiſe owne. it is not ſtired to wraththe, it thenkith not yuel, it ioieth not on wickidneſſe, but it ioieth togidre to treuthe it ſuffrith alle thingis, it bileueth alle thingis, it hopith alle thingis, it ſuſteyneth alle thingis. charite fallith neuere doun. whethir profecies ſchulen be voidid, eithir langagis ſchulen ceeſe, eithir ſcience ſchal be diſtried. for * aparti we knowen, and aparti we profecien, but whanne that ſchal come that is parfyt, that thing that is of parti ſchal be auoidid. whanne I was a litil child I ſpak as a litil child, I undirſtood as a litil child, I thoughte as a litil child; but whanne I was maade a man I voidide tho thingis that weren of a litil child. and we ſeen now bi a † myrour ** in derkneſſe, but thanne face to face. now I knowe of parti, but thanne I ſchal knowe as I am knowun. and now dwellen feith, hope and charite theſe thre, but the mooſt of theſe is charite.

Chap. XIIII.

SUE ghe charite, †† loue ghe ſpyritual thingis, but more that ghe profecien. and he that ſpeketh in tunge ſpekith not to men but to god. for no man heerith, but the ſpyryt ſpekith myſteries. for he that profecieth ſpekith to men to edificacioun and moneſtyng and coumfortyng. he that ſpekith in tunge edifieth himſilf, but he that profecieth edifieth the chirche of god, and I wole, that alle ghe ſpeken in tungis but more that ghe profecie. for he that profecieth is more than he that ſpekith in langagis, *,* but perauenture he expowne that the chirche take edificacioun. but now, britheren, if I come to ghou and ſpeke in langagis, what ſchal I profite to ghou? but if I ſpeke to ghou eithir in reuelacioun, eithir in ſcience, eithir in profecie, eithir in techyng? for tho thingis that ben || withouten the ſoule and ghyueth voicis, eithir pipe eithir harpe, but tho ghyuen diſtinccioun of ſownyngis hou ſchal it be knowun that is ſungun eithir that that is trumpid? for if a trumpe ghyue an uncerteyn ſown, who ſchal make hymſilf redi to bateil? ſo but ghe ghyue an opun word bi tunge, hou ſchal that that is ſeid be knowun? for ghe ſchulen be ſpekynge ††† in veyn: ther ben manye kindis of langagis in this world, and no thingis without vois. but if I knowe not the vertu of a vois, I ſchal be to him to whom I ſchal ſpeke a barbaryk, and he that ſpekith to me *ſhal be* a barbarik. ſo ghe for ghe ben § louers of ſpyritis ſeke ghe that ghe be plenteuous to edificacioun of the chirche. and therfore he that ſpekith in langage, preie that he expowne. for if I preie in tunge my ſpyryt preieth, myn undirſtondyng is without fruyt. what thanne? I ſchal preie in ſpyryt, I ſchal preie in mynde. I ſchal ſeie ſalm in ſpyryt, I ſchal ſeie ſalm alſo in mynde. for if thou bleſſiſt in ſpyryt, who fillith the place of an idyot, hou ſchal he ſeie amen on thi bleſſyng? for he woot not what thou ſeiſt. for thou doiſt wel thankyngis but a nothir man is not edified. I thanke my god §§ for I ſpeke in the langage of alle ghou, but in the chirche I wole ſpeke fyue wordis in my witt that alſo I teche othere men, than ten thouſandis of wordis in tunge. britheren, nyle ghe be maad children in §§§ wittis, but in malice be ghe children, but in wittis be ghe parfite. for in the lawe it is writun, that in othir tungis and othir lippis I ſchal ſpeke to this peple, and neithir ſo thei ſchulen heere me ſeith the lord. therfore langagis ben into tokene not to ſeithful men but ¶ to men out of the feith. but profecies ben not to men out of the feith, but to feithful men. therfore if al the chirche come togidre into oon and alle men ſpeken in tungis, if idiotis, eithir men out of the feith, entren, whethir thei ſchulen not ſeie what ben ghe woode? but if alle men profecien, if ony unfeithful man or idiot entre he is conuyct of alle, he is wiſeli demed of alle. for the hid thingis of his herte ben knowun. and ſo he ſchal falle doun on the face and ſchal worſchipe god, and ſchewe verili that god is in ghou. what thanne britheren? whanne ghe comen togidre ech of ghou hath a ſalm, he hath techyng, he hath apocalips, he hath tunge, he hath expounyng; alle thingis be thei doon to edificacioun. whethir a man ſpekith in tunge bi tweie men eithir thre at the mooſte and bi parties that oon ynterprete. but if ther be not an ynterpretour, be he ſtille in the chirche, and ſpeke he to himſilf and to god. profetis tweyne or thre ſeie, and othir wiſeli deme. but if ony thing be ſchewid to a ſittere the formere be ſtille. for ghe moun profecie alle ech by himſilf, that alle men lerne and alle ¶¶ moneſte. and the ſpyritis of profetis be ſuget to profetis. for whi god is not of diſſencioun but of pees: as in alle chirchis of hooli men I teche. wommen in chirchis be ſtille, for it is not ſuffrid to hem to ſpeke, but to be ſuget as the lawe ſeith. but if thei wolen ony thing lerne at hoom axe thei her huſbondis, for it is foul thing to a womman to ſpeke in chirche. whethir of ghou the word of god cam forth? or to ghou aloone it cam? if ony man ¶¶¶ is ſeien to be a profete or ſpiritual, knowe he tho thingis that I write to ghou for tho ben the comaundementis of the lord. and if ony man unknowith, he ſchal be unknowe. therfore britheren, loue ghe to profecie, and nyle ghe forbede to ſpeke in tungis. but be alle thingis doon honeſtli and bi due ordre in ghou.

Chap. XV.

BRithren, I make the goſpel knowun to ghou A. which I haue prechid to ghou, which alſo ghe han taken, in which ghe ſtonden alſo bi which ghe ſchulen be ſaued. bi which reſoun I haue prechid to ghou if ghe holden, if ghe han not bileued ideli. for I bitook to ghou at the bigynnynge that thing which alſo I haue reſſeyued, that criſt was deed for oure ſynnes by the ſcripturis, and that he was biried, and that he roos aghen in the thridde dai aſtir ſcripturis,

* ex parte. † ſpeculum. ** in ænigmate. †† æmulamini, ſee *chap.* x. *,* niſi. || ſine anima. ††† in aera.
§ æmulatores. §§ quod. §§§ ſenſibus. ¶ infidelibus. ¶¶ exhortentur. ¶¶¶ videtur.

ſcripturis, and that he was ſeien to ceſas, and aftir theſe thingis to elleuene. aftirward he was ſeien to mo than fyue hundrid britheren togidre, of whiche manye lyuen ghit, but ſumme ben deede. aftirward he was ſeien to iames, and aftirward to alle the apoſtlis: and laſt of alle he was ſeien alſo to me as to a * deed borun child. for I am the leeſte of apoſtlis, that am not worthi to be clipid apoſtle, for I purſuyde the chirche of god. but bi the grace of god I am that thing that I am. and his grace was not voide in me; for I traueilide more plenteouſli than alle thei, but not I but the grace of god with me. but whethir I or thei ſo we han prechid, and ſo ghe han bileued. and if chriſt is prechid that he roos aghen fro deeth, hou ſeyn ſummen among ghou that the aghenriſyng of deede men is not? and if the aghenriſyng of deede men is not, neithir criſt roos aghen fro deeth. and if criſt roos not, oure prechynge is veyn, † oure ſeith is veyn, and we ben foundun falſe witneſſis ¶ of god. for we han ſeid witneſſyng aghens god, that the reiſide criſt whom he reiſide not, if deed men riſen not aghen. for whi if deed men riſen not aghen, neithir criſt roos aghen. and if criſt roos not aghen oure ſeith is veyn, and ghit ghe ben in ghoure ſynnes. and thanne thei that han died in criſt han periſſched. if in this lyf oonli we ben hopynge in criſt we ben more wretchis than alle men. but now criſt roos aghen fro deeth the firſte fruyt of deede men. for deeth was bi a man, and bi a man is aghenriſyng fro deeth. and as in adam alle men dien, ſo in criſt alle men ſchulen be quykened. but ech man in his ordre, the firſte fruyt criſt, aftirward thei that ben of criſt, that bileuyden in the comyng || of criſt. aftirward an ende, whanne he ſchal bitake the kyngdom to god and to the fadir, whanne he ſchal avoid al princeheed and power & vertu. but it bihoueth him to regne til he putte alle hiſe enemyes undir hiſe feet. and § at the laſte deeth the enemy ſchal be diſtried, for he hath maad ſuget alle thingis undir hiſe feet. and whanne he ſeith, alle thingis ben ſoget to him, withouten doute ¶¶ outaken him that ſugetide alle thingis to him. and whanne alle thingis ben ſuget to him, thanne the ſone hymſilf ſchal be ſuget to him that made ſuget alle thingis to him, that god be alle thingis in alle thingis. elſe what ſchulen thei do that ben baptiſid for deede men? if in no wiſe deede men riſen aghen, wherto ben thei baptiſid for hem, and wherto ben we in pereil eueri our? ech dai I die for ghoure glorie, britheren, which glorie I haue in criſt ieſus oure lord. if aftir man I haue foughten to beeſtis at eſſeſie, what profitith it to me if deede men riſen not aghen? ete we and drynke we, for we ſchulen die to morowe. nyle ghe be diſſeyued, for yuele ſpechis diſtrien goode ** thewis. awake ghe iuſte men, and nyle ghe do ſynne, for ſumme han ignoraunce of god, but to reuerence I ſpeke to ghou. but ſum man ſeith, hou ſchulen deede men riſe aghen? or in what maner bodi ſchulen thei come? unwiſe man, that thing that thou ſowiſt is not quykened but it die firſt. and that thing that thou ſowiſt, thou ſowiſt not the bodi that is to come but a nakid corn, as of whete or of ſumme othir ſeedis, and god ghyueth to it a bodi as he wole
o. and to ech of ſeedis a propre bodi. not ech fleiſch is the ſame fleiſch, but oon is of men, anothir is of beeſtis, a nothir is of briddis, a nothir of fiſchis. and heuenli bodies ben, and ertheli bodies ben, but oo glorie is of heuenli bodies, and a nothir is of ertheli. a nothir clereneſſe is of the ſunne, a nothir clereneſſe is of the moone, and a nothir clereneſſe is of ſterris. and a ſterre dyuerſith fro a ſterre in clereneſſe. and ſo the aghenriſyng of deede men. it is ſowun in corupcioun, it ſchal riſe in uncorrupcioun. it is ſowun in unnobled, it ſchal riſe in glorie. it is ſowun in ynfyrmyte, it ſchal riſe in uertu. it is ſowun a beeſtli bodi, it ſhal riſe a ſpiritual bodi. if ther is a beeſtli bodi, ther is alſo a ſpiritual bodi, as it is writun, the firſte man adam was maad into a ſoule lyuynge. the laſte adam into a ſpyryt quikenynge. but the firſte is not that that is ſpyritual, but that that is beeſtli, aftirward that that is ſpiritual. the firſte man of erthe is ertheli, the ſecunde man of heuene is heuenli. ſuch as the ertheli man is, ſuche ben the ertheli men. and ſuche as the heuenli man is, ſuche ben alſo the heuenli men. therfore as we han born the ymage of the ertheli man, bere we alſo the ymage of the heuenli. britheren, I ſeie this thing, that fleiſch and blood moun not welde the kingdom of god. neithir corupcioun ſchal welde uncorupcioun. lo I ſeie to ghou †† priuyte of hooli thingis, and alle we ſchulen riſe aghen, but not alle we ſchulen be chaungid. in a moment, in the twynklyng of an ighe, in the laſt trumpe. for the trumpe ſchal ſowne, and deede men ſchulen riſe aghen without corupcioun and we ſchulen be chaungid. for it bihoueth this coruptible thing to clothe uncorupcioun, and this deedli thing to put awei undeedlyneſſe. but whanne this deedli thing ſchal clothe undeedlyneſſe, thanne ſchal the word be doon that is writun, deeth is ||§ ſopun up in victorie. deeth where is thi victorie? deeth where is thi pricke? but the pricke of deeth is ſynne, and the uertu of ſynne is the lawe. but do we thankyngis to god, that ghaf to us victorie bi oure lord ieſus criſt. therfore my dereworthe britheren, be ghe ſtidefaſt, and unmouable, beynge plenteouſe in werk of the lord, euermore witynge that ghoure traueil is not idil in the lord.

CHAP. XVI.

BUT of the gederyngis of monei that ben maad into ſeyntis as I ordeynyde in the chirchis of galathie, ſo alſo do ghe oo dai of the woke. ech of ghou kepe at hymſilf kepynge that that pleſith to him, that whanne I come the gaderingis be not maad. and whanne I ſchal be preſent whiche *men* ghe preuen I ſchal ſende hem bi epiſtlis to bere ghoure §§ grace into ieruſalim, that if it be worthi that alſo I go, thei ſchulen go with me. but I ſchal come to ghou whanne I ſchal paſſe bi macedonye, for whi I ſchal paſſe bi macedonye. but perauenture I ſchal dwelle at ghou, or alſo dwelle the wyntir, that ghe lede me whidir euer I ſchal go. and I wole not now ſe ghou in my paſſyng, for I hope to dwelle with ghou awhile if the lord ſchal ſuffre. but I ſchal dwelle at eſſeſi tilto witſontide. for a greet dore and an open is opened to me, and manye aduerſaries. and if tymothe come, ſe ghe that he be without drede with ghou, for he worchith the werk of the lord as I. therfore no man deſpiſe him, but lede ghe him forth in pees that he come to me, for I abide him with britheren. but, britheren, I make knowun to ghou of apollo, that I preiede him myche that

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* *Abortivo.* a myſborn chyld. *MS. Side.* et *Wikl.* Homil. in Epiſt. qui penes me, 2 legunt *noſtra*. 3 *veſtra*. D. W. ¶ to || ejus. § noviſſime. ¶¶ præter. ** mores. †† myſterium. †§ abſorpta. §§ gratiam.

† veſtra *noſtra*, in MSS. Lat. nonnullis, quos vidi: ex Quinque,

that he ſchulde come to ghou with britheren, but it was not his wille to come now, but he ſchal come whanne he ſchal haue leiſer. walke ghe and ſtonde ghe in the feith, do ghe manli and be ghe coumfortid in the lord, and be alle ghoure thingis doon in charite. and britheren I biſeche ghou ghe knowen the hous of ſtephan * and of fortunati and achaici, for thei ben the firſte fruytis of achaie and into myny ſterie of ſeyntis thei han ordeined hemſilf. that alſo ghe ben ſogetis to ſiche, and to ech worchynge togidre and traueilynge. for I haue ioie in the preſence of ſtephan and of fortunate and achaici, for thei filliden that thing that failide to ghou. for thei han refreiſſchid bothe my ſpyryt and ghoure. therfore knowe ghe hem that ben ſuche maner men. alle the chirchis of aſie greeten ghou wel. aquyla and † priſca with her homeli chyrche greeten ghou mych in the lord, at the which alſo I am || herborid. alle britheren greeten ghou wel. greete ghe wel togidre in hooli coſs. my greetyng bi poulis hond. if ony man loueth not oure lord ieſus criſt be he curſid § mara natha *||. the grace of oure lord ieſus criſt be with ghou. my charite be with ghou alle in criſt ieſus oure lord. amen. *here endith the firſte epiſtle to corinthies and bigynneth a prolog on the* ii.

AFTIR penaunce doon poul writith to corynthis a piſtle of coumfourt fro troade bi titus, and he preiſith hem, and excitith to bettre thingis, and ſchewith that thei weren maad ſoori but amendid. Jerom *in his prolog on this epiſtle ſeith al this.*

2 CORYNTH.

Chap. I.

B. OUL apoſtle of ieſus criſt bi the wille of god and tymothe brothir to the chirche of god that is at corynth with alle ſeyntis that ben in al achaie, grace to ghou and pees of god oure fadir and of the lord ieſus criſt. bleſſid be god and the fadir of oure lord ieſus criſt, fadir of mercies and god of al coumfort, which coumfortith us in al oure tribulacioun that alſo we moun coumforte hem that ben in al diſeſe bi the moneſtyng bi which alſo we ben moneſtid of god. for as the paſſiouns of criſt ben plenteuouſe in us, ſo alſo bi criſt oure coumfort is plenteuous. and whethir we ben in tribulacioun, for ghoure tribulacioun and heelthe. eithir we ben coumfortid for ghoure coumfort. eithir we ben moneſtid for ghoure moneſting and heelthe, whiche worchith in ghou the ſuffiring of the ſame paſſiouns whiche alſo we ſuffren, that oure hope be ‡ ſad for ghou. witynge for as ghe ben ſelowis of paſſiouns, ſo ghe ſchulen be alſo of coumfort. for britheren, we wolen, that ghe wite of oure tribulacioun that was doon in aſie. for ¶ ouermaner we weren greued ouer-myght, ſo that it ** anoiede us ghe to lyue. but we in uſſilf hadden anſwer of deeth, that we truſte not in us, but in god that reiſith deed *men*. which delyueride us and delyuerith fro ſo grete perils into whom we hopen. alſo ghit he ſchal deliuere while alſo ghe helpen in preier for us, that of the perſoones of manye facis of that ghyuyng that is in us thankyngis be doon for us bi manye men to god. for oure glorie is this, the witneſſyng of oure conſcience, that in ſympleneſſe and clenneſſe of god and not in fleiſchli wiſdom but in the grace of god we lyuyden in this world, but more plenteuouſli to ghou. and we writen not other thingis to ghou than tho that ghe han rad and knowe. and I hope, that into the ende ghe ſchulen knowe as alſo ghe han knowe us aparti. for we ben ghoure glorie as alſo ghe ben oure in the dai of oure lord ieſus criſt. and in this †† triſtenyng I wolde firſt come to ghou that ghe ſchulen have the ſeconde grace, and paſſe bi ghou into macedonye, and eft from macedonye come to ghou, and of ghou be led into iudee. but whanne I wolde this thing, wher I uſide ||§ unſtideſaſtneſſe? eithir tho thingis that I thenke I thenke aftir the fleiſch, that at me be it is and *it is* not? but god is trewe, for oure word that was at ghou is and *is* not is not therynne, but is ‡‡ is in it. for whi ieſus criſt the ſone of god which is prechid among ghou bi us, bi me and ſiluan and tymothe ther was not in him is and *is* not, but is was in him. for whi hou manye euer ben biheeſtis of god in thilk is *ben fulfillid*. and therfore bi him *we ſeyn* amen, to god to oure glorie. ſotheli it is god that confermeth us with ghou in criſt, and the which anoyntide us, and which markide us, and ghafernys of the ſpyryt in oure hertis. for I §§ clepe god to witneſſe a- o. ghens my ſoule, that I ſparunge ghou cam not ouer to corynthe. not that we ben lordis of youre feith, but we ben helperis of ghoure ioie, for thorugh bileue ghe ſtonden.

Chap. II.

AND I ordeynyde this thing at me, that I ſchulde not come eftſoone in heyneſſe to ghou. for if I make ghou ſoori, who is he that gladith me but he that is ſorouful of me? and this ſame thing I wroot to ghou that whanne I come I haue not ſorowe on ſorowe of the which it bihoſte me to have ioie. and I triſte in ghou alle that my ioie is of alle ghou. for of mych tribulacioun and angwiſch of herte I wroot to ghou bi manye teeris. not that ghe be ſori, but that ghe wite what charite I *|| haue more plenteouſli in ghou. for if any man hath maad me ſorouful, he hath not maad me ſorouful but aparti that I charge not ghou alle.

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* (This Stephan was a woman.) In margine MSS. Cai', Pepy's 4to. Eman. fol. Trin. fol. Trin 8vo. intra Textu *a woman*, poſt *Stephan* Similiter Editio altera interponat *the woman*, MSS. Sidn. & Magd. † priſcilla. || hoſpitor. § Wicleſiana autem mea *be he curſed Maranatha* adjecto in ora libri *Maranatha that is in the coming of the Lord* *Selden* de Syned. *|| (Maranatha, that is, the comyng of the Lord.) In Margine habent MSS. 5. quique. Alius, in Textu ſicut & altera Editio in MSS. Sidn. & Magd. *MS. Chriſt. Coll. in Margine.* (Maranatha, that is, the comyng of our Lord Ihu Criſt.) ‡ firma ¶ ſupra modum. ** tæderet. †† confidentia. ||§ leuitate ‡‡ (*is*, that is treuthe) in margine, MSS Cai & *Trin.* 8vo & MS *Chriſti Col* idem habet in Textu verſio altera *MSS. Sidn.* & *Magd.* §§ clepide *|| have plenteouſly.

this blamyng that is maad of manye ſuffiſith to him that is ſuch oon. ſo that aghenward ghe rathir ſorghyuen and coumforte leſt perauenture he that is ſuch a maner man be ſopun up bi more greet heuyneſſe. for which thing I biſeche ghou that ghe conferme charite into him. for whi therfore I wroot this, that I knowe ghoure preef whether in alle thingis ghe ben obedient. for to whom ghe han forghyuen ony thing alſo I haue forghyue. for I that that I forghaf it I forghaf ony thing *haue ghouun* for ghou in the perſoone of criſt, that we ben not diſſeyued of ſathanas. for we knowen hiſe thoughtis. but whanne I was comun to troade for the goſpel of criſt, and a dore was opened to me in the lord, I hadde not reſte to my ſpyryt for I foond not my brothir tite. but I ſeide to hem fare wel, and I paſſide into macedonye. and I do thankingis to god that euermore makith us to haue uictorie in criſt ieſus, and ſchewith bi us the odour of his knowing in ech place. for we ben the good odour of criſt. to god among theſe that ben maad ſaaf, and among theſe that periſſchen. to othir ſotheli odour of deeth into deeth, but to othere we ben odour of lyf into lyf. and to theſe thingis who is ſo able? for we ben not as manye that doen auoutrie bi the word of god, but we ſpeken of clenneſſe as of god biſore god in criſt.

CHAP. III.

BIgynnen we therfore eftſoone to preiſe uſſilf? or whethir we neden as ſummen piſtlis of preiſyng to ghou or of ghou? ghe ben oure piſtle writen in oure hertis which is knowen and red of alle men and maad open. for ghe ben the piſtle of criſt mynyſtrid of us, and writen not with enke, but bi the ſpyryt of the lyuynge god. not in ſtoonene tablis, but in fleiſchli tablis
B. of herte. for we han ſuch triſt bi criſt to god, not that we ben ſufficient to thenke ony thing of us as of us, but oure ſufficience is of god. which alſo made us able mynyſtris of the newe teſtament, not bi lettre but bi ſpyryt. for the lettre ſleeth, but the ſpyryt quykeneth. and if the mynyſtracioun of deeth writun bi lettre in ſtoonys was in glorie, ſo that the children of iſrael myghten not biholde into the face of moiſes for the glorie of his cheer which is auoidid, hou ſchal not the mynyſtracioun of the ſpyryt be more in glorie? for if the mynyſtracioun of dampnacioun was in glorie, mych more the mynyſterie of rightwyſneſſe is plenteous in glorie. for neithir that that was cleer was glorified in this part for the excellent glorie. and if that that is auoidid is bi glorie, mych more that that dwellith ſtille is in glorie. therfore we that han ſuch hope uſen mych triſt. and not as moiſes leide a veil on his face, that the children of iſrael ſchulden not biholde into his face, which veil is auoidid, but the wittis of hem ben aſtonyed. for into this dai the ſame veil in redyng of the oolde teſtament dwellith not ſchewid, for it is auoided in criſt. but into this dai whanne moiſes is rad the veil is put on her hertis. but whanne iſrael ſchal be conuertid to god the veil ſchal be doon awei, and the ſpyryt is the lord. and where the ſpyryt of the lord is there is freedom. and alle we that with open face ſeen the glorie of the lord ben tranſfourmyd into the ſame ymage fro clereneſſe into clereneſſe as of the ſpyryt of the lord.

CHAP. IIII.

THerfore we that han this admynyſtracioun, aſtir this that we han geten merci faile we not, but do we awei the priuy thingis of ſchame, not walkynge in ſutil gile, neithir doynge auoutrie bi the word of god, but in ſchewyng of the treuthe, commendynge uſſilf to ech conſcience of men biſore god. for if alſo oure goſpel is keuerid, in theſe B. that periſſchen it is keuerid. in which god hath blend the ſoulis of unſeithful men of this world, that the lightnyng of the goſpel of the glorie of criſt which is the ymage of god ſchyne not. but we prechen not uſſilf but oure lord ieſus criſt, and C. us ghoure ſeruantis bi ieſus criſt. for god that ſeide light to ſchyne of derkneſſis he hath ghyue light in oure hertis to the lightnyng of the ſcience of the clereneſſe of god in the face of ieſus criſt. and we han this treſour in * brotil veſſels, that the worthyneſſe be of goddis vertu and not of us. in alle thingis we ſuffren tribulacioun, but we ben not † angwiſſchid *or auoied*. we ben maad pore, but us wantith no thing. we ſuffren perſecucioun, but we ben not forſaken. we ben maad lowe, but we ben not confoundid. we ben caſt doun, but we periſſchen not. and euermore we beren aboute the ſleyng of ieſus in oure bodi, that alſo the lyf of ieſus be ſchewid in oure bodies. for euermore we that lyuen ben taken into deeth for ieſus, that the lyf of ieſus be ſchewid in oure deedil fleiſch. therfore deeth worchith in us but lyf in ghou. and D. we han the ſame ſpyryt of feith, as it is writun, I haue bileued, wherfore I han ſpoke. and we bileuen, wherfore alſo we ſpeken. witynge that he that reiſide ieſus || ſchal alſo reiſe us with ieſus, and ſchal ordeyne with ghou and alle thingis for ghou, that a plenteuous grace bi manye thankyngis be plenteous into the glorie of god. for which thing we failen not, but though oure uttir man be coruptid, netheles the ynnere man is renewid fro dai to dai. but that light thing of oure tribulacioun that laſtith now but as it were bi a moment, worchith in us ouer meſure an euerlaſtynge § birthun into the highneſſe of glorie. while that we biholden not tho thingis that ben ſeien, but tho that ben not ſeien. for tho thingis that ben ſeien ben but durynge for a ſchort tyme, but tho thingis that ben not ſeien ben euerlaſtynge.

CHAP. V.

AND we witen, that if oure ertheli hous of this dwellyng be diſſolued, that we han a bildyng of god, an hous not maad bi hondis euerlaſtinge in heuenes. for whi in this thing we morenen couetynge to be clothid aboue with oure dwellyng which is of heuene. if netheles we ben foundun clothid and not nakid. for whi we that ben in this tabernacle forowen withynne, and ben heuyed for that that we wolen not be ſpoilid, but be clothid aboue, that thilk thing that is deedli be ſopun up of lyf. but who is it that makith us into this ſame thing, god that ghaf to us the ** eernes of the ſpyryt. therfore we ben †† hardi algatis and witen, that the while we ben in this bodi we goon in pilgrimage fro the lord. for we walken by feith, and not bi cleer ſight. but we ben hardi and han good wille more to

* britil † anguſtiamur. || ſchal reiſe alſo with us ieſu. MS Sur ſchal reiſe alſo us with ieſu, *MSS. omnes. i. e. 9. MS Chriſt leſt*, ſchal alſo us with ieſu. § ponđus. ** pignus. †† audentes.

to be in pilgrimage fro the bodi, and to be preſent to god. and therfore we ſtryuen whethir abſent whethir preſent to pleſe to him. for it behoueth us alle to be ſchewid bifore the trone of criſt, that euery man telle the propre thingis of the bodi as
c. he hath doen eithir good eithir yuel. therfore we witynge the drede of the lord counſeilen men, for to god we ben open. and I hope, that we ben open alſo in ghoure conſciences. we commenden not uſſilf eſtſoone to ghou, but we ghyuen to ghou occaſioun * to haue glorie for us, that ghe haue to hem that glorien in the face and not in the herte. for othir we † bi mynde paſſen to god, eithir we ben ſobre to ghou. for the charite of criſt dryueth us, geſſynge this thing, that if oon diede for alle thanne alle weren deede. and criſt diede for alle, that thei that lyuen lyuen not now to hemſilf, but to him that diede for hem and roos aghen. therfore we fro this tyme knowen no man aftir the fleiſch, though we knowen criſt aftir the fleiſch, but now we knowen not. therfore if ony newe creature is in criſt, the oolde thingis be paſſid, and lo alle thingis ben of god. which recounceilide us to him bi criſt, and ghaf to us the ſeruyſe of recounceilyng. and god was in criſt recounceilinge to him the world, not rettynge to hem her giltis, and puttide in us the word of recounceilyng. therfore we uſen meſſage for criſt as if god moneſtith bi us, we biſechen for criſt be ghe recounceilid to god. god the fadir made him ſynne, || *that is a ſacrafice for ſynne* for us which knew not ſynne, that we ſchulden be maad rightwyſneſſe of god in him.

Chap. VI.

BUT we helpynge moneſten, that ghe reſſeyue not the grace of god in veyn. for he ſeith in tyme wel pleſynge I haue herd thee, and in the dai of heelthe I haue helpid thee. lo now a tyme acceptable, lo now a dai of heelthe. ghyue we to no man § offenſioun, that oure ſeruiſe be not reproued. but in alle thingis we ghyue uſſilf as the mynyſtris of god in mych pacience, in tribulaciouns, in nedis, in angwiſſchis, in betyngis, in priſouns, in diſſenciouns withynne, in traueilis, in wakyngis, in faſtyngis, in chaſtite, in kunnyng, in long abiding, in ſwetneſſe, in the hooli gooſt, in charite not feyned, in the word of treuthe, in the uirtu of god. bi armuris of rightwiſneſſe on the right half and on the liſt half. bi glorie and ¶ uunoblei, bi yuel fame and good fame. as diſſeyueris and trewe *men*, as thei that ben unknowun and knowun, as men diynge, and lo we lyuen. as chaſtiſid, and not maad deed. as ſorouful and euermore ioiynge. as hauynge nede, but makynge manye *men* riche. as no thing hauynge, and weldynge alle thingis. a ghe corynthis, oure mouth is open to ghou oure herte is alargid. ghe ben not angwiſchid in us, but ghe ben angwiſchid in ghoure ‡ ynwardneſſis. and I ſeie as to ſones, ghe that han the ſame reward, be ghe
F. alargid. nyle ghe bere the ghok ** with unfeithful men. for what parting of rightwyſneſſe with wickidneſſe? or what felouſchipe of light to derkneſſis? and what according of criſt to belial? or what part of a feithful with the unfeithful? and what conſent to the temple of god with mawmetis? and ghe ben the temple of the lyuynge god, as the lord ſeith, for I ſchal dwelle in hem, and I ſchal walke among hem. and I ſchal be god of hem, and thei ſchulen be a peple to me. for which thing go ghe out of the myddil of hem, and be ghe departid ſeith the lord, and touche ghe not uncleene thing and I ſchal reſſeyue ghou, and ſchal be to ghou into a fadir, and ghe ſchulen be to me into ſones and doughtris ſeith the lord almyghti.

Chap. VII.

THerfore, mooſt derworthe britheren, we that han theſe biheeſtis, clenſe we us fro al filthe of the fleiſch and of the ſpyryt, doynge hoolyneſſe in the drede of god. take ghe us, we han hirt no man, we han †† apeired no man, we han bigilid no man. I ſeie not to ghoure condempnyng, for I ſeide bifore that ghe ben in ¶¶ ghoure hertis to die togidre and §§ lyue togidre. mych triſt is to me anentis ghou, mych gloriyng is to me for ghou. I am fillid with coumfort I am plenteuous in ioie in al oure tribulacioun. for whanne we weren comun to macedonye our fleiſch hadde no reſte, but we ſuffriden al tribulacioun, withoutforth fightyngis, and dredis withynne. but god that coumfortith meke men coumfortide us in the comyng of tite. and not oonli in the comyng of him, but alſo in the coumfort bi which he was coumfortid in ghou. tellynge to us ghoure deſier, ghoure wepyng, ghoure loue for me, ſo that I ioiede more. for though I made ghou ſoori in a piſtle, it *† rewith me not though it rewide. ſeynge that though thilk piſtle made ghou ſori at an hour, now I haue ioie. not for ghe weren maad ſorouful, but for ghe weren maad ſorouful to penaunce. for whi ghe ben maad ſoori aftir god, that in no thing ghe ſuffre *|| peyrement of us. for the ſorowe that is aftir god worchith penaunce into ſtideſaſt heelthe, but ſorowe of the world worchith deeth. for lo this ſame thing that ghe ben ſorouful aftir god, hou myche *§ biſyneſſe it worchith in ghou, but deſendyng, but yndignacioun, but drede, but deſier, but ## loue, but veniaunce. in alle thingis ghe han ghouun ghouſilf to be undeſoulid in the cauſe. therfore though I wroot to ghou *I wreet* not for him that dide the injurie, neithir for him that ſuffride, but to ſchewe oure biſyneſſe which we han for ghou biſore god. therfore we ben coumfortid. but in §† ghoure coumfort more plenteuouſli we ioieden more on the ioie of tite, for his ſpyryt is fulfillid of alle ghou. and if I gloriede ony thing anentis him of ghou, I am not confoundid: but as we han ſpoke to ghou alle thingis, ſo alſo oure glorie that was at tite is maad treuthe. and the ‡† ynwardneſſe of him be more plenteuouſli in ghou. which hath in mynde the obedience of ghou alle, hou with drede and tremblyng ghe reſſeyuyden him. I haue ioie that in alle thingis I triſt in ghou.

Chap. VIII.

BUT, britheren, we maken knowun to ghou the grace of god that is ghouun in the chirchis of macedonye, that in mych aſaiyng of tribulacioun the plentee of the ioie of hem was, and the higheſt pouert of hem was plenteuous into the richeſſis of the ſympleneſſe of hem. for I bere witneſſyng to hem, aftir myght and aboue myght thei weren

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* gloriandi. † mente excedimus || *deeſt MS* Surenden. *Jeſ.* et *Pepys.* 12. item *Trinz* fol: et *Mori* Reliqui 6, antiquiſſimi habent in margine: quorum tres (*Caij, Chriſti* et *Eman* 8vo) in fine habent *Auſtyn* MS fol: Coll: Benet (ſi bene memini) eandem habet Gloſſam, cum *Lire*, loco *Auſtyn*. § ony offenſioun ¶ ignobilitatem ‡ viſceribus ** of †† corrupimus
¶¶ noſtris. §§ to lyue *† pœnitet. *‡ detrimentum. *§ ſolicitudinem ## æmulationem. §† noſtra ‡† viſcera.

weren wilful, with mych moneſtyng biſeechynge us the gra.e and the comynyng of mynyſtryng that is maad to hooli men: and not as we hopiden, but thei ghauen hemſilf firſt to the lord, afterward to us bi the wille of god, ſo that we preieden tite, that as he bigan ſo alſo he parfourme in ghou this grace. but as ghe abounden in alle thingis in feith and word and kunnyng and al biſyneſſe more ouer and in ghoure charite into us that alſo in this grace ghe abounde. I ſeie not as comaundinge, but bi the biſyneſſe of othir men, appreuynge alſo the good * witt of ghoure charite. and ghe witen the grace of oure lord ieſus criſt, for he was maad nedi for ghou whanne he was riche, that ghe ſchulden be maad riche bi his nedyneſſe. and I ghyue counſeil in this thing, for this is profitable to ghou that not oonli han bigunne to do but alſo ghe bigunne to haue wille fro the formere gheer. but now parfourme ghe in dede, that as the diſcrecioun of wille is redi ſo be it alſo of parfourmyng of that that ghe han. for if the wille be redi it is acceptid after that that it hath, not after that that it hath not. and not that it be remiſſioun to othir men, and to ghou tribulacioun. But of cuenneſſe in the preſent tyme ghoure aboundaunce fulfille the † myſeſe of hem, that alſo the aboundaunce of hem be a fulfillyng of ghoure myſeſe. that cueneſſe be maad, as it is writun, he that § *gedride* myche was not encreeſid, and he that § *gedride* litil hadde not leſſe. and I do thankingis to god that ghaf the ſame biſyneſſe for ghou in the herte of tite. for he reſceyuyde exortacioun *or moneſtyng*. but whanne he was ** biſiere bi his wille he wente forth to ghou, and we ſenten with hym a brothir whos preiſyng is in the goſpel bi alle chirchis. and not oonli but alſo he is ordeyned of chirchis the felowe of oure pilgrimage into this grace that is mynyſtrid of us to the glorie of the lord and to oure ordeyned wille. eſchewynge this thing, that no man blame us in †† the plentee that is mynyſtrid of us to the glorie of the lord. for we purucien goode thingis not oonli biſore god, but alſo biſore alle men. for we ſenten with hem alſo oure brothir whom we han preued in manye thingis ofte that he was biſi but now mych biſiere for mych triſt in ghou, either for tite that is my felowe and helpere in ghou, either for oure britheren apoſtlis of the chirchis of the glorie of criſt. therfore ſchewe ghe into hem the face of chirchis, that ſchewyng that is of ghoure charite and of oure glorie for ghou.

CHAP. IX.

FOR of the mynyſterie that is maad to hooly men, it is to me of plentee to write to ghou. || for I knowe ghoure wille for the which I haue glorie of ghou anentis macedonyes. for alſo achaie is redi fro a gheer paſſid, and ghoure loue hath ſtyred ful manye. and we han ſent britheren that this thing that we glorien of ghou be not auoidid in this parti. that as I ſeide ghe be redi, leſt whanne macedonyes comen with me and fynden ghou unredi we beſchamed that we ſighen ghou not in this ſubſtaunce. therfore I geſſide neceſſarie to preie britheren that thei come biſore to ghou, and make redi this bihight bleſſyng to be redi ſo as bleſſyng and not as auarice. for I ſeie this thing, c. he that ſowith ſcarſli ſchal alſo repe ſcarſli, and he that ſowith in bleſſyngis ſchal alſo repe of bleſſyngis. ech man as he caſtide in his herte, not of heuyneſſe or of nede, for god loueth a glad ghyuere. and god is myghti to make al grace abounden in ghou, that ghe in alle thingis euermore han al ſufficience and abounde into al good werk as it is writun, he delide abrood, he ghaf to pore men, his rightwyſneſſe dwellith withouten ende. and he that mynyſtrith ſeed to the ſower ſchal ghyue alſo breed to ete, and he ſchal multiplie ghoure ſeede, and make mych the encreeſſyngis of fruytis of ghoure rightwyſneſſe. that in alle thingis ghe maad riche wexen plenteuoſe into al ſympleneſſe, which worchith bi us doyng of thankyngis to god. for the mynyſterie of this office not oonli fillith tho thingis that failen to hooly men, but alſo multiplieth manye thankyngis to god bi the preuyng of this mynyſterie, which glorifien god in the obedience of ghoure knoulechyng in the goſpel of criſt, and in ſympleneſſe of comunycacioun into hem and into alle, and in the biſechyng of hem for ghou that deſiren ghou for the excellent grace of god in ghou. I do thankingis to god of the ghifte of him that mai not be teld.

CHAP. X.

AND I my ſilf poul biſeche ghou bi the mylde-neſſe and ſoftneſſe of criſt, which in the face am meke among ghou, and I abſent triſte in ghou. for I preie ghou that leſt I preſent be not boold bi the triſt in which I am geſſid to be boold into ſumme that demen us as if we †|| wandren after the fleiſch. for we walkinge in fleiſch fighten not after the fleiſch. for the aarmuris of oure knytghood ben not fleiſchli, but myghti bi god to the diſtruccioun of ſtrengthis. and we diſtrien counſeils and al highneſſe that higheth itſilf aghens the ſcience of god, and dryuen into caityſte al undurſtondyng into the ſeruyſe of criſt. and we han redi to venge al unobedience whanne ghoure obedience ſchal be fillid. ſe ghe the thingis that ben after the face. if ony man triſtith to himſilf that he is of criſt, thenke he this thing eft anentis hymſilf for as he is criſtis ſo alſo we. for if I ſchal glorie ony thing more of oure power which the lord ghaf to us into edifiyng and not into ghoure diſtruccioun, I ſchal not be ſchamed. but that I be not geſſid as to feere ghou bi epiſtlis, for thei ſeyn that the epiſtlis ben †§ greuouſe and ſtronge, but the preſence of the bodi is feble, and the word worthi to be diſpiſid, he that is ſuch oon thenke this, for ſuche as we abſent ben in word bi piſtlis, ſuche we ben preſent in dede. for we doren not putte us among or compariſowne us to ſummen that commenden hemſilf, but we meſuren us in uſſilf, and compariſownen uſſilf to us. for we ſchulen not haue glorie ouir meſure, but bi the meſure of the reule which god meſuride to us the meſure that ſtretchith to ghou. for we ouerſtretchen not forth us as not ſtretchynge to ghou. for to ghou we camen in the goſpel of criſt, not gloriynge ouer meſure in othir mennys traueils. for we han hope of ghoure feith that ¶ wexith in ghou to be magnyfied bi oure reule in aboundaunce, alſo to preche into tho thingis that ben

* ingenium. † inopiam. § *habuit* male inſeritur in MSS Latinis, nec tamen omnibus. Editiones optimæ non habent. vox *gedride* ergo bis rubrica notatur in MSS antiq. — §§ theſe 2 words are ſcored with red ink. ** ſolicitor. †† this. || Here this chapter begins in the printed edition of the Lat. Vulg. *Pariſi:* 1549. In the editions of *Lions* 1552. & *Paris* 1545. and *Benedictine* 1693. it begins as it does here. I have before me 4 MSS of the *Lat.* vulgate, which all begin the chapter as here. †‖ ambulemus. §§ graves. ¶ creſcentis

ben bighondis ghou, not to haue glorie in othir mannys reule in theſe thingis that ben maad redi. he
G. that glorieth haue glorie in the lord. for not he that commendith hymſilf is preued, but whom god commendith.

Chap. XI.

I Wolde that ghe wolden ſuffre a litil thing of myn unwiſdom, but alſo ſupport ghe me. for I loue ghou bi the loue of god, for I haue ſpouſid ghou to oon husbonde to ghelde a chaaſt virgyn to criſt. but I drede leſt as the ſerpent diſſeyuyde eue with his ſutil fraude, ſo ghoure wittis ben corupt and fallen doun fro the ſympleneſſe that is in criſt. for if he that cometh prechith anothir criſt whom we prechiden not, or if ghe taken a nothir ſpyryt whom ghe tooken not, or a nothir ſoſpel which ghe reſſeyuyden not, rightli ghe ſchulden ſuffre. for I wene that I haue doon no thing leſſe than the grete apoſtlis. for though I be unlerned in word, but not in kunnyng. for in alle thingis I am opun to ghou. or whether I haue do ſynne mekynge myſilf that ghe ben enhaunſid? for freeli I prechide to ghou the goſpel of god. I made nakid othir chirchis, and I took † ſoude to ghoure ſeruyſe. and whanne I was among ghou and hadde nede I was chargeous to no man. for britheren that camen fro macedonye fulfilliden that that failide to me. and in alle thingis I haue kept and ſchal kepe me withouten charge to ghou. the treuthe of criſt is in me; for this glorie ſchal not be brokun in me in the cuntreis of achaie. whi? for I loue not ghou? god woot. for that that I do, and that that I ſchal do is that I kitte awei the occaſioun of hem that wolen occaſioun, that in the thing in which thei glorien thei be foundun as we. for ſuch falſe apoſtlis ben trecherouſe werkmen & transfiguren hem into apoſtlis of criſt. and no wondir; for ſathanas himſilf transfigurith him into an aungel of light. therfore it is not greet if hiſe mynyſtris ben transfigurid as the mynyſtris of rightwyſneſſe, whos ende ſchal be aſtir her werkis. || eſt I ſeie leſt ony man geſſe me to be unwiys, ellis take ghe me as unwiys, that alſo I haue glorie a litil what. that that I ſpeke, I ſpeke not aſtir god, but as in unwiſdom, in this ſubſtaunce of glorie. for manye men glorien aſtir
D. the fleiſch, and I ſchal glorie. for ghe ſuffren gladli unwiſe men whanne ghe ſilf ben wiſe. for ghe ſuſteynen if ony man dryueth ghou into ſeruage, if ony man deuourith, if ony man takith, if ony man is enhaunſid, if ony man ſmytith ghou on the face. bi unnoblei I ſeie, as if we weren ſike in this parti. in what thing ony man dar, in unwiſdom I ſeie, and I dar. thei be ebrewis? and I. thei ben iſraelitis? and I. thei ben the ſeed of abraham? and I. thei ben the mynyſtris of criſt? and I. as § leſſe wiys I ſeie, I more. in ful manye traueils, in priſouns more plenteuouſli. in woundis aboue maner. in deethis oftetymes. I reſſeyuyde of the iewis fyue ſithis fourti *ſtrokis* oon leſſe, thries I was beten with gherdis, oonys I was ſtoned, thries *I was* at ſchipbreche, nyght and dai I was in the depneſſe of the ſee. ¶ in weies ofte, in pereils of floodis, in pereils of theues, in pereils of kyn, in pereils of hethen men, in pereils in citee, in pereils in deſert, in pereils in the ſee, in pereils among falſe britheren, in traueil and nedyneſſe, in manye wakingis, in hungur and thirſt, in manye faſtyngis, in coold and nakidneſſe. withoute tho thingis that ben withoutforth, myn ech daies traueilyng is the biſyneſſe of alle chirchis. who is ſyk and I am not ſyk? who is ſclaundrid and I am not brent? if it bihoueth to glorie, I ſchal glorie in *tho thingis* that ben of myn ynfyrmyte. god and the fadir of oure lord ieſus criſt that is bleſſid into worldis woot that I lie not. the prouoſt of damask of the king of the folk arethe kepte the cytee of damaſcenes to take me: and bi a wyndow in a * leep I was latun doun bi a wal, and ſo I aſcapide hiſe hondis.

Chap. XII.

IF it bihoueth to haue glorie it ſpedith not. but I ſchal come to the viſiouns and to the reuelaciouns of the lord. I woot a man in criſt that biſore fourtene gheer whether in bodi, whethir out of the bodi I woot not, god woot, that ſuch a man was rauyſſchid tilto the thridde heuene. and I woot ſuch a man whethir in bodi or out of bodi I noot, god woot, that he was rauyſſchid into paradiſe, and herde priuy wordis which it is not leſful to a man to ſpeke. for ſuche maner thingis I ſchal glorie, but for me no thing, no but in myne ynfyrmytees. for if I ſchal †† wilne to glorie I ſchal not be unwiys, for I ſchal ſeie treuthe. but I ſpare, leſt ony man geſſe me ouir that thing that ſeeth in me or heerith ony thing of me. and leeſt the greetneſſe of reuelaciouns enhaunce me in pride, the pricke of my fleiſch an aungel of ſathanas is ghouun to me that he buffate me. for which thing thries I preiede the lord, that it ſchulde go awei fro me. and he ſeide to me, my grace ſuffiſith to thee, for vertu is parfytli maad in ynfyrmytee. therfore gladli I ſchal glorie in myne ynfyrmytees that the vertu of criſt dwelle in me. for which thing I am pleſid in myne ynfyrmytees, in diſpiſyngis, in nedis, in perſecutiouns, in angwiſſchis for criſt. for whanne I am ſyk thanne I am myghti. I am maad unwitti, ghe conſtreynyden me. for I oughte to be commendid of ghou, for I dide no thing leſſe than thei that ben apoſtlis aboue maner. though I am nought, netheles the ſignes of myn apoſtilheed ben maad on ghou in al pacience and ſignes and grete wondris and uertues. & what is it that ghe hadden laſſe than othir chirchis, but that I my ſilf greuyde ghou not? forghyue ghe to me this wrong. lo this thridde tyme I am redi to come to ghou, and I ſchal not be greuous to ghou. for I ſeke not tho thingis that ben ghoure but ghou. for neithir ſones owen to treſoure to fadir and modir, but the fadir and modir to the ſones. for I ſchal ghyue mooſt wilfulli, and I my ſilf ſchal be ghyuen aboue for ghoure ſoulis, though I more loue ghou and be leſſe loued. but be it, I greuyde not ghou, but whanne I was ſutil I took ghou with gile. whethir I diſſeyuyde ghou bi ony of hem whiche I ſente to ghou? I preiede tite, and I ſente with hym a brothir. whethir tite bigilide ghou? whether we gheden in the ſame ſpyryt? whethir not in the ſame ſteppis? ſum tyme ghe wenen that we ſchulen excuſe us anentis ghou. biſore god in criſt we ſpeken, and mooſt dere britheren alle thingis for ghoure edifiyng. but I drede leſt whanne I come I ſchal fynde ghou not ſuche as I wole, and I ſchal be foundun of ghou ſuch as ghe wolen not, leſt perauenture ſtryuyngis, enuyes, ſturdineſſis, diſſenciouns,

† ſowde. || iterum § minus ſapiens. ¶ in itineribus. * ſporta. †† voluero.

ciouns, and detraccioun, priuy ſpechis of diſcord, bolnyngis *bi pride*, debatis ben among ghou. and leſt eſtſoone whanne I come god make me lough anentis ghou, and I biweile manye of hem that biſore ſynnyden, and diden not penaunce on the unclenneſſe and fornycacioun and unchaſtite that thei han doen.

CHAP. XIII.

LO this thridde tyme I come to ghou, and in the mouth of tweyne or of thre witneſſis cueri word ſchal ſtonde. I ſeide biſore and ſeie biſore as preſent twies and now abſent to hem that biſore han ſynned and to alle othir. for if I come eftſoone I ſchal not ſpare. whethir ghe ſeken the preef of that criſt that ſpekith in me which is not feble in ghou. for though he was crucified of ynfyrmytee, but he lyueth of the uertu of god. for alſo we ben ſike in him but we ſchulen lyue with him of the uertu of god in us. aſſai ghouſilf if ghe ben in the feith, ghe ghouſilf preue: whethir ghe knowen not ghouſilf for criſt ieſus is in ghou? but in hap ghe ben reprouable, but I hope that ghe knowen that we ben not reprouable. and we preien the lord, that ghe do no thing of yuel. not that we ſeme preued, but that ghe do that that is good, and that we ben as reprouable. for we moun no thing aghens treuthe but for the treuthe. for we ioien whanne we ben ſike, but ghe ben myghti. and we preien this thing ghoure perfeccioun. therfore I abſent write theſe thingis, that I preſent do not hardere bi the power which the lord ghaf to me into edificacioun, and not into ghoure diſtruccioun. britheren, henns forward ioie ghe, be ghe parfite, excite ghe, undirſtonde ghe the ſame thing. haue ghe pees, and god of pees and of loue ſchal be with ghou. greete ghe wel togidre in hooli coſs. alle hooli men greeten ghou wel. the grace of oure G. lord ieſus criſt, and the charite of god, and the comynyng of the hooli gooſt be with alle ghou amen. *here endith the ſecound epiſtle to corynthies, and bigynneth a prolog on the epiſtle to galathies.*

GAlathies ben greekis. thei tooken firſt of the apoſtle the word of treuthe. but aftir his goyng awei thei weren temptid of falſe apoſtlis that thei weren turned into the lawe & circumciſioun. the poſtle aghenclepith hem to the feith of treuthe, and writith to hem fro effeſies. *Jerom in his prolog on this epiſtle ſeith this.*

GALATHIES.

CHAP. I.

OUL the apoſtle not of men, ne bi man, but bi ieſus criſt and god the fadir that reiſide hym fro deeth, and alle the britheren that ben with me to the chirchis of galathie, grace to ghou and pees of god the fadir and of the lord ieſus criſt that ghaf hymſilf for oure ſynnes to delyuere us fro the preſent wickid world, bi the wille of god and oure fadir, to whom is worſchipe and glorie into worldis of worldis, Amen. I wondre, that ſo ſoone ghe ben thus moued fro him that clepide ghou into the grace of criſt into a nothir euangelie. which is not a nothir, but that ther ben ſumme that troublen ghou, and wolen * myſturne the euangelie of criſt. but though we or an aungel of heuene prechide to ghou biſidis that that we han prechid to ghou, be he acurſid. as I haue ſeid biſore, and now eftſoone I ſeie, if ony preche to ghou biſidis that that ghe han undirſongen, be he acurſid. for now whethir counſeile I men or god? or whethir I ſeche to pleſe men? if I pleſide ghit men, I were
c. not criſtis ſeruaunt. for, britheren, I make knowun to ghou the euangelie that was prechid of me, for it is not bi man, ne I took it of man ne lernyde but bi reuelacioun of ieſus criſt. for ghe han herd my conuerſacioun ſumtyme in the iewerie that I purſuide † paſſyngli the chirche of god and faught aghen it. and I profitide in the iewerie aboue manye of ‡ myne euene elderis in my kynrede, and was more aboundauntli a § folowere of my fadris tradiciouns. but whanne it pleſide him that departide me fro my modris wombe and clepide bi his grace to ſchewe his ſone in me, that I ſchulde preche him among the hethen, anoon I || drough me not to fleiſch and blood. ¶ ne I cam to ieruſalim to the apoſtlis that weren toſore me, but I wente into arabie, and eſtſoones I turnyde aghen into damask. and ſith thre gheer aftir I cam to ieruſalim to ſe petir, and I dwellide with him fiſtene daies. but I ſaugh noon othir of the apoſtlis but iames *oure* lordis brothir. and theſe thingis whiche I write to ghou lo toſore god I lie not. aftirward I cam into the cooſtis of ſyrie and cilice. but I was unknowun bi face to the chirchis of iudee that weren in criſt, and thei hadden oonli an heeryng, that he that purſuyde us ſumtyme prechide now the feith aghens which he ſaught ſumtyme, and in me thei glorifieden god.

CHAP. II.

AND ſith fourtene gheer aftir eſtſoones I wente up to ieruſalim with barnabas and took with me tite. I wente up bi reuelacioun and ſpak with hem the euangelie which I prechide among the hethene: and ** bi hemſilf to theſe that ſemyden to be ſumwhat leſt I runne or hadde runne in veyn. and neithir tite that hadde be with me while he was hethene was compellid to be circuncidid, but for falſe

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* conuertere. † ſupra modum. ‡ coætaneos meos, § æmulator. || acquievi. ¶ neque. ** ſeorſum.

falſe britheren that weren brought yn whiche hadden entrid to aſpie oure fredom which we han in criſt ieſus to brynge us into ſeruage. but we ghyuen no place to ſubieccioun, that the treuthe of the goſpel ſchulde dwelle with ghou. but of theſe that ſemyden to be ſumwhat whiche thei weren ſumtyme it perteynyde not to me, for god takith not the perſoone of man. for thei that ſemyden to be ſumwhat ghauen me no thing. but * aghenward whanne thei hadden ſeen that the euangelie of prepucie was ghouun to me as the euangelie of circunciſioun was ghouun to petir. (for he that wroughte to petir in apoſtilheed of circunciſioun wroughte alſo to me among the hethene.) and whanne thei hadden knowe the grace *of god* that was ghouun to me, iames and petir and ioon whiche weren ſeien to be the pilers, thei ghauen righthond of felouſchippe to me and to barnabas, that we among the hethene, and thei into circunciſioun, oonli that we hadden mynde of pore men, the which thing I was ful biſi to doon. but whanne petir was comen to antioche I aghenſtood him in the face, for he was worthi to be undirnomun. for biſore that ther camen ſumme fro iames he eet with hethen men. but whanne thei weren come he withdrough and departide him dredynge hem that weren of circunciſioun. and the othere iewis aſſentiden to his feynyng, ſo that barnabas was drawen of hem into that feynyng. but whanne I ſigh that thei walkiden not rightli to the treuthe of the goſpel, I ſeide to petir biſore alle *men*, if thou that art a iew lyueſt hethenlich and not iewlich, hou conſtreyneſt thou hethene men to bicome iewis? we iewis of kynde and not ſynful men of the hethen knowen that a man is not iuſtified of werkis of the law, but bi the ſeith of ieſus criſt. and we bileuen in ieſus criſt, that we ben iuſtified of the ſeith of criſt, and not of the werkis of lawe. wherfore of the werkis of lawe ech fleiſch ſchal not be iuſtified. and if we ſeechen to be iuſtified in criſt we oureſilf ben foundun ſynful men. whethir criſt be mynyſtre of ſynne? god forbede. and if I bilde aghen thingis that I haue diſtried, I make myſilf a treſpaſſour. for bi the lawe I am deed to the lawe, and I am † fitchid to the croſs, that I lyue to god with criſt. and now lyue not I but criſt lyueth in me. but I lyue now in fleiſch I lyue in the ſeith of goddis ſone that louyde me, and ghaf hymſilf for me. § I caſte not aweie the grace of god. for if rightfulneſſe be thorugh lawe, thanne criſt diede withouten cauſe.

Chap. III.

A Unwitti galathians toſore whoſe ighen ieſus criſt is ‖ exilid, and is crucified in ghou. who hath diſſeyued ghou that ghe obeien not to treuthe? this oonli I wilne to lerne of ghou, whethir ghe han undirſonge the ſpyryt of the werkis of the lawe, or of heeryng of bileue? ſo ghe ben foolis, that whanne ghe han bigunne in ſpyryt ghe ben endid in fleiſch? ſo grete thingis ghe han ſuffrid withoute cauſe, if it be withoute cauſe. he that ghyueth to ghou ſpyryt and worchith vertues in ghou, whethir of werkis of the lawe or of heeryng of bileue? as it is writun, abraham bileuyde to god, and it was rettid to hym to righfulneſſe. and therfore knowe ghe that theſe that ben of bileue ben the ſones of abraham. and the ſcripture ¶ ſeynge aſer that ‡ god iuſtifieth the hethene of bileue toolde toſore to abraham, that in thee alle the hethene ſchulen be bleſſid. & therfore theſe that ben of bileue ſchulen be bleſſid with feithful abraham. for alle that ben of the werkis of lawe ben undir curs. for it is writun, ech man is curſid that abidith not in alle thingis that ben writun in the book of the lawe to do tho thingis. and that no man is iuſtified in the lawe biſore god it is opyn, for a rightful man lyueth of bileue. but the lawe is not of bileue but he that doith tho thingis of the lawe ſchal lyue in hem. but criſt aghenboughte us fro the curs of the lawe, and was maad acurſid for us. for it is writun, ech man is curſid that hongith in the tree, that among the hethene the bleſſyng of abraham were maad in criſt ieſus, that we undirfongen the biheeſt of ſpyryt thorugh bileue. britheren, I ſeie aſtir man, †† no man diſpiſith the teſtament of a man that is confermed, or §§ ordeined aboue. the biheeſtis weren ſeid to abraham and to his ſeed. he ſeith not in ſeedis as in manye, but as in oon, and to thi ſeed that is criſt. ## but I ſeie this teſtament *is* confermed of god, the lawe that was maad aftir *† foure hundrid and thritti gheer makith not *the teſtament* veyn to auoide awei the biheeſt. for if eritage were of the lawe, it were not now of biheeſt, but god grauntide to abraham thorugh biheeſt. what thanne the lawe? it was ſet for treſpaſſyng tilto the ſeed come to whom he hadde maad biheeſt, *which lawe* was ordeyned bi aungelis in the hond of a mediatour. but a mediatour is not of oon but god is oon. is thanne the lawe aghen the biheeſtis of god? god forbede. for if the lawe were ghouun that myghte quykene, verili were rightfulneſſe of lawe. but the ſcripture hath concluded alle thingis undir ſynne, that the biheeſt of the ſeith of ieſus criſt were ghouun to hem that bileuen. and toſore that bileue cam thei weren kept undir the lawe encloſid into that bileue that was to be ſchewid. and ſo the lawe was oure undirmaiſtir in criſt, that we ben iuſtified of bileue. but aftir that bileue cam, we ben not now undir the undirmaiſter. for alle ghe ben the children of god thorugh the bileue of ieſus criſt. for alle ghe that ben baptiſid ben clothid with criſt. ther is no iew ne greek, ne boonde man ne freeman, ne mal ne female, for alle ghe ben oon in ieſus criſt. and §† if ghe ben *oon in ieſus* criſt thanne ghe ben the ſeed of abraham, and eiris bi biheeſt.

Chap. IIII.

BUT I ſeie as longe tyme as the eyr is a litil child, he diuerſith no thing fro a ſeruaunt whanne he is lord of alle thingis, but he is undir keperis and tutouris into the tyme determyned of the fadir. ſo we whanne we weren litle children we ſeruyden undir the elementis of the world. but aftir that the fulfillyng of tyme cam, god ſente his ſone maad of a womman maad undir the lawe, that we ſchulden undirfonge the adopcioun of ſones. and for ghe ben goddis ſones, god ſente his ſpyryt into ghoure hertis criynge, abba fadir. and ſo ther is not now a ſeruaunt but a ſone. and if he is a ſone, he is an eyr §¶ bi god. but thanne ghe unknowynge god ſeruyden to hem that in kynde weren not goddis. but now whanne ghe han knowe god and ben knowun of god, hou ben ghe turned eftſoones

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* e contra † confixus. § &c. ‖ proſcriptus. ¶ providens quia ex fide iuſtificat deus gentes ‡ Sic MSS 6. †† nemo ſpernit aut ſuperordinat. §§ ordeineth MS Eman 8° ## hoc autem dico teſtamentum confirmatum. *† foure hundrid gheer and thritty §† Si autem vos Chriſti §¶ per deum.

eftſoones to the feble and nedi elementis to the whiche ghe wolen eft ſerue? ghe * taken kepe to daies and monethis & tymes and gheeris. but I drede ghou leſt without cauſe I haue traueilid among ghou. be ghe as I, for I am as ghe. britheren, I biſeche ghou ghe han hirt me no thing. but ghe knowen that bi ynfyrmyte of fleiſch I haue prechid to ghou now bifore, and ghe diſpiſiden not neither forſooken ghoure temptacioun in my fleiſch. but ghe reſſeyuyden me as an aungel of god, as criſt ieſus. where thanne is ghoure bleſſyng? for I bere ghou witneſſe that if it myghte haue be doon ghe wolden haue putt out ghoure ighen, and haue ghouun hem to me. am I thanne maad an enemy to ghou ſciynge to ghou the ſothe? thei † louen not ghou wel, but thei wolen exclude ghou that || ghe ſuen hem. but ſue ghe the good euermore in good, and not oonli whanne I am preſent with ghou. my ſmale children whiche I bere eftſoonys til that criſt be fourmed in ghou. and I wolde now be at ghou and chaunge my vois, for I am confoundid among ghou. ſeie to me ghe that wolen be undir
D. the lawe, han ghe not red the lawe? for it is writun, that abraham hadde tweie ſones, oon of a ſeruaunt, and oon of a free womman. but he that was of the ſeruaunt was born aftir the fleiſch, but he that was of the free womman bi a biheeſt. the whiche thingis ben ſeid § bi a nothir undirſtonding. for theſe ben two teſtamentis, oon in the hil of ſynai gendrynge into ſeruage, which is agar for ſyna is an hil that is in arabie, which hil is ioyned to it that is now ieruſalim and ſerueth with hir children. but that ieruſalim that is aboue is free which is oure modir. for it is writun, be glad thou bareyn that beriſt not: breke out and crie that bryngiſt forth no children: for manye ſones ben of hir that is leſt of hir husbonde more than of hir that hath an husbonde. but britheren, we ben ſones of biheeſt aftir iſaac. but now as this that was born aftir the fleiſch perſuede hym that was aftir the ſpyryt, ſo now. but what ſeith the ſcripture? caſte out the ſeruaunt and hir ſone, for the ſone of the ſeruaunt ſchal not be eyr with the ſone of the free wyf. and ſo, britheren, we ben not ſones of the ſeruaunt but of the free wyf, bi which fredom criſt hath maad us free.

Chap. V.

STonde ghe therfore and nyle ghe ** eftſoonys be holdun in the ghok of ſeruage. lo I poul ſeie to ghou, that if ghe ben circuncidid criſt ſchal no thing profite to ghou. and I witneſſe eftſoones to ech man that circuncidith himſilf, that he is dettour of al the lawe to be doon. and ghe ben voidid awei fro criſt, and ghe that ben iuſtified in the lawe ghe han fallen awei fro grace. for we thorugh the ſpyryt of bileue abiden the hope of rightfulneſſe. for in ieſus criſt neithir circunciſioun is ony thing worth neithir prepucie, but the bileue that worchith bi charite. ghe runnen wel, who lettide ghou that ghe obeieden not to treuthe? conſente ghe to no man. for this counſeil is not of him that hath clepid ghou. a litil fourdow apeireth al the gobet.
C. I triſte †† on ghou in oure lord, that ghe ſchulden undirſtonde noon othir thing. and who that diſturblith ghou ſchal bere doom who euere he be. and britheren, if I preche ghit circunciſioun what ſuffre I ghit perſecucioun? thanne the ſclaundre of the croſs is voidid. I wolde that thei weren kitt awei that diſturblen ghou. for britheren, ghe ben clepid into freedom, oonli ghyue ghe not freedom into occaſioun of fleiſch, but bi charite of ſpyryt ſerue ghe togidre. for euery lawe is fulfillid in oo word, thou ſchalt loue thi neighbore as thiſilf. and if ghe bite and ete ech othir, ſe ghe leſt ghe be waſtid ech fro othir. ||† and I ſeie *ghou* in criſt, wan- D.
dre ghe in ſpyryt, and ghe ſchulen not parforme the deſires of the fleiſch. for the fleiſch coueitith aghen the ſpyryt, and the ſpyryt aghen the fleiſch. for theſe ben aduerſaries togidre, that ghe do not alle thingis that ghe wolen. that if ghe be led bi ſpyryt ghe ben not undir the lawe. and the werkis of the fleiſch ben open, whiche ben fornycacioun, unclenneſſe, unchaſtite, lecherie, ſeruyſe of falſe goddis, witchecraftis, enemytees, ſtriuyngis, yndignaciouns, wraththis, chidyngis, diſſenciouns, ſectis, enuyes, manſlaughtris, drunkeneſſis, unmeſurable etyngis & thingis lyk to theſe, which I ſeie to ghou as I haue told ghou tofore, for thei that doen ſuche thingis ſchulen not haue the kyngdom of god. but the fruyt of the ſpyryt is charite, ioie, pees, pacience, long abidyng, benygnyte, goodneſſe, myldeneſſe, feith, temperaunce, contynence, chaſtite. aghen ſuche thingis is no lawe. and thei that ben of criſt han crucified her fleiſch with vicis and coueityngis. *|| if we lyuen bi ſpyryt, walke we bi G.
ſpyryt. be we not maad coueitouſe of veyn glorie, ſtirynge ech othir to wraththe *or* hauynge enuye ech to othir.

Chap. VI.

BRitheren, if a man be ocupied in ony gilt, ghe that ben ſpyrytual enforme ghe ſuch oon in ſpyryt of ſoftneſſe, biholdynge thiſilf leſt that thou be temptid. ech bere otheris chargis, and ſo ghe ſchulen fulfille the lawe of criſt. for who that trowith that he be ought whanne he is nought he bigilith hymſilf. but ech man proue his owne werk, and ſo he ſchal haue glorie in hymſilf and not in a nothir, for ech man ſchal bere his owne charge. he that is taught bi word comyne he with him that techith him in alle goodis. nyle ghe erre, god is not ſcorned. for tho thingis that a man ſowith tho thingis he ſchal repe. for he that ſowith in his fleiſch, of the fleiſch he ſchal repe corupcioun, but he that ſowith in the ſpyryt, of the ſpyryt he ſchal repe euerlaſtynge lyf. and doynge good faile we not, for in his tyme we ſchal repe not failynge. therfore while we han tyme worche we good to alle men but mooſt to hem that ben homeliche of the feith. ſe ghe what maner lettris I haue writen to ghou with myn owne hond. for who euere wole pleſe in the fleiſch this conſtreinith ghou to be circuncidid, oonli that thei ſuffre not the perſecucioun of criſtis croſs. for neithir thei that ben circuncidid kepen the lawe, but thei wolen that ghe ben circuncidid that thei haue glorie in ghoure fleiſch. but fer be it fro me to haue glorie but in the croſs of oure lord ieſus criſt bi whom the world is crucified to me and I to the world. for in ieſus criſt neithir circunciſioun is ony thing worth, ne prepucie, but a newe creature. and who euere ſuen this reule pees §† of hem and merci and on iſrael of god. and heraftir no man be heuy to me. for I bere in my bodi the tokenes of oure lord ieſu criſt. the grace of oure lorde ieſus criſt be with ghoure ſpyryt, britheren, amen. *here endith the piſtle to galathies and bigynneth a prolog on the piſtle to effeſies.* Effeſians

* obſeruatis — † æmulantur — || æmulemini. § per allegoriam. ** iterum. †† of. ‖† dico autem in christo.
*|| here *chap.* vi begins in the editions of the Lat. Vulg. *Paris* 1549. & *Lions* 1532 folio. In the *Paris* edition 8°. 1543 *it* begins as it does here. The Benedictine of 1693, begins as here. §† on

FFeſians ben of aſie. theſe whanne thei hadden reſſeyued the word of treuthe abiden ſtidefaſtli in the ſeith. the poſtle preiſith hem, writynge to hem fro rome out of priſoun bi titicus the dekene. *Jerom in his prolog ou this epiſtle * ſeith al this.*

EFFESIES.

Chap. I.

OUL the apoſtle of ieſus criſt bi the wille of god to alle ſeyntis that ben at effeſi, and to the ſeithful men in ieſu criſt, grace be to ghou and pees of god oure fadir and oure lord ieſu criſt. bleſſid be god and the fadir of oure lord ieſus criſt that hath bleſſid us in al ſpiritual bleſſyng in heuenli thingis in criſt, as he hath choſen us in hymſilf bifore the makyng of the world, that we weren hooli and without wem in his ſight in charite. which hath bifore ordeyned us into adopcioun of ſones bi ieſus criſt into him, bi the purpos of his wille into the heriyng of the glorie of his grace in which he hath glorified us in his dereworthe ſone in whom we han redempcioun bi his blood forghyueneſſe of ſynnes aftir the richeſſis of his grace that aboundide greetli in us in al wiſdom and prudence to make knowe to us the ſacrament of his wille bi the good pleaſaunce of him the which *ſacrament* he purpoſide in him in the diſpenſacioun of plentee of tymes to enſtore alle thingis in criſt which ben in heuenes and which ben in erthe in him. in whom we ben clepid bi ſoort bifore ordeyned bi the purpos of him that worchith alle thingis bi the counſeil of his wille, that we be into the heriyng of his glorie, we that han hopid bifore in criſt, in whom alſo ghe weren clepid whanne ghe herden the word of treuthe (the goſpel of † oure heelthe) in whom ghe bileuynge ben markid with the hooli gooſt of biheeſt, which is the § eernys of oure eritage into the redempcioun of purchaſyng into heriyng of his glorie. therfore I heerynge ghoure ſeith that is in criſt ieſus and the loue into alle ſeyntis, ceeſſe not to do thankyngis for ghou, makynge mynde of ghou in my preiers, that god of oure lord ieſus criſt the fadir of glorie ghyue to ghou the ſpyryt of wiſdom and of reuelacioun into the knowyng of him, and the ighen of ghoure herte lightned, that ghe wite which is the hope of his clepyng, and whiche ben the richeſſis of the glorie of his eritage in ſeyntis, and which is the excellent greetneſſe of his vertu into us that han bileued bi the worchyng of the myght of his vertu which he wroughte in criſt reiſynge hym fro deeth, and ſettynge him on his righthalf in heuenli thingis || aboue ech principat and poreſtat and vertu and domynacioun, and ** *aboue* ech name that is named, not oonli in this world, but alſo in the world to comyng; and made alle thingis ſuget undir hiſe feet. and ghaf hym to be heed ouer al the chirche that is the bodi of him, and the plentee of him which is alle thingis in alle thingis fulfillid.

Chap. II.

AND whanne ghe weren deede in ghoure giltis and ſynnes in whiche ghe †† wandriden ſumtyme aftir the cours of this world, aftir the prince of the power of this eyr of the ſpyryt that worchith now into the ſones of †§ unbileue, in which alſo we alle lyuyden ſumtyme in the deſires of oure fleiſch, doynge the willes of the fleiſch and of thoughtis, and we weren bi kynde the ſones of wraththe as othere men. but god that is riche in merci for his ful mych charite in which he louyde us, ghe whanne we weren deede in ſynnes, quykenyde us togidre in criſt (bi whos grace ghe ben ſaued) and aghenreiſide togidre and made togidre to ſitte in heuenli thingis in criſt ieſus, for bi grace ghe ben ſaued bi ſeith, and this not of ghou, for it is the ghiſte of god, not of werkis, that no man haue glorie. for we ben the makyng of him maad of nought in criſt ieſus in goode werkis whiche god hath ordeyned that we †|| go in tho *werkis*. for which thing be ghe myndeful, that ſumtyme ghe weren hethene in fleiſch, which weren ſeid prepucie fro that that is ſeid circumciſioun maad bi hond in fleiſch. and ghe weren in that tyme withouten criſt, aliened fro the †¶ lyuyng of iſrael and geſtis of teſtamentis, not hauynge hope of biheeſt, and withouten god in this world. but now in criſt ieſus ghe that weren ſumtyme fer ben maad nygh in the blood of criſt. for he is oure pees that made bothe oon and unbyndynge the myddil wal of a *† wal withouten morter enemytees in his fleiſch and auoidide the lawe of maundementis bi domes, that he make tweyne in hymſilf into oo newe man, makinge pees to recounceile bothe in oo bodi to god bi the croſs ſleynge the enemytees in hymſilf: and he comynge prechide pees to ghou that weren fer, and pees to hem that weren nygh, for bi him we bothe han nygh comyng in oo ſpyryt to the fadir. therfore r. now ghe ben not *|| geſtis & ſtraungeris but ghe ben citeſeyns of ſeyntis, and *§ houſhoold meynee of god aboue bildid on the foundement of apoſtlis and *¶ profetis upon that higheſt corner ſtoon §§ criſt ieſus, in whom ech bildyng maad wexith into an hooli temple in the lord. in whom alſo be ghe bildid togidre into the §|| abitacle of god in the hooli gooſt.

Chap. III.

† FOR the grace of this thing I poul the boundun of criſt ieſus for ghou hethene men, if netheles ghe han herd the diſpenſacioun of goddis grace that is ghouun to me in ghou. for bi reuelacioun the ſacrament is maad knowun to

* ſeith this. † veſtræ, ghoure. *MSS* 6. ¶ pignus. || ſupra. above. MSS 9. ** aboute. †† mb aft s †§ diffidentiæ
†|| ambulemus. †¶ converſatione *† maceriæ. * || hoſpites. * § domeſtici. * ¶ of profetis §§ of criſt.
§|| habitaculum. *†* Hujus rei gratia.

me, as I aboue wreot in ſchort thing as ghe moun rede and undurſtonde my prudence in the * mynyſterie of criſt, which was not knowun to othere generaciouns to the ſones of men as it is now ſchewid to hiſe hooli apoſtlis and profetys in the ſpyryt, that hethene men ben euene eyris and of oo bodi and parteneris togidre of his biheeſt in criſt ieſus bi the euangelie whos mynyſtre I am maad bi the ghifte of goddis grace which is ghouun to me bi the worching of his vertu. to me leeſt of alle ſeyntis this grace is ghouun to preche among hethen men the unſerchable richeſſis of criſt, and to lightne alle men which is the diſpenſacioun of ſacrament hid fro worldis in god that † made alle thingis of nought, that the mych foold wiſdom of god be knowun to princes and poteſtatis in heuenli thingis bi the chirche, bi the bifore ordenaunce of worldis whiche he made in criſt ieſus oure lord in whom we han triſt and || nygh comyng in triſtenynge bi the feith of him. for which thing I axe, that ghe faile not in my tribulaciouns for ghou which is ghoure glorie. for grace of this thing I bowe my knees to the fadir of oure lord ieſus criſt, of whom ech fadirheed in heuenes and in erthe is named that he ghyue to ghou aſtir the richeſſis of his glorie vertu to be ſtrengthid bi his ſpyryt bi the ynnere man, that criſt dwelle bi feith in ghoure hertis, that ghe rootid and groundid in charite moun comprehende with alle ſeyntis which is the breede and the lengthe and the hyghneſſe and the depneſſe. alſo to wite the charite of criſt more excellent than ſcience, that ghe be fillid in al the plentee of god. and to him that is myghti to do alle thingis more plenteuouſli than we axen or undirſtonden bi the vertu that worchith in us, to him be glorie in the chirche and in criſt ieſus into alle the generaciouns of the world of worldis, amen

Chap. IV.

A. THerfore I boundun for the lord biſeche ghou, that ghe walke worthili in the clepyng in which ghe ben clepid with al mekeneſſe and myldeneſſe with pacience ſupportinge ech othir in charite, biſi to kepe unyte of ſpyryt in the boond of pees. oo bodi and oo ſpyryt as ghe ben clepid in oon hope of ghoure cleping. oo lord, oo feith, oo baptym, oo god and fadir of alle which is aboue alle *men* B. and bi alle thingis and in us alle. but to ech of us grace is ghouun bi the meſure of the ghyuyng of criſt. for which thing he ſeith, he ſtighynge an high ledde caityſte caityf, he ghaf ghiftis to men. but what is it that he ſtighede up, no but that alſo he cam doun firſt into the lowere partis of the erthe? he it is that cam doun and that ſtighede on alle heuenes, that he ſchulde fille alle thingis. and he ghaf ſumme apoſtlis, ſumme profetis, othere euangeliſtis, othere ſcheppardis and techeris to the § ful endyng of ſeyntis into the werk of mynyſterie into edificacioun of criſtis bodi, til we rennen alle into unyte of feith and of knowing of goddis ſone into a parfyt man aftir the meſure of age of the plentee of criſt: that we be not now litle children mouynge as wawis, and be not borun aboute with ech wynd of techyng in the weiwardneſſe of men in ſutil witt to the diſſeyuyng of errour. but do we treuthe in charite & wexe in him bi alle thingis that is criſt oure heed of whom al the bodi ſett togidre and boundun togidre bi ech ioinˉture of undirſeruyng bi worchyng into the meſure of ech membre makith encreeſſyng of the bodi into edificacioun of itſilf in charite. therfore I ſeie and witneſſe this thing in the lord, that ghe walke not now as hethene men walken in the vanyte of her witt, that han undirſtondyng derkned with derkneſſis, and ben aliened fro the lyf of god bi ignoraunce that is in hem for the blindneſſe of her herte, whiche diſpeyrynge bitooken hemſilf to unchaſtite into the worchyng of al unclenneſſe in coueitiſe. but ghe han not ſo lerned criſt, if netheles ghe herden him, and ben taught in him as is treuthe in ieſus. do ghe awei bi the elde lyuyng the elde man that is corupt bi the deſyres of errour. and be ghe ¶ renewid in the ſpyryt F. of ghoure ſoule, & clothe ghe the newe man which is maad aftir god in rightwyſneſſe & hoolyneſſe of treuthe. for which thing ghe putte awei leeſyng, & ſpeke ghe treuthe eche man with his neighbore, for we ben membris ech to othir. be ghe wrothe and nyle ghe do ſynne, the ſunne falle not doun on ghoure wraththe, nyle ghe ghyue ** ſtide to the deuel. he that ſtaal now ſtele he not, but more traueile he in worchynge with hiſe hondis that that is good that he haue wherof he ſchal ghyue to the nedi. ech yuel word go not †† out of ghoure mouth but if ony is good to the edificacioun of feith, that it ghyue grace to men that heeren. and nyle ghe make the hooli gooſt of god ſoori in which ghe ben markid in the dai of redempcioun. al bittyrneſſe and wraththe and yndignacioun and cry and blaſfemye be taken awei fro ghou with al malice. and be ghe †* togidre benygne merciful forghyuynge †|| togidre as alſo god forghaf to ghou in criſt.

Chap. V.

THerfore be ghe folowers of god as mooſt dere- A. worthe ſones. and walke ghe in †§ loue as criſt louyde us, and ghaf hymſilf for us an offryng and a ſacrifiſe to god into the odour of ſwetneſſe. and fornycacioun and al unclenneſſe or auarice be not named among ghou as it bicometh hooli *men*, eithir filthe or ſoli ſpeche or harlotrie that †¶ perteyneth not to profyt, but more doyng of thankyngis. for wite ghe this and undirſtonde, that ech lecchour or unclene man or coueitous that ſerueth to mawmetis hath not erytage in the kyngdom of criſt and of god. no man diſſeyue ghou bi veyne wordis, for whi for theſe thingis the wraththe of god cam on the ſones of unbileue. therfore nyle ghe be maad parteneris of hem. for ghe weren ſumtyme derkneſſis, but now light in the lord, walke ghe as the ſones of light. for the fruyt of light is in al goodneſſe and rightwyſneſſe and treuthe. and preue ghe what thing is wel pleſynge to god, and nyle ghe comyne to unfruytouſe werkis of derkneſſis but more reproue ghe: for what thingis ben doon of hem in priuy it is foul ghe to ſpeke. and alle thingis that ben reproued of the light ben openly ſchewid, for al thing that is ſchewid is light. for which thing he ſeith, riſe thou that ſlepiſt and riſe up fro deeth and criſt ſchal lightne thee. therfore D. britheren, ſe ghe hou warli ghe ſchulen go, not as unwiſe men, but as wiſe men aghenbiynge tyme for the daies ben yuele. therfore nyle ghe be maad unwiſe, but undirſtondinge which is the wille of god. and

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* miniſterio, myſterio edit. *Lugduni* 1532. et Benedict. 1693. Sed MSS Latin variant. Quatuor, qui penes me ſunt, habent *miniſterio*. Quintus habet *myſterio*. † omnia creavit. || acceſſum. § conſummationem. ¶ renulid MS. *Sur.* renewlid. MSS. 1. renulid. MSS. 2. renewid. MSS 1. recentiſſimus. Altera editio legit, renewid, *or maad new agen*. MS *Sidn* ** locum. †† Sic MS. *Sur. forth* ſed deeſt in aliis MSS. *Eman.* fol: ſupplet *out*; ſed in margine tantum *Chriſt.* legit *out*. Altera editio habet *te* MSS. *Sidn.* et *Magd.* †* invicem. †|| invicem. †§ dilectione. †¶ ad rem non pertinet.

and nyle ghe be drunkun of wyn in which is * leccherie, but be ghe fillid with the hooli gooſt, and ſpeke ghe to ghouſilf in ſalmes and ympnes and ſpiritual ſongis, ſyngynge & ſeiynge ſalm in ghoure hertis to the lord, euermore doynge thankyngis for alle thingis in the name of oure lord ieſus criſt to god and the ſadir. be ghe ſuget † togidre in the drede of criſt. wommen be thei ſuget to her houſbondis as to the lord, for the man is heed of the womman as criſt is heed of the chirche, he is ſavyour of his bodi. but as the chirche is ſuget to criſt ſo wommen to her husbondis in alle thingis. men loue ghe ghoure wyues as criſt louyde the chirche, and ghaf hymſilf for it to make it hooli, and clenſide it with the waiſſchyng of watir in the word of lyf to ghyue the chyrche glorious to hymſilf that it hadde no wem ne ryueling or ony ſuch thing, but that it be hooli and undefoulid. ſo and men loue thei her wyues as her owne bodies. he that loueth his wyf loueth hymſilf. for no man hatide euere his owne fleiſch, but noriſſchith and || ſoſtrith it as criſt *doith* the chirche, and we ben membris of his bodi, of his fleiſch and § of boonys. for this thing a man ſchal forſake his fadir and modir, and he ſchal drawe to his wyf, and thei ſchulen be tweyne in oo fleiſch. this ſacrament is greet. ghe I ſeie in criſt and in the chirche. netheles ghe alle ech man loue his wyf as hymſilf, and the wyf drede hir husbonde.

Chap. VI.

SONES obeie ghe to ghoure fadir and modir in the lord, for this thing is rightful. onoure thou thi fadir and modir that is the firſte maundement in biheeſt, that it be wel to thee, & that thou be longe lyuynge on the erthe. and fadris nyle ghe terre ghoure ſones to wraththe, but noriſſche ghe hem in ¶ techyng and chaſtiſyng of the lord. ſeruauntis obeie ghe to fleiſchli lordis with drede and tremblyng in ſympleneſſe of ghoure herte as to criſt, not ſeruynge at the ighe as pleſynge to men, but as ſeruauntis of criſt, doynge the wille of god bi diſcrecioun with good wille ſeruynge as to the lord and not as to men, witynge that ech man whateuere good thing he ſchal do he ſchal reſſeyue this of the lord whether ſeruaunt whether free man. and ghe lordis do the ſame thingis to hem forghyuynge manaſſis. witynge that bothe her lord and ghoure is in heuenes, and the takyng of perſoones is not anentis god. heraftirward, britheren, be ghe coum- c. fortid in the lord and in the myght of his vertu. clothe ghou with the armure of god, that ghe moun ſtonde aghens ** aſpiyngis of the deuel. for why ſtryuyng is not to us aghens fleiſch and blood, but aghens the princis and poteſtatis, aghens gouernouris of the world of theſe derkneſſis, aghens ſpiritual thingis of wickidneſſe in heuenli thingis. therfore take ghe the armure of god, that ghe moun aghenſtonde in the yuel dai, and in alle thingis ſtonde parfyt. therfore ſtonde ghe and be ghe gird aboute ghoure leendis in ſoſtfaſtneſſe, and clothid with the haburioun of rightwyſneſſe, and ghoure feet ſchood in makynge redi of the goſpel of pees. in alle thingis †† take ghe ſcheeld of feith in which ghe moun quenche alle the fyry dartis of *|| the worſte. and take ghe the helm of heelthe, and the ſwerd of the gooſt, that is the word of god, bi al preier and biſechyng preie ghe al tyme in ſpyryt, and in him wakynge †§ in al biſyneſſe, and biſechyng for alle hooli men, and for me that word be ghouun to me in openyng of my mouth with triſt to make knowun the myſterie of the goſpel for which I am ſet in meſſage in a chayne, ſo that in it I be hardi to ſpeke as it bihoueth me. and ghe witen what thingis ben aboute me, what I do, titicus, my mooſt dere brother and trewe mynyſtre in the lord, ſchal make alle thingis knowun to ghou; whom I ſente to ghou for this ſame thing, that ghe knowe what thingis ben aboute us, and that he coumforte ghoure hertis. pees to britheren and charite with feith of god oure fadir and of the lord ieſus criſt. grace with alle men that louen oure lord ieſus criſt in uncorupcioun amen. *that is, ſo be it.* *† *here endith the epiſtle to effeſies, and bygynneth a prolog on the piſtle to filipenſis.*

FILIPENSIS ben of macedonye. theſe whanne thei hadden reſſeyued the word of treuthe ſtooden ſtideſaſtli in the feith and thei reſſeyuyden not falſe apoſtlis. the apoſtle preiſith theſe writynge to hem fro rome out of priſoun bi epafrodite. *Jerom in his prolog on this epiſtle ſeith §§ this.*

FILIPENSIS.

Chap. I.

POUL and tymothe ſeruauntis of ieſus criſt to alle the hooly men in criſt ieſus that ben at filippis with biſſchopis & dekenes: grace and pees to ghou of god oure fadir and of the lord ieſus criſt. I do thankyngis to my god in alle mynde of ghou euermore in alle my preieris for ghou alle with ioie, and make a biſechyng on ghoure comynyng in the goſpel of criſt fro the firſte dai til now triſtenynge this ilke thing that he that bigan in ghou B. a good werk ſchal performe it til into the dai of ieſu criſt. as it is iuſt to me to ſeele this thing for alle ghou for that I haue ghou in herte and in my boondis and in defendyng and confermyng of the goſpel that alle ghe be ſelowis of my ioie. for god is a witneſſe to me hou I coueite alle ghou in the bowels of ieſu criſt. and this thing I preie that ghoure charite be plenteuous more & more in kunnyng and in al witt, that ghe preue the bettre thingis, that ghe be clene and withoute offenſe in the dai of criſt, fillid with the fruyt of rightwyſneſſe bi ieſus criſt into the glorie and the heriyng of god. for

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* luxuria. † inuicem. || fouet. § de oſſibus ejus. hiſe boonys. MSS. 8. ¶ the techyng. ** inſidias
†† ſumentes. *|| nequiſſimi. werſt enemy. *MS Sidn.* the Fend, *Wickl. Homil. in Epiſt.* †§ in omni inſtantia.
*† MS *Sur: Eman.* 8vo. MS. *Caij. Trin: Coll:* 8vo, et fol. *Eman:* fol: et *Mor:* numero, 6. §§ al this.

for britheren, I wole that ghe wite, that the thingis that ben aboute me han comen more to the profyt of the goſpel ſo that my boondis weren maad knowun in criſt in ech moot hall and in alle othere placis that mo britheren triſtynge in the lord more plenteuouſli for my boondis durſten withouten drede ſpeke the word of god. but ſumme for enuye and ſtryf, ſumme for good wille prechen criſt, & ſumme of charite witynge that I am put in the defenſe of the goſpel. but ſumme of ſtryf ſchewen criſt, not * clenli geſſynge hem to reiſe tribulacioun to my boondis. but † what? the while on al maner either bi occaſioun either bi treuthe criſt is ſchewid, and in this thing I haue ioie, but alſo I ſchal haue ioie. and I woot that this thing ſchal come to me into heelthe bi ghoure preier and the undirmynyſtryng of the ſpyryt of ieſus criſt: bi myn abidyng & hope, for in no thing I ſchal be ſchamed but in al triſt as euermore & now criſt ſchal be magnyfied in my bodi eithir bi lyf eithir bi deeth. for me to lyue is criſt, and to die is wynnyng. that if to lyue in fleiſch is fruyt of werk to me, lo what I ſchal cheſe I knowe not, but I am conſtreyned of tweie thingis, I haue deſier to be diſſolued and to be with criſt, it is mych more bettre, but to dwelle in fleiſch is nedeful for ghou. and I triſtynge this thing woot that I ſchal dwelle and parſytli dwelle to alle ghou to ghoure profyt and ioie of feith, that ghoure thankyng abounde in criſt ieſus in me bi my comyng eftſoone to ghou. oonli lyue ghe worthili to the goſpel of criſt, that whethir whanne I come and ſe ghou, eithir abſent I heere of ghou that ghe ſtonde in oo ſpyryt of oo wille traueilinge togidre to the feith of the goſpel. and in no thing be ghe aferd of aduerſaries, which is to hem cauſe of perdicioun, but to ghou cauſe of heelthe. and this thing is of god. for it is ghouun to ghou for criſt, that not oonli ghe bileuen in him, but alſo that ghe ſuffren for him hauynge the ſame ſtryf which ghe ſaien in me and now ghe han herd of me.

Chap. II.

THerfore if ony coumfort is in criſt, if ony ſolace of charite, if ony felouſchipe of ſpyryt, if ony || ynwardneſſe of merci doyng, fille ghe my ioie, that ghe undirſtonde the ſame thing, & haue the ſame charite of oo wille, and feelen the ſame thing. no thing bi ſtryf, neithir bi veyn glorie, but in mekeneſſe demynge ech othir to be highere than hymſilf. not biholdynge ech bi himſilf what thingis ben hiſe owne, but tho thingis that ben of othere
3. men. and feele ghe this thing in ghou which alſo in criſt ieſus, that whanne he was in the fourme of god demyde not raueyne that hymſilf were euene to god, but he lowide hymſilf, takynge the fourme of a ſeruaunt, and was maad into the likneſſe of
c. men, and in abyte was foundun as a man; he mekide hymſilf and was maad obedient to the deeth, ghe to the deeth of the croſs. for which thing god enhaunſide him, and ghaf to him a name that is aboue al name, that in the name of ieſus ech knee be bowid of heuenli thingis of ertheli thingis and of hellis, & ech tunge knoulechе that the lord ieſus criſt is in the glorie of god the fadir. therfore, my mooſt dereworthe britheren, as euermore ghe han obeied not in my preſence oonli, but myche more now in myn abſence, worche ghe with drede and tremblynge ghoure heelthe. for it is god that worchith in ghou bothe to wilne and to parforme for good wille. and do ghe alle thingis withoute grutchyngis and doutyngis, that ghe be without playnt, and ſymple *as* the ſones of god withoute repreef in the myddil of a § ſchrewid nacioun and a weiward, among which ghe ſchynen as ghyuers of light in the world, and holde ghe togidre the word of lyf to my glorie in the dai of criſt, for I have not runne in veyn, neithir I haue traueiled in veyn. but though ¶ I be offrid *or ſlayn* on the ſacrifiſe and ſeruiſe of ghoure feith, I haue ioie and I thanke ghou alle. and the ſame thing haue ghe ioie and thanke ghe me. and I hope in the lord ieſus that I ſchal ſende tymothe ſoone to ghou, that I be of good coumfort whanne tho thingis ben knowun that ben aboute ghou. for I haue no man ſo of oo wille, that is biſy for ghou with elene affeccioun. for alle men ſeken tho thingis that ben her owne, not tho that ben of criſt ieſus. but knowe ghe the ** aſſai of him, for as a ſone to the fadir he hath ſeruyd with me in the goſpel. therfore I hope that I ſchal ſende him to ghou anoon as I ſe what thingis ben aboute me. and I triſte in the lord, that alſo my ſilf ſchal come to ghou ſoone. and I geſſide it nedeful to ſende to ghou epafrodite my brothir and euene worchere and myn †† euene knyght, but ghoure apoſtle, and the mynyſtre of my nede, for he deſyride ghou alle, and he was ſorouful therfore that ghe herden, that he was ſyk. for he was ſyk to the deeth, but god hadde merci on him. and not oonli on him, but alſo on me, leſt I hadde heuyneſſe on heuyneſſe. therfore more haſtili I ſente him, that whanne ghe han ſeien him ghe haue ioie eft, and I be withoute heuyneſſe. therfore reſſeyue ghe him with al ioie in the lord, and haue ghe ſuche with *al* honour, for for the werk of criſt he wente to deeth, ghyuynge his lyf that he ſchulde fulfille that that failide of ghou *† anentis my ſeruyſe.

Chap. III.

HEnnys forward, my britheren, haue ghe ioie in the lord. to write to ghou the ſame thingis to me it is not *|| ſlow and to ghou it is neceſſarie. ſe ghe houndis, ſe ghe yuele werkmen, ſe ghe *§ dyuyſioun. for we ben circuncifioun whiche bi ſpyryt ſeruen to god and glorien in criſt ieſus and han not triſt in the fleiſch, though I haue triſt ghe in the fleiſch. if ony othir man is ſeien to triſte in fleiſch, I more, *that was* circuncidid in the eighthe dai of the kyn of iſrael, of the lynage of beniamyn, an ebrew of ebrewis, bi the lawe a fariſee, bi loue perſuynge the chirche of god, bi rightwyſneſſe that is in the lawe lyuynge without playnt. but whiche thingis weren to me wynnyngis I haue demed theſe apeyryngis for criſt. netheleſſe I geſſe alle thingis to be peyrement for the cleer ſcience of ieſus criſt my lord, for whom I made alle thingis peyrement and I deme as dryt, that I wynne criſt, and that I be foundun in him not hauynge my rightwyſneſſe that is of the lawe, but that that is of the feith of criſt ieſus that is of god the rightwyſneſſe in feith; to knowe him and the uertu of his riſyng aghen, and the felouſchip of his paſſioun, and be maad lyk to his deeth, if on ony maner I come to the reſurrectioun that is fro deeth. not that now I haue taken, or now am perfyt but I ſue if in ony maner

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* ſyncere. † quid enim? dum. || viſcera. § nationis pravæ & peruerſæ. ¶ immolor. ** experimentum.
†† commilitonem. *† erga. *|| pigrum. *§ conciſionem.

I comprehende in which thing alſo I am comprehendid of criſt ieſus. britheren, I deme me not that I haue comprehendid but oo thing, I forgete tho thingis that ben bihyndis and ſtretche forth my ſilf to tho thingis that ben bifore and purſue to the ordeyned mede of the high clepyng of god in criſt ieſus. therfore who euer we ben parfyte feele we this thing, and if ghe undirſtonden in other maner ony thing, this thing god ſchal ſchewe to ghou. netheles to what thing we han comen that we undirſtonde the ſame thing and that we parfytli dwelle
v. in the ſame reule. britheren, be ghe my ſoloweris, and * waite ghe hem that walken ſo as ghe han oure ſourme. for manye walken whiche I haue ſeid ofte to ghou but now I wepynge ſeie, the enemyes of criſtis croſs, whos ende is deeth, whos god is the wombe, and the glorie in confuſioun of hem, that ſaueren ertheli thingis. but oure lyuyng is in heuenes, fro whennys alſo we abiden the ſauyour oure lord ieſus criſt which ſchal reſourme the bodi of oure mekeneſſe that is maad lyk to the bodi of his clereneſſe bi the worching bi which he mai alſo make alle thingis ſuget to him.

Chap. IIII.

a. THerfore my britheren mooſt dereworthe and mooſt deſyred, my ioie and my crowne, ſo ſtonde ghe in the lord moſt dere *britheren*. I preie eucodiam and biſeche ſynticen to undirſtonde the ſame thing in the lord. alſo I prie and thee † german felowe helpe thou thilke *wommen* that trauailen with me in the goſpel, with clement and othere myne helperis whos names be in the book of lyf.
ioie ghe in the lord euermore, eſt I ſeie ioie ghe.
b. be ghoure pacience knowun to alle men, the lord is nygh. be ghe no thing biſi, but in al preier and biſechyng with doyng of thankyngis be ghoure axyngis knowun at god. and the pees of god that paſſith al witt kepe ghoure hertis and undirſtondyngis in criſt ieſus. fro hennys forth, britheren, what euere thingis ben ſothe, what euer thingis chaaſte, what euere thingis iuſte, what euere thingis hooli, what euere thingis able to be loued, what euere thingis of good fame. if ony vertu, if ony preiſyng of diſcipline, thenke ghe theſe thingis, that alſo ghe han lerned & taken & herd & ſeien in me, do ghe theſe thingis and god of pees ſchal be with ghou. but I ioiede greetli in the lord, that ſumtyme aftirward ghe ‡ flouriden aghen to feele for me, as alſo ghe feeliden. but ghe weren ocupied. I ſeie not as for nede, for I haue lerned to be ſufficient in whiche thingis I am. and I can alſo be lowid, I can alſo haue plentee. euery where and in alle thingis I am taught to be fillid and to hungre and to abound and to ſuffre § myſelfe. I mai alle thingis in him that coumfortith me. ghe han doon wel comynynge to my tribulacioun. for alſo ghe filipenſis witen, that in the bigynnyng of the goſpel whanne I wente forth fro macedonye no chirche comynyde with me in reſoun of thing ghouun and takun but ghe aloone whiche ſenten to teſſalonyk oonys and twies alſo into uſs to me. not for I ſeke ghifte, but I require fruyt aboundynge in ghoure reſoun. for I haue alle thingis and abounde. I am fillid with tho thingis taken of epafrodite whiche ghe ſenten into the odour of ſwetneſſe a couenable ſacrifiſe pleſinge to god. and my god fille al ghoure deſier bi hiſe richeſſis in glorie in criſt ieſus. but to god and oure fadir be glorie into worldis of worldis, amen. greete ghe wel euery hooli *man* in criſt ieſus. tho britheren that ben with me greeten ghou wel. alle hooli *men* greeten ghou wel, mooſt ſotheli thei that ben of the emperouris hous. the grace of oure lord ieſus criſt be with ghoure ſpyryt amen. *here endeth the piſtle to filipenſis, and bigynneth a prolog on the piſtle to colocenſis.*

COlocenſis ben alſo || laadicenſis. thes ben of aſie, and thei hadden be diſſeyued ¶ bi falſe apoſtlis. the poſtle hymſilf cam not to hem but he bryngith hem aghen to correccioun bi epiſtle. for thei hadden herd the word of archippus that hadde undirſonge the mynyſterie into hem. therfore the apoſtle now boundun wroot to hem fro effeſie bi titicus the dekene, and ** onoſymus the acolyt. *Jerom in his prolog on this epiſtle ſeith this.*

Chap. I.

OUL the apoſtle of criſt ieſus bi the wille of god & tymothe brothir to hem that ben at colloce hooli and feithful britheren in criſt ieſus, grace and pees to ghou of god oure fadir and of the lord ieſus criſt. we doon thankyngis to god and to the fadir of oure lord ieſus criſt euermore preiynge for ghou. heerynge ghoure feith in criſt ieſus and the loue that ghe han to alle hooly *men* for the hope that is kept to ghou in heuenes which ghe herden in the word of treuthe of the goſpel that cam to ghou, as alſo it is in al the world, and makith fruyt and wexith as in ghou fro that dai in which ghe herden and knewen the grace of god in treuthe as ghe lernyden of epafras our felowe mooſt dereworthe which is a trewe mynyſtre of ieſus criſt for ghou, which alſo ſchewide to us ghoure louyng in ſpyryt. therfore we fro the dai in which we herden ceeſſen not to preie for ghou and to axe c.
that ghe be fillid with the knowyng of his wille in al wiſdom and gooſtli undirſtonding: that ghe walke worthili to god pleſynge bi alle thingis & make fruyt in al good werke and wexe in the ſeience of god and ben coumfortid in al uertu bi the myght of his clereneſſe in al pacience and long abidyng with ioie, that ghe do thankyngis to god and to the fadir which made ghou worthi into the part of eritage of hooli *men* in light. which delyuceride us fro the power of derkneſſis, and translatide into the kingdom of the ſone of his louyng in whom we han aghenbiyng and remyſſioun of ſynnes: which is the ymage of god unuyſible, the firſte bigeten of ech creature: for in him alle thingis ben maad in heuenes and in erthe, viſible and unvyſible, either

 trones,

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* obſeruate. † germane compar. ‡ refloruiſtis. § penuriam. || laodicenſes. ¶ of. ** onefymus.

trones, either domynaciouns, either princehoodis, either poweris : alle thingis ben maad of nought bi him and in him. and he is bifore alle, and alle thingis ben in him. and he is heed of the bodi of the chirche, whiche is the bigynnyng and the firſte bigetun of deede *men*, that he holde the firſte dignyte in alle thingis. for in him it pleſide al plentee to inhabite, and bi him alle thingis to be recounſeilid into him, and made pees bi the blood of his croſs tho thingis that ben in erthis eithir that ben in heuenes. and whanne ghe weren ſumtyme aliened and enemyes * bi witt in yuele werkis, now he hath recounceilid *ghou* in the bodi of his fleiſch bi deeth, † to haue ghou hooli and unwemmyd and withoute reproofe bifore him, if netheles ghe dwellen in the feith foundid and ſtable & unmouable fro the hope of the goſpel that ghe han herd which is prechid in al creature that is undir heuene of which I poul am maad mynyſtre, and now I haue ioie in paſſioun for ghou, and I fille tho thingis that failen of the paſſiouns of criſt in my fleiſch for his bodi that is the chirche of which I poul am maad mynyſtre bi the diſpenſacioun of god that is ghouun to me in ghou, that I fille the word of god the || pryuyte that was hid fro worldis and generaciouns but now it is ſchewid to hiſe ſeyntis to whiche god wolde make knowun the richeſſis of the glorie of this ſacrament in hethen men which is criſt in ghou the hope of glorie : whom we ſchewen repreuynge ech man and techynge ech man in al wiſdom, that we offre ech man parfyt in criſt ieſus. in which thing alſo I traueile in ſtryuyng bi the worchyng of him that he worchith in me in vertu.

Chap. II.

BUT I wole that ghe wite what byſyneſſe I haue for ghou, and for hem that ben at loadice, and whiche euere ſaighen not my face in fleiſch that her hertis ben coumfortid, and thei ben taught in charite into alle the richeſſis of the plentee of undirſtondyng into the knowyng of myſterie of god the fadir of ieſus criſt in whom alle the treſouris of wiſdom and of ſcience ben hid. for this thing I ſeie, that no man diſſeyue ghou in § highthe of wordis, for though I be abſent in bodi, bi ſpyryt I am with ghou, ioiynge and ſeynge ghoure ordre and the ¶ ſadneſſe of ghoure bileue that is in criſt. therfore as ghe han taken ieſus criſt oure lord, walke ghe in him and be ghe rootid and bildid about in him and confermyd in the bileue as ghe han lerned aboundynge in him in doynge of thankingis.
c. ſe ghe that no man diſſeyue ghou bi filoſofie and veyn fallace aftir the tradicioun of men, aftir the elementis of the world and not aftir criſt. for in him dwellith bodili al the fulneſſe of godhede, and ghe ben fillid in him that is heed of al pryncipat and power: in whom alſo ghe ben circuncidid in circunciſioun not maad with hond in ‡ diſpoilyng of the bodi of fleiſch, but in circunciſioun of criſt. and ghe ben biried togidre with him in baptym, in whom alſo ghe han riſe aghen bi feith of the worchyng of god that reiſide him fro deeth. and whanne ghe weren deede in giltis and in the prepucie of ghoure fleiſch he quykenyde togidre *ghou* with him : forghyuynge to ghou alle giltis, doynge awei that writyng of decree that was aghens us that was contrarie to us. and he took awei that fro the myddil ** pitchynge it on the croſs. and he ſpoil-
ide principatis and powers, and ledde out triſtili openli ouercomynge hem in hymſilf. therfore no man iuge ghou in mete or in drynk or in part of feeſt dai or of neomenye or of ſabotis whiche ben ſchadowe of thingis to comynge, for the bodi is of criſt. no man diſſeyue ghou willynge *to teche* in mekeneſſe and religioun of aungelis tho thingis whiche he hath not ſeen, walkynge veynli bolned with witt of his fleiſch. and not holdynge the heed of which al the bodi bi boondis and ioynyngis togidre undirmynyſtrid and maad, wexith into encreeſſyng of god. for if ghe ben deede with criſt fro the elementis of this world, what ghit as men lyuynge to the world demen ghe ? that ghe touche not, neithir taaſte, neithir trete with hondis tho thingis whiche alle ben into deeth bi thilk †† uſs aftir the comaundementis and the techyngis of men, which han a reſoun of wiſdom in veyn religioun and mekeneſſe, and not to ſpare the bodi, not in ony onor to the fulfillyng of the fleiſch.

Chap. III.

THerfore if ghe han riſen togidre with criſt A.
ſeke ghe tho thingis that ben aboue, where criſt is ſittynge in the righthalf of god, ſauere ghe tho thingis that ben aboue, not tho that *ben* on erthe. for ghe ben deede and ghoure lyf is hid with criſt in god. for whanne criſt ſchal appere ghoure lyf, thanne alſo ghe ſchulen appere with him in glorie. therfore ſle ghe ghoure membris which ben on the erthe, fornycacioun, unclenneſſe, lecherie, yuel coueitiſe and auarice which is ſeruice of mawmetis, for whiche thingis the wraththe of god cam on the ſones of unbileue, in whiche alſo ghe walkiden ſumtyme whanne ghe lyuyden in hem. but now putte ghe awei alle thingis wraththe, indignacioun, malice, blaſfemye, and foul word of ghoure mouth. nyle ghe lie togidre. *§ ſpoile ghe ghou fro the elde man with hiſe dedis, and clothe ghe the newe man that is maad newe aghen into the knowyng of god aftir the ymage of him that made him, where is not male and female, hethene man and iew, circunciſioun and prepucie, barbarus and *|| ſcita, bonde *man* and free *man*, but alle thingis and in alle thingis criſt. therfore ghe as the cho- c.
ſun of god, hooli and loued clothe ghou with the entrailis of merci, benygnyte, and mekeneſſe, temperaunce, pacience, and ſupporte ghe ech oon othir, and forghyue to ghouſilf if ony man aghens ony hath a quarel as the lord forghaf to ghou, ſo alſo ghe. and upon alle theſe thingis haue ghe charite that is the boond of perfeccioun, and the pees of criſt *† enioie in ghoure hertis in which ghe ben clepid in oo bodi, and be ghe kynde. the word of criſt dwelle in ghou plenteouſli in al wiſdom, and teche and moneſte ghouſilf in ſalmes and ympnes and ſpyritual ſongis in grace ſyngynge in ghoure hertis to the lord. al thing what euer thing ghe doen in word or in dede, alle thingis in the name of oure lord ieſus criſt doynge thankyngis to god and to the fadir bi him. wommen be ghe ſuget to ghoure husbondis as it bihoueth in the lord. men loue ghe ghoure wyues, and nyle ghe be bitrre to hem. ſones obeie ghe to ghoure fadir and modir bi alle thingis, for this is wel pleſynge in the lord. fadris nyle ghe terre ghoure ſones to yndignacioun, that

* tenui † exhibere. || myſterium. § ſublimitare. ¶ firmamentum. ‡ diſpiſynge. ** affigens. †† uſu.
*, expoliantes. *|| ſcytha. *† exultet.

that thei be not maad feble hertid. ſeruauntis obeie ghe bi alle thingis to fleiſchli lordis, not ſeruynge at ighe as pleſynge to men, but in ſymplenefſe of herte dredinge the lord. what euere ghe doen worche ghe of wille as to the lord and not to men witynge that of the lord ghe ſchulen take ghelding of eritage. ſerve ghe to the lord crift, for he that doith iniurie ſchal reſſeyue that that he dide yuele, & accepcioun of perſoones is not anentis god.

Chap. IIII.

Lordis ghyue ghe to ſeruauntis that that is iuſt & euene, witynge, that alſo ghe han a lord in heuene. be ghe biſi in preiere and wake in it in doyng of thankingis, and preie ech for other, & for us, that god opene to us the dore of word to ſpeke the myſterie of crift, for which alſo I am boundun, that I ſchewe it ſo as it bihoueth me to ſpeke. walke ghe in wiſdom to hem that ben without forth, aghenbiyng tyme. ghoure word be ſaverid in ſalt evermore in grace that ghe wite hou it bihoueth ghou to anſwere to eche man. titicus mooſt dere brothir & feithful mynyſtre & my felowe in the lord ſchal make alle thingis knowun to ghou that ben aboute me: whom I ſente to ghou to this ſame thing, that he knowe what thingis ben aboute ghou & coumforte ghoure hertis, with onefyme mooſt dere & feithful brothir which is of ghou; whiche ſchulen make alle thingis that ben doon here knowun to ghou. ariſtark priſoner with me greetith ghou wel, and mark the cofyn of barnabas of whom ghe han take maundementis. if he come to ghou reſſeyue ghe him & ieſus that is ſeid iuſt whiche ben of circunciſioun, thei aloone ben myne helperis in the kyngdom of god that weren to me in ſolace. epafras that is of ghou the ſervaunt of ieſu crift greetith ghou wel, euere biſi for ghou in preiers, that ghe ſtonde perfite and fulle in al the wille of god. and I bere witneſſyng to him, that he hath mych traueil for ghou, & for hem that ben at loadice, and that ben at Jeropolym. luyk the leche mooſt dere and demas greeten ghou wel. greete ghe wel the britheren that ben at loadice and *the womman* nymfam, & the chirche that is in hir hous. and whanne this piſtil is red among ghou do ghe that it be rad in the chirche of loadicenſis, and rede ghe that * piſtil that is of loadicenſis. and ſeie ghe to archippus, ſe the mynyſterie that thou haſt takun in the lord that thou fille it. my ſalutacioun bi the hond of poul. be ghe myndeful of my boondis. the grace of the lord ieſu crift be with ghou. amen. *Here endith the piſtil to colocenſis, & biginneth a prolog on the † firſt piſtil to teſſalonycenſis.*

‖ LAodicenſis ben alſo Coloſenſis: as tweie townes and o peple in maners. Theſe ben of Aſie: and among hem hadde ben falſe Apoſtlis and diſſeyued manye. Therfore the Apoſtil bringith hem to mynde of his converſacioun and trewe prechinge of the Goſpel and excitith hem to be ſtideſaſt in the trewe witt and loue of Criſt, and to be of o wil. *But this epiſtil is not in comyn latyn bookis, ana therfore it was but* late tranſlatid into Engliſche *tunge.* ‡ Jerom *in his prolog ſeith this.*

§ PAUL *apoſtil not of men ne bi man, but bi Jeſu Criſt to the britheren that ben at Laodice: grace to ghou and pees of god the fadir and of the lord Jeſu Criſt. I do thankyngis to mi god bi al my preier, that ghe ben dwellynge and laſtynge in him abidinge the biheeſte in the dai of doom. For neithir the vein ſpekynge of ſumme unwiſe men hath lettid ghou the whicke wolden turne ghou fro the treuthe of the goſpel that is prechid of me and now ben that ben of me to the profight of treuth of the goſpel. God ſchal make deſervynge and doynge benygnyte of werkis and of heelthe of everlaſtynge liif. And now mi boondis ben open whicke I ſuffre in Criſt Jeſu; in which I glade & joie, and that is to me euerlaſtynge heelthe: that this ſame thing be doon bi ghoure preiers and mynyſtringe of the holy gooſt eithir bi lyf eithir bi deeth. Forſothe to me it is lyf to lyve in Criſt, and to die joie. And his merci ſchal do in ghou that ſame thing, that ghe moun have the ſame love, and that ghe may be of o wil. Therfore ghe weel beloved britheren, holde ghe and do ghe in the drede of god as*

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* Ex hujus occaſione loci quidam Epiſtolam ſubornarunt velut a Paulo Scriptam Laodicenſibus, ſed quæ nihil habet Pauli præter voculas aliquot ex cæteris ejus Epiſtolis mendicatas. *Eraſmus* in locum. † piſtil to Laodicenſis. MS. *Pepys.* 4° ‖ MS. *Pepys.* 4°

‡ Si quid mihi nuris eſt ejuſdem eſt opificis, hæc epiſtola qui næniis ſuis omnium veterum Theologorum omnia ſcripta contaminavit, conſpurcavit, perdidit, ac præcipue ejus qui præ cæteris indignus erat ea contumelia, nempe D. Hieronymi.
Eraſmus ad *Coloſſ.* iv. 16.

§ Another copy. MS. Jeſus Coll. Camb.
This is plainly a different Verſion from the former, and perhaps from a different Latin copy. It ſeems to be the lateſt and the beſt, tho' both of them are certainly later than Dr. *Wiclif*'s time.

ith in us: and do ghe withouten ony withdrawinge whatſoevere ghe doon. And that it is, derlyngis, joie ghe in criſt, and flee ghe maad foul in clay. Alle ghoure axingis ben open anentis god, & be ghe faſtned in the witt of criſt, and whiche been hool and ſooth and chaſt and rightwys, and lovable do ghe: and whiche herden and take in herte hold ghe; and it ſchal be to ghou pees. Holi men greeten ghou weel in the grace of oure lord Jeſu Criſt with the hooli gooſt: and do ghe that piſtil of coloſenſis to be red to ghou amen. *Here eendith the piſtil to* Laodiſenſis *and bigynneth a prolog on the firſte piſtil to* teſſalonicenſis.

as ghe han herd the preſence of me, & lyf ſchal be to ghou withouten eende. Sotheli it is god that worchith in ghou. And, my weel beloued britheren do ghe withouten ony withdrawynge what evere thingis that ghe doon. joie ghe in criſt and eſchewe ghe man defoulid with lucre, eithir foul wynnynge. Be alle ghoure axingis open anentis god: and be ghe ſtidefaſt in the witt of criſt, and do ghe tho thingis that ben hool and trewe and iuſt and able to be loved. and kepe ghe in herte tho thingis that ghe have herd and take; and pees ſchal be to ghou. alle holi men greeten ghou. The grace of oure lord Jeſu Criſt be with ghoure ſpirit, and do ghe that piſtil of Coloſenſis to be red to ghou. Here eendith the piſtil to *Laodiſenſis*, and bigynneth the prolog on the firſte piſtil to *Teſſaloniſenſis*.

TEſſalonycenſis ben macedonyes in ieſu criſt whanne thei ſtooden ſtidfaſtli in the feith & alſo in perſecucioun of her owne citeſeyns. ferthermore thei reſſeyueden not falſe apoſtlis. ne tho thingis that weren ſeid of falſe apoſtlis. theſe the apoſtle preiſith writynge to hem fro athenys bi titicus & oneſymus. *Jerom in his prolog ou this epiſtle ſeith * this.*

CHAP. I.

POUL and ſiluan and tymothe to the chirche of teſſalonycenſis in god the fadir and in the lord ieſu criſt grace and pees to ghou. we doen thankyngis to god euermore for alle ghou, and we maken mynde of ghou in oure preieris withouten ceeſſyng, hauynge mynde of the werk of ghoure feith and traueil and charite and † abidyng of the hope of oure lord ieſu criſt biſore god and oure
c. fadir. ghe loued britheren of god we witinge ghoure cheeſyng for oure goſpel was not at ghou in word oonli but alſo in vertu and in the hooli gooſt & in mych plentee, as ghe witen whiche we weren among ghou for ghou. and ghe ben maad foloweris of us and of the lord, reſſeyuynge the word in mych tribulacioun with ioie of the hooli gooſt, ſo that ghe ben maad enſaumple to alle men that bileuen in macedonye and in acaie. for of ghou the word of the lord is puppliſſchid, not oonli in macedonye and in acaie. but ghoure feith that is to god in ech place is goon forth, ſo that it is not nede to us for to ſpeke ony thing. for thei ſchewen of || ghou what maner entre we hadden to ghou, and hou ghe ben conuertid to god fro mawmetis to ſerue to the lyuynge god and verrei, and to § abide his ſone fro heuenes whom he reiſide fro deeth, the lord ieſu that delyueride us fro wraththe to comynge.

CHAP II.

FOR britheren ghe witen oure entree to ghou, for it was not veyn, but firſt we ſuffriden and weren punyſſchyd with wrongis as ghe witen in filippis, and hadden triſt in oure lord to ſpeke to ghou the goſpel of god in mych biſyneſſe. and oure exortacioun is not of error neithir of unclenneſſe, neithir in gile, but as we ben preued of god, that the goſpel of god ſchulde be taken to us, ſo we ſpeken, not as pleſynge to men but to god that preueth oure hertis. for neither we weren ony tyme in word of gloſyng, as ghe witen, neither in occaſioun of auarice god is witneſſe, neither ſekynge glorie of men, neither of ghou neither of othere whanne we as criſtis apoſtlis myghten haue ben in charge to ghou. but we weren maad ¶ litle in the myddil of ghou, as if a nurſe foſtre hir ſones, ſo we deſyringe ghou with greet loue wolden haue bitake to ghou not oonli the goſpel of god but alſo ‡ oure lyues for ghe ben maad mooſt dereworthe to us. for, britheren, ghe ben myndeful of oure
D. traueil and weryneſſe, we worchiden nyght and dai, that we ſchulden not greue ony of ghou, and prechiden to ghou the euangelie of god. and ghe ben witneſſis hou hoolili and iuſtli and withouten playnt we weren to ghou that byleuyden, as ghe witen hou we preieden ghou and coumfortiden ech of ghou as the fadir hiſe ſones, & we han witneſſid, that ghe ſchulden go worthili to god that clepide ghou into his kyngdom and glorie. therfore we doen thankyngis to god withoute ** ceſſyng, for whanne ghe hadden take of us the word of the heeryng of god, ghe tooken it not as the word of men, but as it is verili the word of god that worchith in ghou that han bileued. for britheren, ghe ben maad folewris of the chirchis of god that ben in iudee in criſt ieſu; for ghe han ſuffrid the ſame thingis of †† oure euene lynagis as thei of the iewis whiche ſlowen bothe the lord ieſu and the profetis and purſueden us, and thei pleſen not to god and thei ben aduerſaries to alle men, forbedynge us to ſpeke to hethen men that thei be maad ſaaf; that thei fille her ſynnes euermore: for the wraththe of god cam on hem into the ende. and britheren, we deſolat fro ghou for a tyme bi mouth and in biholdyng but not in herte, han highed more plenteuouſli to ſe ghoure face with greet deſier: for we wolden come to ghou, ghe I poul oonys and eſtſoone but ſathanas lettide us. for whi what is oure hope or ioie or crowne of glorie? whethir ghe ben not biſore oure lord ieſu criſt in his comyng? for ghe ben oure glorie and ioie.

CHAP. III.

FOR which thing we ſuffriden no lengere, and it pleſide to us to dwelle aloone at athenys, and we ſenten tymothe oure brothir and mynyſtre of

* al this. † ſuſtinentiæ. || nobis. § expectare. ¶ parvuli. ‡ animas noſtras. ** intermiſſione.
†† veſtris contribulibus.

of god in the euangelie of crift to ghou to be confermed and to be taught for ghoure feith, that no man be moued in thefe tribulaciouns. for ghefilf witen, that * in this thing we ben fett. for whanne we weren at ghou we bifore feiden to ghou that we fchulden fuffre tribulaciouns as it is doon and ghe witen. therfore I *pout* no lengere abidynge fente to knowe ghoure feith, leſt perauenture he that temptith tempte ghou and ghoure traueil be maad ueyn. but now whanne tymothe fchal come to us fro ghou and telle to us ghoure feith and charite, and that ghe han good mynde of us euere defyrynge to fe us as we alfo ghou, therfore britheren we ben coumfortid in ghou in al oure nede and tribulacion bi ghoure feith: for now we lyuen if ghe ftonden in the lord. for what doyng of thankyngis moun we ghelde to god for ghou in al ioie in which we ioien for ghou bifore oure lord? nyght and dai more plenteuoufli preiynge that we fe ghoure face and fulfille tho thingis that failen to ghoure feith. but god hymfilf and oure fadir and the lord iefu crift † dreffe oure weie to ghou, and the lord multiplie ghou, and make ghoure charite to be plenteuous of ech to other and into alle men as alfo we in ghou that ghoure hertis be confermed withouten playnt in hoolyneffe bifore god and oure fadir in the comyng of oure lord iefu crift with alle hife feyntis. amen.

Chap. IIII.

A. THerfore britheren, fro henns forward we preien ghou and bifechen in the lord iefu, that as ghe han reffeyued of us hou it bihoueth ghou to go and || to plefe god fo walke ghe that ghe abounde the more. for ghe witen what comaundementis I haue ghouun to ghou bi the lord iefu. for this is the wille of god ghoure hoolyneffe, that ghe abfteyne ghou fro fornycacioun, that ech of ghou kunne welde his veffel in hoolyneffe and honour, not in paffioun of luft as hethen men that knowen not god. and that no man ouergo, neithir diffeyue his brother in § chaffaryng, for the lord is vengere of alle ** thingis as we bifore feiden to ghou and han witneffid. for god clepide not us into unclenneffe, but into hoolyneffe. therfore he that difpifith thefe thingis difpifith not man but god †† that alfo ghaf his hooli fpiryt in us. but of the charite of britherhood we hadden no nede to write to ghou, ghefilf han lerned of god that ghe loue togidre, for ghe doen that into alle britheren in alle macedonye. and britheren, we preien ghou, that ghe abounde more, and take kepe that ghe be quyete, and that ghe do ghoure nede, and ghe worche with ghoure hondis as we han comaundid to ghou, and that ghe wandre honeftli to hem that ben withoutforth, and
F. that of no mannys ghe defire ony thing. for britheren, we wolen not, that ghe unknowe of men that dyen that ghe ben not forouful as othere that han not hope. for if we bileuen, that iefus was deed and roos aghen, fo god fchal lede with him hem that ben deede bi iefu. and we feyn this thing to ghou in the word of the lord, that we that lyuen that ben left in the comyng of the lord fchulen not come bifore hem that ben deede. for the lord hymfilf fchal come doun fro heuene in the comaundement & in the vois of an arcaungel and in the trumpe of god, and the deede *men* that ben in crift fchulen rife aghen firft. aftirward we that lyuen that ben left fchulen be rauyffchid togidre with hem in cloudis meetynge crift in the eyr, and fo euermore we fchulen be with the lord. therfore be ghe coumfortid togidre in thefe wordis.

Chap. V.

BUT, britheren, of tymes and momentis ghe neden not that I write to ghou. for ghefilf witen diligentli, that the dai of the lord fchal come as a theef in the nyght. for whanne thei fchulen feie pees is and fikyrneffe, thanne fodeyn deeth fchal come on hem as forowe to a womman that is with childe, and thei fchulen not fcape. but, britheren, *§ ghe ben not in derkneffis that thilk dai as a theef catche ghou. for alle ghe ben the fones of light, and fones of dai we ben not of nyght neithir of
B. derkneffis. therfore flepen we not as othere but wake we & be we fobre. for thei that flepen, flepen in the nyght, and thei that ben drunkun, ben drunkun in the nyght. but we that ben of the dai ben fobre, clothid in the haburioun of feith & of charite, and in †§ the helm of hope of heelthe. for god puttide not us into wraththe, but into the purchafyng of heelthe bi oure lord iefu crift that was deed for us, that whether we waken, whether we flepen we lyue togidre with him. for which thing coumforte ghe togidre, and edifie ghe ech other as ghe doen. and britheren, we preien ghou, that ghe c. knowe hem that traueilen among ghou, and ben *¶ foucreyns to ghou in the lord & techen ghou, that ghe haue hem aboundauntli in charite, and for the werk of hem, haue ghe pees with hem. and britheren, we preien ghou, repreue ghe unpefible men, coumforte ghe men of litil herte, reffeyue ghe fike men, be ghe pacient to alle men. fe ghe that no man ghelde yuel for yuel to ony man, but euermore fue ghe that that is good ech to othir and to alle *men*. euermore ioie ghe, without ceeffyng preie ghe, in alle thingis do ghe thankyngis, for this is the wille of god in crift iefu in alle ghou. nyle ghe quenche the fpyryt, nyle ghe difpife profecies, but preue ghe alle thingis and holde ghe that *thing* that is good; abfteyne ghou fro †¶ al yuel fpice. and god hymfilf of pees make ghou hooli bi alle thingis, that ghoure ||¶ fpirit be kept hool, and foule & bodi without playnt in the comyng of oure lord iefu crift. god is trewe that clepide ghou, which alfo fchal do. britheren, preie ghe for us. greete ghe wel alle britheren in hooli cofs. I comaunde ghou bi the lord, that this piftil be rad to alle hooli britheren. the grace of oure lord iefu crift be with ghou. amen. *Here endith the firfte epiftle to teffalonycenfis, and bigynneth a prolog on the fecounde epiftle.*

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* in hoc † dirigat. || plefe to god. § negotio. ** thefe thingis. †† that ghaf. *§ ben ghe.
†§ galeam fpem falutis. *¶ præfunt; †¶ omni fpecie mala. ||¶ fruyt.

THE poſtle writith the ſecunde epiſtle to teſſalonycenſis, and makith knowun to hem of the laſte tymes, and of the comyng of the aduerſarie, and of the throwyng doun of hym. he writith this epiſtle fro athenys bi titicus the dekene and oneſymus the accolyt. *Jerom in his prolog on this epiſtle ſeith al this.*

CHAP. I.

PAOUL and ſiluan and tymothe to the chirche of teſſalonycenſis in god oure fadir and in the lord ieſu criſt, grace to ghou and pees of god our fadir and of the lord ieſu criſt. we owen to do thankyngis euermore to god for ghou britheren, ſo as it is worthi, for ghoure ſeith ouerwexith, and the charite of ech of ghou to othir aboundith, ſo that * weſilf glorien in ghou in the chirchis of god for ghoure pacience and ſeith in alle ghoure perſecucioun and tribulacioun whiche ghe ſuſteynen into the enſaumple of the iuſt doom of god, that ghe be had worthi in the kyngdom of god for which ghe ſuffren, if netheles it is iuſt tofore god to quyte † tribulacioun to hem that troublen ghou and to ghou that ben troublid reſte with us in the ſchewing of the lord ieſu fro heuene with aungelis of his vertu in the flawme of fier that ſchal ghyue veniaunce to hem that knowen not god, and that obeien not to the euangelie of oure lord ieſu criſt: whiche ſchulen ſuffre euerelaſtynge peynes in peryſſchyng fro the face of the lord, and fro the glorie of his vertu whanne he ſchal come to be glorified in hiſe ſeyntis, and to be maad wondirful in alle men that bileuyden; for oure witneſſyng is bileued on ghou in that dai. in which *thing* alſo we preien euermore for ghou, that oure god make ghou worthi to his clepyng, and fille al the wille of his goodneſſe, and the werk of ſeith in vertu, that the name of oure lord ieſu criſt be clarified in ghou and ghe in him, bi the grace of oure lord ieſu criſt.

CHAP. II.

A. BUT britheren, we preien ghou bi the comyng of oure lord ieſu criſt and of oure congregacioun || into the ſame *comyng*, that ghe be not moued ſoone fro ghoure witt, neither be a feerd neither bi ſpirit, neither bi word, neither bi epiſtle as ſent bi us as if the dai of the lord be nygh. no man diſſeyue ghou on ony maner, for but diſſencioun come firſt and the man of ſynne be ſchewid, the ſone of perdicioun that is aduerſarie and is enhaunſid ouer al thing that is ſeid god, or that is worſchipid, ſo that he ſitte in the temple of god and ſchewe himſilff as if he were god. whether ghe holden not that ghit whanne I was at ghou I ſeide theſe thingis to ghou? and now what withholdith ghe witen that he be ſchewid in his tyme. for the priuytee of wickidneſſe worchith now. oonli that he that holdith now holde til he be don awei. and thanne thilke wickid *man* ſchal be ſchewid whom the lord ieſu ſchal ſle with the ſpirit of his mouth and ſchal diſtrie with lightnyng of his comyng, hym whos comyng is bi the worching of ſathanas in al vertue and ſignes and greete wondris falſe and in al diſſeit of wickidneſſe to hem that periſſchen, for that thei reſſeyuyden not the charite of treuthe that thei ſchulden be maad ſaaf. and therfore god ſchal ſende to hem a worchyng of erroure that thei bileeue to leeſyng: that alle be demed whiche bileeuyden not to treuthe but conſentiden to wickidneſſe. but britheren loued of god we owen to do thankyngis euermore to god for ghou, that god cheſes us the firſte fruytis into heelthe in halewing of ſpirit and in ſeith of treuthe. in which alſo he clepyde ghou bi oure goſpel into getyng of the glorie of oure lord ieſu criſt. therfore, britheren, G. ſtonde ghe and holde ghe the tradiciouns that ghe han lerned eithir bi word either bi oure epiſtle. and oure lord ieſu criſt hymſilff and god oure fadir whiche louyde us and ghaf euerlaſtinge coumfort and good hope in grace, § ſtire ghoure hertis and conferme in al good werke and word.

CHAP. III.

BRitheren, fro henns forthward preie ghe for us, that the word of god renne and be clarified as it is anentis ghou, & that we be delyuered fro noyouſe and yuele men. for ſeith is not of alle men. but the lord is trewe that ſchal conferme ghou and ſchal kepe fro yuel. and britheren, we triſten of ghou in the lord, for what euere thingis we comaunden to ghou bothe ghe doen and ſchulen do. and the lord dreſſe ghoure hertis in the charite of god, and in the pacience of criſt. but, britheren, we denounceen to ghou in the name of oure lord ieſu criſt, that ghe withdrawe ghou from ech brothir that wandrith out of ordre, and not aftir the teching that thei reſſeyueden of us. for ghe ſilf witen hou it bihoueth to ſue us. for we weren not unpeſible among ghou, neithir ** withouten oure owne traueil we eeten breed of ony man, but in traueil and weryneſſe wroughten nyght and dai that we greuyden noon of ghou. not as we hadden not power, but that we ſchulden ghyue uſſilff enſaumple to ghou to ſue us. for alſo whanne we weren among ghou we denounſiden this thing to ghou, that if ony man wole not worche neithir ete he. for we han herd, that ſumme among ghou goen †† in reſte and no thing worchen but doen curiouſli, but we denounceen to hem that ben ſuche men, and biſeechen in the lord ieſu criſt, that thei worche with ſilence, and eet her owne breed. but nyle britheren faile wel doynge, that if ony man obeieth not to oure word bi epiſtle, marke ghe hym and comyne ghe not with hym, that he be ſchamed. and nyle ghe geſſe him as an enemye, but repreue ghe him as a brother. and god himſilff of pees ghyue to ghou euerlaſtinge pees in al place. the lord be with alle ghou. my ſalutacioun bi the hond of poul which ſigne in ech epiſtle I write thus: the grace of oure lord ieſu criſt be with alle ghou. amen. *here endith the* ii *epiſtle to teſſalonicenſis, and bigynneth a prolog on the firſte epiſtle to tymothee.*

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* nos ipſi. ** gratis. † So ſome copies of the *Lat. Vulg.* others read *retribuere retributionem.* †† inquiete. || in ipſum § exhortetur;

HE enformeth and techith timothe of the ordenaunce of bisschopis office and of dekenys office, and euerych disciplyne of hooli chirche, writynge to him fro macedonye bi titicus the dekene. *Jerom in his prolog on this epistle seith this.*

CHAP. I.

POUL apostle of crist iesu bi the commaundement of god oure sauyour and of iesu crist oure hope to tymothe biloued sone in the feith, grace and merci and pees of god the fadir & of iesu crist oure lord. as I preiede thee that thou schuldist dwelle at epheſi whanne I wente in to macedonye that thou schuldist denounce to summen, that thei schulden not teche othirwise neithir ghyue tent to fablis : and genologies that ben uncerteyn, whiche ghyuen questiouns more than edificacioun of god that is in the feith. for the ende of commaundement is charite of cleen herte and good conscience and of feith not feyned. fro whiche thingis summen han errid and ben turned in to veyn speche and willen to be techeris of the lawe and undirstonden not what *thingis* thei speken, neithir of what
c. *thingis* thei affirmen. and we witen that the lawe is good if ony man use it lawefulli : *and* witynge this thing, that the lawe is not sette to a iust man, but to uniuste men and not suget, to wickide men and to synneris, to cursid men and defoulid, to fleeris of fadir and fleeris of modir, to mensleeris & leechouris, to hem that doen leccherie with men, * lesingmongeris and forsworun, and if ony othir thing is contrarie to the hoolsum teching that is aftir the euangelie of the glorie of blessid god which is bitake to me. I do thankyngis to him that coumfortide me in crist iesu oure lord for he gesside me feithful & putte me in mynysterie. that first was a blasfeme and a pursuere and ful of wrongis, but I haue getun the merci of god for I unknowynge dide in unbileeue. but the grace of oure lord ouerabounde with feith and loue that is in crist iesu.
f. a trewe word and worthi al resseyuyng for crist iesu cam in to this world to make synful men saaf of whiche I am the firste. but therfore I haue getun merci, that crist iesu schulde schewe in me first al pacience to the enformyng of hem that schulen bileeue to him into euerlastynge lyf. and to the king of worldis undeedli and unvisible god aloone be onour and glorie into worldis of worldis amen. I bitake this commaundement to thee thou sone tymothe aftir the profecies that han be heretofore in thee, that thou traueile in hem a good traueil hauynge feith and good conscience. whiche summe casten awei *and* † perisschiden aboute the feith, of whiche is Imeneus and alisaundre whiche I bitooke to sathanas, that thei lerne to not blasfeme.

CHAP. II.

a. THerfore I biseche firste of alle thingis, that bisechingis, preieris, axyngis, doyngis of thankyngis be maad for alle men, for kyngis and alle that ben sett in higheneſſe, that we leden a quyete and a pesible lyf in al § pitee and chastite. for this thing is good and acceptid bifore god oure sauyour that wole that alle men be maad saaf and that thei come to the knowyng of treuthe. for oo god and a mediatour is of god & of men a man crist iesu, that ghaf himsilff redempcioun for alle men, whos witnessyng is confermed in hise tymes, ‡ in whiche I am sett a prechour and an apostle. for I seie treuthe and I lie not that am a techer of hethene men in feith and in treuthe. therfore I wole that men preie in alle place liftynge up cleene hondis withouten wraththe and stryf. also wymmen ¶ in couenable abite with schamefastnesse & sobreneſſe araiynge hemsilff, not in writhun heeris, eithir in gold, eithir in peerlis, eithir precious clooth but that that bicometh wymmen biheetynge pitee, bi goode werkis. a womman lerne in silence with al subiecccioun. but I suffre not a womman to teche, neithir to haue lordschip on the husbonde, but to be in silence. for adam was firste fourmed afterward eue : and adam was not disseyued, but the womman was disseyued in brekyng of the lawe, but sche schal be saued bi generacioun of children if sche dwellith parsytli in feith and loue & hoolyneſſe with sobreneſſe.

CHAP. III.

A Feithful word. if ony man desireth a bisschopriche he desireth a good werk. therfore it bihoueth a bisschop to be withoute repreef, the husbond of oo wyf, sobre, prudent, chaast, virtuous, holdyng hospitalite, a techere, not ghouun mych to wyn, not a smyter but temperat, not ful of chiding, not coueitous, wel reulynge his hous and haue sones suget with al chastitee for if ony *man* cannot gouerne his hous, hou schal he haue diligence of the chirche of god ? not ** newe conuertid to the feith ; lest he be borun up in to pride & falle in to doom of the deuel, for it bihoueth him to haue †† good witnessyng also of hem that ben withoutforth, that he falle not into repreef and into the snare of the deuel. Also *it bihoueth* dekenes to be chaast, not double tunged, not ghouun mych to wyn, not suynge foul wynnynge, that han the mysterie of feith in cleen conscience. but be thei preued first and mynystre so, hauynge no cryme. also *it bihoueth* wymmen to be chaast, not bacbitynge, sobre, eithful in alle thingis. dekenys be husbondis of oo wyf, whiche *§ gouerne wel her sones and her houſis. for thei that mynystren wel schulen gete a good degree to hemsilff and mych trist in the feith that is in crist iesu. Sone tymothe, I write to thee these thingis, hopynge that I schal come soone to thee : but if I tarie, that thou wite hou it bihoueth thee to lyue in thehouse of god, that is in the chirche of lyuynge god, a piler and sadnesse of treuthe. and †§ openli it is a greet sacrament of pitee that *thing* that was schewid in fleische it is iustified in spirit, it apperide to aungelis, it is prechide to hethene men, it is bileeued in the world, it is takun up in glorie.

CHAP.

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* plagiarys men. dacibus. to filleres of men. † naufragaverunt. § pietate. ‡ in quo. ¶ in habitu ornato. ** neophytum
†† also good *§ bene præsint. ‡‡ manifeste.

Chap. IV.

BUT the ſpirit ſeith openli, that in the laſte tymes ſummen ſchulen departe fro the ſeith ghyuynge tent to ſpiritis of errour and to techingis of deuelis that ſpeken leeſyng in ipocriſie, and haue her conſciſince * corrupt, forbedynge to be weddyd, to abſteyne fro metis whiche god made to take with doyng of thankyngis to ſeithful men and hem that han knowe the treuthe. for ech creature of god is good, and no thing is to be caſt awei which is takun with doyng of thankingis, for it is halewid bi the word of god and bi preier. *thou* puttynge forth theſe thingis to britheren ſchalt be a good mynyſtre of criſt ieſu noriſchid with wordis of ſeith and good doctryne which thou haſt gete. but eſchewe thou † uncouenable fablis, and elde wymmens fablis. haunte thiſilff to pitee. for bodili exercitacioun is profitable to litle *thing* but pitee is profitable to alle thingis that hath a biheeſte of lyf that now is and that is to come. A trewe word and worthi al accepcioun. and in this *thing* we trauelen and ben curſid, for we hopen in lyuynge god that is ſauyour of alle men, mooſt of ſeithful men. comaunde thou this thing and teche. no man diſpiſe thi ghongthe, but be thou enſaumple of ſeithful men in word, in lyuynge, in charite, in ſeith, in chaſtitee. til I come take tent to redyng, to exortacioun, and techyng. nyle thou litil charge the grace which is in thee, that is ghouun to thee bi prophecie with puttyng on of the hondis || of preſthood. thenke thou theſe thingis, in theſe be thou, that thi profityng be ſchewid to alle men. take tent to thiſilff and to doctryne, be biſy in hem. for *thou* doynge theſe thingis ſchalt make bothe thiſilff ſaaf and hem that heeren thee. § blame thou not an eldre man, but biſeche as a fadir, ghonge men as britheren, elde wymmen as modris, ghonge wymmen as ſiſtris in al chaſtitee.

Chap. V.

ONoure thou widewis that ben verrei widewis. but if ony widowe hath ** ſones or children of ſones lerne *ſche* firſt to gouerne hir hous and quyte to fadir and modir. for this thing is acceptid biſore god. and ſche that is a widewe verili and deſolat hope in to god and be biſi in biſechingis and preieris nyght and dai. for ſche that is lyuynge in delices is deed. and comaunde thou this thing, that thei be withouten repreef. for if ony man hath not cure of his owne and mooſt of his houſhold *men* he hath denyed the ſeith and is wors than an unſeithful *man*. A widewe be choſun not leſſe than ſixti gheer, that was wyf of oon houſbond and hath witneſſyng in goode werkis, if ſche noriſſhide children, if ſche reſſeyuyde pore men †† to harborewe, if ſche hath waiſchen the feet of hooli *men*, if ſche mynyſtride to men that ſuffriden tribulacioun, if ſche ſolewide al good werke. but *|| eſchewe thou ghonger widewis. for whanne thei *§ han ‹ on leccherie thei wolen be weddid in criſt : hauynge dampnacioun for thei han maad voide the firſte ſeith. alſo thei idel lernen to go aboute houſis, not oonli idil but ful of wordis and curiouſe ſpekynge thingis that bihoueth not. therfore I wole, that ghongere *widewis* be weddid and brynge forth children and be hoſewyues to ghyue noon occaſioun to the aduerſarie bi cauſe of curſid thing ; for now ſumme ben turned abacke aftir ſathanas. if ony feithful man hath widewis mynyſtre he to hem, that the chirche be not greued, that it ſuffice to hem that ben verrei widewis. the preſtis that ben wel gouernouris be thei had worthi to double onour, mooſt thei that traueilen in word and teching. for ſcripture ſeith thou ſchalt not bridele the mouth of the oxe threiſchinge, and a werkman is worthi his hire. nyle thou reſſeyue accuſyng aghens a preſt but undir tweyne or three witneſſis. but repreue thou men that ſynnen biſore alle men, that alſo othire haue dred. I preie biſore god and ieſu criſt and hiſe choſun aungelis, that thou kepe theſe thingis withoute preiudice, and do no thing in bowyng in to the othir ſide. §§ putte thou hondis to no man, neither anoon comyne thou with othire menns ſynnes. kepe thi ſilff chaaſt. nyle thou ghit drynke watir, but uſe a litil wyn for thi ſtomak and for thin ofte fallynge ynfirmytees. ſum *menns* ſynnes ben open biſore goyng to doom, but of ſum *men* thei comen aftir. and alſo goode dedis ben open, and tho that han hem in othir maner moun not be hid.

Chap. VI.

WHAT euer ſeruauntis ben undir ghoke deme thei her lordis worthi al onour leſt the name of the lord and the doctryne be blaſfemed. and thei that han ſeithful lordis diſpiſe hem not for thei ben britheren, but more ſerue thei for thei ben ſeithful & loued which ben parteneris of benefice. teche thou theſe thingis and moneſte *thou theſe thingis*. if ony man techith othirwiſe and accordith not to the hoolſum wordis of oure lord ieſu criſt, and to that techyng that is bi pitee he is proud and ||§ can no thing, but langwiſchith aboute queſtiouns and ſtryuyng of wordis of the whiche ben brought forth envies, ſtryues, blaſfemyes, yuele ſuſpiciouns, fightingis of men that ben corupt in ſoule, and that ben pryued fro treuthe that demen wynnyng to be pitee. but a greet wynnyng is pitee with ſufficience. for we broughten yn no thing in to this world, and no doute that we moun not bere awei ony thing. but we hauynge foodis & with what thingis we ſchulen be hiled, be we paied with theſe thingis. for thei that wolen be maad riche fallen into temptacioun & in to ſnare of the deuel, and in to manye unprofitable deſires and noyouſe whiche drenchen men into deeth and perdicioun. for the roote of alle yuelis is couetiſe whiche ſummen coueitynge erriden fro the feith and §¶ biſettiden hem with manye ſorewis. but thou man of god, fle theſe thingis, but ſue thou rightwiſneſſe, pitee, feith, charite, pacience, myldeneſſe. ſtryue thou a good ſtryf of feith, cacche euerlaſtinge lyf into whiche thou art clepid, and haſt knowlechid a good knowleching biſore manye witneſſis. I comaunde to thee biſore god that quickeneth alle thingis & *biſore* criſt ieſu that gheldide a witneſſyng undir pilat of pounce a good confeſſioun that thou kepe the comaunde-

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* cauteriatum. † ineptas. || presbyterij. § Here the fifth chapter begins in the printed editions of the Latin Vulg: before mentioned. But the Latin MSS vary, three out of four, which I have, begin the chapter as here. ** filios aut nepotes habet diſcat *alias* diſcant. *Sones, or children* &c. MS. *Jeſ:* Recte. Et ſic Altera Editio, in MSS *Sidn:* et *Magd.* †† hoſpitio *|| deuita. *§ luxuriate fuerint in Chriſto. §§ manus cito nemini impoſueris. *to no man anoon, neither.* ex conjectura emendaverim : transponuntur enim verba, *anoon* et *neither*. Sed Codices hic Conſentiunt in prava Lectione. ||§ nihil ſciens. §¶ inſeruerunt.

ment withoute wemme withoute repreef into the comyng of oure lord ieſu criſt whom the bleſſid and aloone myghti kyng of kyngis and lord of lordis ſchal ſchewe in hiſe tymes, which aloone hath undeedlyneſſe, & dwellith in light * to which no man mai come, whom no man ſaigh neithir mai ſe to whom glorie and onour and empire be withouten ende amen. Comaunde thou to the riche *men* of this world, that thei undirſtonde not highli, neithir that thei hope in uncerteintee of richeſſis but in the lyuynge god that ghyueth to us alle thingis plenteuouſli to uſe: to do wel: to be maad riche in goode werkis, lightli to ghyue, to comyne, to treſoure to hemſilff a good fundament in to tyme to comynge that thei caeche † euerlaſtynge lyf. || thou tymothe kepe the thing bitakun to thee eſchewynge curſid noueltees of voices and oppynyouns of falſe name of kunnyng whiche ſum men biheetynge about the feith fellen doun. the grace of god be with thee, amen. *here endith the firſte epiſtle to tymothee and bigynneth the prolog on the ſecound epiſtle to tymothe.*

HE writith alſo to tymothe of exortacioun § to martirdom and of euery reule of treuthe, and what ſchal come in the laſte tymes, and of his owne paſſioun, writynge to hym fro the citee of rome. *Jerom in his prolog on this epiſtle ſeith this.*

Chap. I.

POUL apoſtle of ieſu criſt bi the wille of god bi the biheeſte of lyf that is in criſt ieſu to tymothe his mooſt dereworthe ſone: grace merci and pees of god the fadir and of ieſu criſt our lord. I do thankyngis to my god to whom I ſerue fro my progenytouris in cleen conſcience, that withouten ceeſſyng I haue mynde of thee in my prieris nyght and dai deſirynge to ſe thee, hauynge mynde of thi teeris that I be fillid with ioie, and I bithenke of that feith that is in thee not feyned which alſo dwellide firſte in thin ¶ aunte loide and in thi modir eunyce, and I am certeyn that alſo in thee. for which cauſe I moneſte thee that thou reiſe aghen the grace of god that is in thee bi the ſettyng on of myn hondis. for whi god ghaf not to us the ſpirit of drede, but of uertue and of loue and of ſobreneſſe. therfore nyle thou ſchame the witneſſyng of oure lord ieſu criſt neithir me his ‡ priſoner, but traueile thou togidre in the goſpel bi the vertue of god that delyueride us and clepide with his hooli clepyng, not aſtir oure werkis, but bi his purpoos and grace that is ghouun in criſt ieſu biſore worldli tymes. but now it is open bi the lightnyng of oure ſauyour ieſu criſt which diſtriede deeth and lightnyde lyf and uncorrupcioun bi the goſpel in which I am ſett a prechour and apoſtle, and maiſtir of hethene men. for which cauſe alſo I ſuffre theſe thingis but I am not confoundid. for I woot to whom I haue bileeued, and I am certeyn that he is myghti to kepe that is takun to my kepyng in to that dai. haue thou the fourme of hoolſum wordis whiche thou herdiſt of me in feith and loue in criſt ieſu. kepe thou the good takun to thi kepyng bi the hooli gooſt that dwellith in us. thou wooſt this, that alle that ben in aſie ben turned awei fro me, of which is figelus and ermogenes. the lord ghyue merci to the hous of oneſiſoris, for ofte he refreiſchide me and ſchamyde not my chayne. but whanne he cam to rome he ſoughte me biſili and foond. the lord ghyue to him to fynde merci of god in that dai, and hou greete thingis he mynyſtride to me at effeſi thou knowiſt bettre.

Chap II.

THerfore thou, my ſone, be coumfortid in grace A. that is in criſt ieſu, and what thingis thou haſt herd of me bi manye witneſſis bitake thou theſe to feithful men which ſchulen be alſo able to teche othere men. traueile thou as a good knyght of criſt ieſu. no man holdinge knyghthod to god B. wlappith himſilff with worldli nedis, that he pleſe to him to whom he hath preued himſilff. for he that fightith in a ** battel ſchal not be crowned †† but he fighte lawfulli. it bihoueth an erthetilier to reſſeyue firſte of the fruytis. undirſtonde thou what thingis I ſeie, for the lord ſchal ghyue to thee undirſtonding in alle thingis. be thou myndeful, C. that the lord ieſu criſt of the ſeed of dauid hath riſen aghen fro deeth aftir my goſpel in which I traueile til to boondis as worchinge yuele, but the word of god is not boundun. therfore I ſuffire alle thingis for the choſun, that alſo thei gete the heelthe that is in criſt ieſu with heuenli glorie. a trewe word, that if we ben deede togidre, alſo we ſchulen lyue togidre. if we ſuffiren we ſchulen regne togidre. if we denyen he ſchal denye us. if we bileeuen not he dwellith feithful he mai not denye hymſilff. teche thou theſe thingis witneſſyng biſore god. nyle thou ſtryue in wordis, for to no thing it is profitable but to the ſubuertyng of men that heeren. biſili kepe to ghyue thi ſilff a preued preiſable werkman to god withouten ſchame rightli tretynge the word of treuthe. but eſchewe thou unhooli and veyne ſpechis, for whi tho profiten mych to unfeithfulneſſe, and the word of hem crepith as a canker of which filete is and ymeneus whiche feldeen doun fro the treuthe ſeiynge that the riſyng aghen is now don; and thei ſubuertiden the feith of ſum men. but the fad foundament of god ſtondith hauynge this mark, the lord knowith whiche ben hiſe; and ech man that nameth the name of the lord departith fro wickidneſſe. but in a greet hous ben not oonli veſſels of gold and of ſiluer but alſo of tree and of erthe, and ſo ſumme ben into onour and ſumme into diſpyt. therfore if ony man clenſith himſilff fro theſe he ſchal be a veſſel halewid in to onour, and profitable to the lord redi to al good werk: and fle thou deſires of ghougthe, but ſue thou rightwyſneſſe, feith, charite, pees with hem that inwardeli clepen the lord of a clean herte. and eſchewe thou ſoltiſche queſtiouns and withouten

* inacceſſibilem. * verum. ‖ O. § omnes habent *to*, excepto *MS Jeſ.* qui legit *of*; ſicut et Altera Editio. ¶ auia.
‡ vinctum. ** agone. †† but if.

kunnynge, witynge that tho gendren chidyngis. but it bihoueth the ſeruaunt of the lord to chide not, but to be mylde to alle men, able to teche, pacient. with temperaunce repreuynge hem that aghenſtonden the treuthe, that ſumtyme god ghyue to hem forthenkynge, that thei knowe the treuthe, and that thei riſe aghen fro ſnaris of the deuel of whom thei ben holdun priſoneris at his wille.

Chap. III.

BUT wite thou this thing, that in the laſte daies perilouſe tymes ſchulen neighhe, and men ſchulen be louynge hemſilff, coueitouſe, high of berynge, proude, blaſfemeris; not obedient to * fadir and modir, unkynde, curſid, withouten affeccioun, withouten pees, falſe blameris, uncontynent, unmylde, withoute benygnyte, traitouris, † ouerthwert, bollun *with proude thoughtis* || blynde, loueris of luſtis more than of god, hauynge the lickeneſſe of pitee, but denyynge the vertue of it; and eſchewe thou theſe men. of theſe thei ben that peerſen houſes and leden wymmen caitifs chargid with ſynnes, whiche ben led with dyuerſe deſires, euermore lernynge and neuer parfytli comynge to the ſcience of treuthe. and as iamnes and mambres aghenſtoden moiſes, ſo theſe aghenſtonden the treuthe, men corrupt in undirſtonding, repreued aboute the feith: but ferther thei ſchulen not profite, for the unwiſdom of hem ſchal be knowun to alle men as hern was. but thou haſt getun my techyng, ordynaunce, purpoſyng, feith, long abiding, loue, pacience, perſecuciouns, paſſiouns whiche weren maad to me at antioche, at yconi. at liſtris, what maner perſecuciouns I ſuffride, and the lord hath delyuerid me of alle. and alle men that wolen lyue feithfulli in criſt ieſu ſchulen ſuffre perſecucioun. but yuele men & diſſeyueris ſchulen encreeſe into worſe, errynge and ſendynge in to errour. but dwelle thou in theſe thingis that thou haſt lerned, & that ben bitakun to thee, witynge of whom thou haſt lerned, for thou haſt knowun hooli lettris fro thi ghougthe whiche moun lerne thee to heelthe bi feith that is in criſt ieſu. for al ſcripture ynſpired of god is profitable to teche, to repreue, to chaſtiſe, to lerne in rightwiſneſſe, that the man of god be parfyt lernd to al good werk.

Chap. IIII.

I Witneſſe bifore god and criſt ieſu that ſchal a. deme the quicke and the deede, and bi the comyng of him and the kyngdom of hym, preche the word, be thou biſi couenabli withouten reſte, repreue thou, biſeche thou, blame thou in al pacience and doctryne. for tyme ſchal be whanne *men* ſchulen not § ſuffre hoolſum techyng, but at her deſires thei ſchulen gadre togidre to hemſilff maiſtris ¶ ghichynge to the eeris. and treuli thei ſchulen turne awei the heeryng fro treuthe, but to fablis thei ſchulen turne. but wake thou, in alle thingis traueile thou, do the werke of an euangeliſte. fulfille thi ſeruyce, be thou ſobre. for I am ſacrifiſed now, and the tyme of my departyng is nygh. I haue ſtryuun a good ſtryf, I haue endid the cours, I haue kept the feith. in the tother tyme a crowne of rightwiſneſſe is kept to me which the lord a iuſt domeſman ſchal ghelde to me in that dai, and not oonli to me, but alſo to theſe that louen his comyng. highe thou to come to me ſoone. for demas louynge this world hath forſakun ** men, and wente to teſſalonyk, creſſens in to galathie, tite in to dalmacie, luyk aloone is with me. take thou mark and brynge with thee, for he is profitable to me in to ſeruyce. Forſothe I ſente titicus to effeſi. †† the cloothe which I lefte at troade at carpe whanne thou comeſt brynge with thee, and the bookis, but mooſt parchemyn. aliſaundre the treſerer ſchewide to me mych yuel, the lord ſchal ghelde to hym aftir hiſe werkis, whom alſo thou eſchewe, for he aghenſtood ſul gretli our wordis. in my firſte defenſe no man helpide me, but alle forſooken me, be it not arettid to hem. but f. the lord helpide me and coumfortide me, that the prechyng be *§ fillid bi me, and that alle folkis heere that I am delyuered fro the mouth of the lyoun. and the lord delyveride me fro al yuel werk, and ſchal make me ſaaf in to his heuenli kyngdom to whom be glorie in to worldis of worldis, amen. greete wel priſca and aquila, and the houſe of onoſeforus. eraſtus lefte at corynthie and I lefte troſymus ſyk at mylete. highe thou to come bifore wintir. eubolus and *|| prudent and lynus and claudia and alle britheren greeten thee wel. oure lord ieſu criſt be with thi ſpirit, the grace of god be with ghou, amen. *here endith the ſecounde epiſtle to tymothe and bigynneth a prolog on the epiſtle to tite.*

HE warneth tite and enformeth him of the ordynaunce of preſthood, and of ſpiritual conuerſacioun and of eretikis to ben eſchewid that bileeuen in the iewis writyngis, writynge to him fro mycopolis. *ſerom in his prolog here ſeith this.*

Chap. I.

POUL the ſeruaunt of god and apoſtle of ieſu criſt bi the feith of the choſun of god and bi the knowynge of the treuthe which is aftir pitee into the hope of euerlaſtynge lyf, which *lyf* god that lieth not bihighte bifore tymes of the world, but he hath ſchewid in hiſe tymes his word in prechyng that is bitakun to me bi the comaundement of †§ god oure ſauyour: to tite mooſt dereworth ſone bi the comyn feith, grace and pees of god the fadir and of criſt ieſu oure ſauyour. for cauſe of this thing I lefte thee at crete, that thou amende tho thingis that failen, & ordeyne preſtis bi citees as alſo I diſpoſide to thee, if ony man is withoute cryme, an husbonde of oo wyf, and hath feithful ſones, not in accuſacioun of leccherie, or not ſugett. for it bihoueth a biſſchop to be without cryme, a diſpender of god, not proude, not wrathful, not drunkelewe, not ſmyter, not couetouſe of foul wynnyng, but holdynge hoſpitalite, benygne, prudent, ſobre, iuſt hooli,

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* parentibus. † proterui. || cæci e:. § fuſteyne ¶ prurientes auribus. ** me. †† penulam. *§ fulfillid.
*|| pulens. †§ oure ſauyour god:

hooli, contynent, takynge that trewe word that is aftir doctryne, that he be myghti to amoneſte in hoolſum techyng, and to repreue hem that aghenſeien. for ther ben manye unobedient and veyne ſpekeris and diſſeyueris, mooſt thei that ben of circumciſioun, whiche it bihoueth to be repreued: whiche ſubuerten alle houſis techynge whiche thingis it bihoueth not for the loue of foul wynnyng. and oon of hem her propre prophete ſeide, men of crete ben euermore lieris, yuele beeſtis of ſlowe wombe. this witneſſyng is trewe. for what cauſe blame hem ſore, that thei be hoole in ſeith, not ghyuynge tent to fablis of iewis and to maundementis of men that turnen awei hem fro treuthe. and alle thingis ben cleene to cleene men, but to uncleene men and to unfeithful no thing is cleen, for the ſoule and conſcience of hem ben maad uncleene. thei knowlechen that thei knowen god, but bi dedis thei denyen whanne thei ben abomynable and unbileefful and repreuable to al good werk.

CHAP. II.

BUT ſpeke thou tho thingis that biſemen hoolſum techyng. that elde men be ſobre, chaaſt, prudent, hool in ſeith, in loue and pacience. alſo olde wymmen in hooli abite, not ſclaundreris, not ſeruynge much to wyn, wel techynge, that thei teche prudence. *moneſte thou* ghonge wymmen, that thei loue her husbondis, that thei loue her children, and that thei be prudent, chaaſt, ſobre, hauynge cure of the hous, benygne, ſugett to her husbondis, that the word of god be not blaſfemed. Alſo moneſte thou ghonge men, that thei be ſobre. in alle thingis ghyue thiſilff enſaumple of goode werkis, in techynge, in hoolneſſe, in * ſadneſſe. an hoolſum word and unreprouable, that he that is of the contrari ſide be aſchamed, hauynge noon yuel *thing* to ſeie of ghou. *moneſte thou* ſeruauntis to be ſuget to her lordis, in alle thingis pleſynge; not aghenſeiynge, not defraudynge, but in alle thingis ſchewynge good ſeith, that thei onoure in alle thingis the doctryne
c. of god oure ſauyoure. for the grace of god oure ſauyoure hath apperid to alle men, and taughte us, that we forſake wickidneſſe and worldli deſiris, lyue ſobreli and iuſtli and † piteuouſli in this world, abidynge the bleſſid hope and the comyng of the glorie of the greet god and of our ſauyour ieſu criſt that ghaf hymſilff for us to aghenbie us fro al wickidneſſe, and make cleen to himſilff a peple acceptable and feure of goode werkis. ſpeke thou theſe thingis and moneſte thou, and repreue theu with al commaundement, no man diſpiſe thee.

CHAP. III.

AMoneſte hem to be ſugetis to prynces and to poweris to obeiſche to that that is ſeid, and to be redi to al good werk, to blaſfeme no man, to be not ful of chidyng, but temporat, ſchewyng al myldeneſſe to alle men. for we weren ſumtyme unwiſe, unbileeueful, errynge and ſeruynge to deſiris and to dyuerſe luſtis, doynge in malice and enuie worthi to be hatid, hatynge ech othire. but whanne B.
the benygnyte and the manheed of oure ſauyour god apperide, not of werkis of rightwiſneſſe that we diden, but bi his merci he made us ſaaf bi waiſſchyng of || aghenbigetyng and aghen newyng of the hooli gooſt whom he ſchedde in to us plenteuouſli bi ieſu criſt oure ſauyoure, that we iuſtified bi his grace be eiris bi hope of euerlaſtinge lyf. A trewe word is: and of theſe thingis I wole that thou conferme *othire*, that thei that bileeuen to god be biſi to be aboue othire in goode werkis. theſe thingis ben goode and profitable to men: and eſchewe thou ſoltiſche queſtiouns and genologies and ſtryues and fightingis of the lawe. for tho ben unprofitable and veyne. eſchewe thou a man eretike aftir oon and the ſecounde correccioun, witynge that he that is ſuch a maner *man* is ſubuertid and treſpaſſith, and is dampned bi his owne doom. whanne I ſende to thee arteman or titicus, highe thou to come to me to nycopolis, for I haue purpoſid to dwelle in wyntir there. biſili biſore ſende § gheuan a wys man of lawe and apollo, that no thing faile to hem. thei that ben of ouris lerne to be gouernouris in goode werkis to neceſſarie uſis, that thei be not withoute fruyt. alle *men* that ben with me greeten thee wel. greete thou wel hem that louen us in ſeith. the grace of god be with ghou alle amen. *here endith the piſtle to tite, and bigynneth a prolog to Filemon.*

HE makith famyliar *or homeli* lettris to filemon for oneſymus his ſeruaunt writynge to him fro the citee of rome out of priſoun bi the forſeid oneſymus. *Jerom in his prolog on this piſtle ſeith this.*

CHAP. I.

POUL the boundun of criſt ieſu and tymothee brothir to filemon biloued and oure helper, and to appia mooſt dere ſiſtir, and to archip oure euene knyght and to the chirche that is in thin houſe. grace be to ghou and pees of god oure fadir and of the lord ieſu criſt. I do thankyngis to my god euermore, makynge mynde of thee in my preieris, heerynge thi charite and ſeith that thou haſt in the lord ieſu and ¶ to alle hooly men, that the comyning of thi ſeith be maad open in knowynge of al good thing in criſt ieſu. and I hadde greet ioye and coumfort in thi charite for the entrailis of hooli men reſtiden bi thee brothir. for which thing I hauynge myche triſt in criſt ieſu to comaunde to thee that that perteyneth to profit, but I biſeche more for charite, ſithen thou art ſuch as the elde poul and now the boundun of ieſu criſt, I biſeche thee for my ſone oneſyme whom I bigat in boondis. which ſumtyme was unprofitable to thee, but now profitable bothe to thee and to me, whom I ſente aghen to thee, and reſſeyue thou him as myne entrailis. whom I wolde witholde with me that he ſchulde ſerue for thee to me in boondis of

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* grauitate. † pie. || regenerationis. § Zenam ¶ in omnes ſanctos.

of the goſpel, but withoute thi counceil I wolde not do ony thing, that thi good ſchulde not be as of nede but wilful. for perauenture therfore he departide fro thee for a tyme, that thou ſchuldiſt reſceyue him withouten ende: now not as a ſeruaunt, but for a ſeruaunt a mooſt dere brothir mooſt to me. and hou myche more to thee bothe in fleiſch and in the lord? therfore if thou haſt me a felowe reſceyue him as me. for if he hath ony thing anoyed thee either owith * arette thou this thing to me. I poul wroot with myn hond I ſchal ghelde, that I ſeye not to thee, that alſo thou owiſt to me thiſilff. ſo brother I ſchal uſe thee in the lord, † fille thou myn entrailis in criſt. I triſtenynge of thi obedyence wroot to thee, witynge that thou ſchalt do ouer that that I ſeye. alſo make thou redy to me || an hous to dwelle yn: for I hope, that bi ghoure preieris I ſchal be ghouun to ghou. Epafras priſoner with me in criſt ieſu gretith thee wel, *and* mark, ariſtark, demas, lucas my helperis. the grace of oure lord ieſu criſt be with ghoure ſpirit, amen. *Here endith the piſtle to filemon and bigynneth the prologe on the piſtle to ebrews.*

FIRST it is to ſeye whi poul the apoſtle in this epiſtle in writynge kepith not his uſage, § diſcryvynge his name or the dignyte of his ordre. this is the cauſe, that he writynge to hem that weren of circunciſioun * that bileeuyden, wroot as the apoſtle of hethene men and not of iewis, and he knowynge her pride, and ſchewynge his owne humelneſſe, nolde ‡ putte bifore the diſſert of his office. and in liik maner alſo ioon the apoſtle for humelneſſe in his epiſtle for the ſame skile ſette not his name to fore. As it is ſeid, the apoſtle ſente this epiſtle to the ebrewis writun in ebrew tunge, and aftir the deeth of poul the apoſtle luyk the euangeliſte made it in greek ſpeche holdynge the undirſtondyng and the ordre of it. *Jerom in his prolog on this epiſtle ſeith this.*

CHAP. I.

A. GOD that ſpak ſumtyme bi prophetis in manye maneris to oure fadris, at the laſte in theſe daies he hath ſpoke to us bi the ſone whom he hath ordeynen eir of alle thingis and bi whom he made the worldis. which alſo whanne he is the brightneſſe of glorie, and figure of his ſubſtaunce, and berith alle thingis bi word of his vertue, †† he makith purgacioun of ſynnes and ſittith on the righthalf of the maieſtee in heuenes, and ſo mych is maad better than aungelis bi hou mych he hath enheretid *|| a more dyuers name bifore hem. for to whiche of the aungelis ſeide god ony tyme thou art my ſone I haue gendrid thee to dai? and eftſoone, I ſchal be to hym in to a fadir, and he ſchal be to me in to a ſone. and whanne eftſoone he bryngith yn the firſte bigetun ſone into the world, he ſeith, and alle the aungelis of god worſchipe hym. but he ſeith to aungelis, he that makith hiſe aungelis ſpiritis and hiſe mynyſtris flawme of fier. but to the ſone he ſeith, god thi trone is into the world of world, a gherd of equyte is the gherd of thi rewme: thou haſt loued rightwiſneſſe & hatidiſt wickidneſſe, therfore the god thi god anoyntide thee with oile of ioie more than thi felowis. and thou lord in the bigynnyng foundidiſt the erthe, and heuenes ben werkis of thin hondis. thei ſchulen periſche but thou ſchalt parſytli dwelle, and alle ſchulen wexe olde as a clooth, and thou ſchalt chaunge hem as a clooth, and thei ſchulen be chaungid, but thou art the ſame thiſilff, and thi gheeris ſchulen not faile. but to whiche of the aungelis ſeide god at ony tyme, ſitte thou on my righthalf til I putte thin enemyes a *§ ſtool of thi feet? whether thei alle ben not ſeruynge ſpiritis ſent to ſerue for hem that taken the eritage of heelthe.

CHAP. II.

THerfore more plenteuouſli it bihoueth us to kepe tho thingis that we han herd leſt perauenture we fleten awei. for if thilke word that was ſeid bi aungelis was maad ſad, and ech brekyng of the lawe and unobedience took iuſt retribucioun of meede, hou ſchulen we aſcape if we diſpiſen ſo greet an heelthe? which whanne it hadde takun bigynnyng to be teld out bi the lord of hem that herden is confermed in to us. for god witneſſide togidre bi myraclis and woundris and greete mercilis and dyuerſe vertues and departingis of the hooli gooſt bi his wille. but not to aungelis god ſugettide the world that is to comynge of which we ſpeken. but ſumman witneſſide in a place and ſeide, what thing is man, that thou art myndeful of hym or manns ſone for thou viſitiſt him? thou haſt maad him a litle leſſe than aungelis, thou haſt crowned him with glorie and onour and thou haſt ordeyned hym on the werkis of thin hondis, thou haſt maad alle thingis ſugett undir hiſe feet. and in that that he ſugetride alle thingis to him, he leſte no thing unſugett to hym. but now we ſeen not ghitt alle thingis ſugett to hym. but we ſeen hym that was maad a litil leſſe than aungelis ieſu for the paſſioun of deeth crowned with glorie and onour, that he thorough grace of god ſchulde taſte deeth for alle *men*. for it biſemyde hym for whom alle thingis and bi whom alle thingis *weren maad* whiche hadde brought many ſones in to glorie, and was auctour of the helthe of hem that *¶ that he hadde an ende bi paſſioun. for he that halewith and thei that ben halewid ben alle of oon. for which cauſe he is not ſchamed to clepe hem britheren, ſeiynge, I ſchal telle thi name to my britheren, in the myddil of the chirche I ſchal herie thee. and eftſoone I ſchal be triſtenynge in to him. and eftſoone, lo I and my children which god ghaf to me. therfore

* imputa. † refice. || hoſpitium. § ſic MSS omnes. deſcriberet vulg. MS. ¶ Sic Cod. Jeſ. ‡ anteferre. †† purgationem peccatorum faciens. *|| differentius. *§ ſtood. *¶ conſummari.

therfore for children comynyden to fleiſche and blood and he alſo took part of the ſame, that bi deeth he ſchulde diſtrie hym that hadde lordſchip of deeth, that is to ſeie the deuel: and that he ſchulde delyuere hem that bi drede of deeth bi al lyf weren boundun to ſeruage. and he took neuer aungelis, but he took the ſeed of abraham. wherfore he oughte to be lickened to britheren bi alle thingis, that he ſchulde be maad merciful and a feithful biſſchop to god, that * he ſchulde be merciful to the treſpaſſis of the peple. for in that thing in which he ſuffride and was temptid he is myghti to helpe alſo hem that ben temptid.

Chap. III.

THerfore hooli britheren, and parteneris of heuenli clepyng, biholde ghe the apoſtle and the biſchop of oure confeſſioun ieſu which is trewe to him that made him as alſo moiſes in al the hous of hym. but this *biſſchop* is had worthi of more glorie than moiſes, bi as mych as he hath more onour of the hous that † made the hous. for ech hous is maad of ſumman. he that made alle thingis of nought is god. and moiſes was trewe in al his hous as a ſeruaunt in to witneſſyng of tho thingis that weren to be ſeid. but criſt as a ſone in his hous, which hous we ben if we holden ſad triſt and glorie of hope in to the ende. wherfore as the hooli gooſt ſeith, to dai if ghe han herd his vois nyle ghe hardne ghoure hertis as in wraththyng lyk the dai of temptacioun in deſert, where ghoure fadris temptiden me and preuyden and ſighen myne werkis fourti gheeris. wherſore I was wrooth to this generacioun, and I ſeide euermore thei erren in herte. for thei knewen not my weies, to whiche I ſwoor in my wraththe thei ſchulen not entre in to my reſt. britheren ſe ghe leſt perauenture in ony of ghou be an yuel herte of unbileeue to departe fro the lyuynge god. but moneſte ghouſilff bi alle daies the while to dai is named, that noon of ghou be hardned bi fallace of ſynne. for we ben maad parcerneris of criſt, if netheles we holden the bigynnyng of his ſubſtaunce ſad in to the ende, while it is ſeid to dai if ghe han herd the vois of him nyle ghe hardne ghoure hertis as in that wraththing. for ſummen heeringe wraththiden, but not alle thei that wenten out of egipte bi moiſes. but to whiche was he wraththid fourti gheeris? whether not to hem that ſynnyden whos careyns weren caſt doun in deſert? and to whiche ſwoor he, that thei ſchulden not entre into the reſte of him? no but to hem that weren unbileeueful? and we ſeen that thei myghten not entre in to the reſte of him for unbileeue.

Chap. IIII.

THerfore drede we leſt perauenture while the biheeſte of entryng in to his reſte is leſt that ony of us be geſſid to be awei. for it is teld alſo to us as to hem, and the word that was herd profitide not to hem, not meynd to feith of tho thingis that thei herden. for we that han bileeued ſchulen entre in to reſte as he ſeide, as I ſwoor in my wraththe thei ſchulen not entre in to my reſte. and whanne the werkis weren maad parfyt at the ordynaunce of the world he ſeide thus in a place of the ſeuenthe dai, and god reſtide in the ſeuenthe dai from alle hiſe werkis. and in this *place* eftſoone || thei ſchulen not entre in to my reſte. therfore it ſueth that ſummen ſchulen entre into it, and thei to whiche it was teeld to biſore entriden not for her unbileeue. eftſoone he § termyneth ſum dai and ſeith in dauid to dai aftir ſo mych tyme of tyme as it is biſore ſeid, to dai if ghe han herd his vois nyle ghe hardne ghoure hertis. for if ieſu hadde ghouun reſte to hem he ſchulde neuer ſpeke of othire aftir this dai. therfore the ſabot is left to the peple of god. for he that is entrid into his reſte reſtide of his werkis as alſo god of hiſe. therfore haaſte we to entre in to that reſte, that no man falle in to the ſame enſaumple of unbileeue. for the word of god is quicke and ſpedi in worchyng and more able to perſe than ony tweyne eggid ſwerd, and ſtrechith forth to the departyng of the ſoule and of the ſpirit, and of the ioynturis and merewis and demere of thoughtis and of ententis and hertis. and no creature is unviſible in the ſight of god, for alle thingis ben nakid and open to hiſe ighen to whom a word to us. therfore we that han a greet ¶ biſſchop that perſide heuenes, ieſu the ſone of god, holde we the ‡ knowlechyng of oure hope. for we han not a biſſchop that mai not haue compaſſioun on oure ynfirmytees but was temptid bi alle thingis bi likneſſe withouten ſynne. therfore go we with triſt to the trone of his grace, that we gete merci and ſynde grace in couenable help.

Chap. V.

FOR ech biſſchop takun of men is ordeyned for men in theſe things that ben to god, that he offre ghiftis and ſacrifices for ſynnes. whiche mai togidre forewe with hem that ben unkunnynge and erren. for alſo he is enuirowned with infirmyte, and therfore he owith as for the peple ſo alſo for hymſilff to offre for ſynnes. neithir ony man takith to him onour but he that is clepid of god as aaron *was*. ** ſo criſt clarifiede not himſilff that he were biſſchop, but he that ſpak to hym, thou art my ſone to dai I gendride thee. as in another place he ſeith, thou art a preeſt withouten ende aftir the ordre of melchiſedech. which in the daies of his fleiſche offride with greet cry & teeris preieris and biſechingis to hym that myghte make him ſaaf fro deeth, and was herde for his reuerence. and whanne he was goddis ſone he leruyde obedience of theſe thingis that he ſuffride, and he broughte to the ende is maad cauſe of euerlaſtinge heelthe to alle that obeiſchen to hym, *and is* clepid of god a biſchop bi the ordre of melchiſedech. of whom ther is to us a greet word for to ſeie and †† able to be expowned, for ghe ben maad feble to heere. for whanne ghe oughten to be maiſtris for tyme eftſoone ghe neden, that ghe be taught whiche ben the *|| lettris of the bigynnyng of goddis wordis, and ghe ben maad thilke to whiche is nede of mylk and not ſad mete. for ech that is parterner of mylk is withoute part of the word of rightwiſneſſe, for he is a litil child. but of parfite men is ſad mete of hem that for cuſtom han wittis exerciſid to diſcrecioun of good and of yuel.

* repropritiaret. † fabricavit. || ſi introibunt in. § terminat. ¶ pontificem. ‡ confeſſionem. ** ſic et chriſtus.
†† ininterpretabilis, Sed MSS quinque quos inſpexi, habent *interpretabilis*, corrupte quidem. *|| elementa.

Chap. VI.

WHerfore we * bringinge yn a word of the bigynnyng of crift be we borun to the perfeccioun of *hym*, not eftfoone † legginge the foundament of penaunce fro deede werkis and of the feith to god, and of techyng, of baptyms, and of leiynge on of hondis, and of rifyng aghen of deede men, and of the euerlaftynge doom. and this thing we fchulen do if god fchal fuffre. but it is ympoffible that thei that ben oonys lightned & han taaftid alfo an heuenli ghifte, and ben maad parteneris of the hooli gooft, and netheles han taaftid the good word of god, and the vertues of the world to comynge, and ben flidun fer awei, that thei ben renewid eftfoone to penaunce, whiche eftfoones crucifien to hemfilff the fone of god & han to fcorne. for the erthe that drynkith reyne ofte comynge on it & bryngith forth couenable erbe to hem of whiche it is tilid takith bleffyng of god, but that that is brynginge forth thornes and breris is repreuable and next to curs, whos endyng fchal be into brennyng; but ghe mooft dereworthe we triften of ghou bettre thingis and neer to heelthe though we fpeken fo. for god is not uniuft that he forghete ghoure werke and loue whiche ghe han fchewid in his name, for ghe han mynftrid to feintis and mynyftren. and we coueiten that ech of ghou fchewe the fame bifyneffe to the fillynge of hope in to the ende, that ghe be not maad flowe, but alfo fueris of hem whiche bi feith and pacience fchulen enerite the biheeftis. for god bihetynge to abraham for he hadde noon gretter bi whom he fchulde fwere fwoor bi hymfilff and feide, I bleffynge fchal bleffe thee, and I multipliynge fchal multiplie thee, & fo he longe abidynge hadde the biheefte. for men fweren bi a gretter than hemfilff, and the ende of al her ‖ ple is an ooth to confirmacyoun. in which thing god willynge to fchewe plenteuouflier to the eiris of his biheefte the fadneffe of his counfeil § puttide bitwixe an ooth, that bi twei thingis unmeuable bi whiche it is ympoffible that god lie, ¶ we haue ftrengift folace, we that fleen togidre to holde the hope that is putt forth to us, which *hope* as an ankir we han fikir to the foule & fad and goynge yn to the ‡ ynner thingis of hidyng where the bifore goer iefu, that is maad biffchop withouten ende bi the ordre of melchifedech, entride for us.

Chap. VII.

AND this melchifedech kyng of falem and preeft of the higheft god which mette with abraham as he turnyde aghen fro the fleyng of kyngis and bleffide hym: to whom alfo abraham departide tithis of alle thingis, firfte he is feid kyng of rightwifneffe, and aftirward kyng of falem, that is to feie kyng of pees, withoute fadir, withoute modir, withoute genologie, neithir hauynge bigynnyng of daies, neithir ende of lyf, and he is lickned to the fone of god, and dwellith preeft withouten ende. but biholde ghe hou greet is this to whom abraham the patriark ghaf tithis of the ** beft thingis. for men of the fones of leuy takynge preefthood han maundement to take tithis of the peple bi the lawe that is *to feie* of her britheren though alfo thei wenten out of the leendis of abraham. but *he* whos generacioun is not noumbrid in hem took tithis of abraham, and he bleffide this *abraham* which hadde repromyffiouns. withouten ony aghenfeiyng that that is leffe is bleffid of the bettre. and here deedli men taken tithis but there he bereth witneffyng that he lyueth. and, that it be feid fo, bi abraham alfo leuy that took tithis was tithid: †† and ghit he was in hife fadris leendis whanne melchifedech mette with him. therfore if perfeccioun was bi the preefthood of leuy, for undir hym the peple took the lawe, what ghit was it nedeful anothir preeft to rife bi the ordre of melchifedech, and not to be feid bi the ordre of aaron? for whi whanne the preefthood is tranflated it is nede that alfo tranflacioun of lawe be maad. but he in whom thefe thingis ben feid is of anothir lynage of which no man was preeft to the auter. for it is open, that oure lord is borun of iuda in which lynage moifes fpak no thing of preeftis. and more ghit it is knowun if bi the ordre of melchifedech anothir preeft is rifun up which is not maad bi the lawe of fleifchli commaundement but bi vertue of lyf that mai not be undon. for he witneffith, that thou art a preefte withouten ende bi the ordre of melchifedech: that repreuyng of the maundement bifore goynge is maad for the *§ unfadneffe and unprofyt of it. for whi the lawe broughte no thing to perfeccioun, but ther is a bryngyng yn of a bettre hope bi which we neighen to god. and hou greet it is? not withouten fweryng. but the othire ben maad preeftis withouten an ooth, but this preeft with an ooth bi him that feide to him, the lord fwoor and it fchal not rewe hym, thou art a preeft withouten ende bi the ordre of melchifedech. in fo myche iefu is maad biheeter of the better teftament. and the othere weren maad manye †§ preeftis therfore for thei weren forbedun bi deeth to dwelle ftille, but this for he dwellith withouten ende hath an euerlaftinge preefthood. wherfore alfo he mai faue withouten ende comynge nygh bi himfilff to god and euermore lyueth to preie for us. for it bifemyde, that fuch a man were a bifchop to us, hooli, ynnocent, undefouled, cleen, departid fro fynful men, & maad higher than heuenes. which hath not nede ech dai as preeftis firfte for hife owne giltis to offre facrifices, and aftirward for the peple. for he dide this thing in offrynge hymfilff oonys. and the lawe ordeynyde men preeftis hauynge fykneffe, but the word of fweryng, whiche is aftir the lawe, *ordeynyde* the fone parfyt withouten ende.

Chap. VIII.

BUT a capitle on tho thingis that ben feid: we han fuch a biffchop that fat in the righthalf of the feete of greetneffe in heuenes, the mynyftre of feyntis and of the verrei tabernacle that god made and not man. for ech biffchop is ordeyned to offre ghiftis and facrifices. wherfore it is nede that alfo this *biffchop* haue fum thing that he fchal offre. therfore if he were on erthe he were no preeft whanne ther weren that fchulden offre ghiftis bi the lawe whiche feruen to the faumpler and fchadewe of heuenli thingis as it was anfwerid to moifes whanne he fchulde ende the tabernacle, fe, he feide, make thou alle thingis bi the faumpler that is fchewid to thee in the mount. but now he hath geten

* intermittentes in MSS, intrmittentes; ut proclive effet legere *intro*, pro *inter*. † iacientes. ‖ controuerfiæ. § interpofuit.
¶ we that fleen togidre. ‡ interiora velaminis. ** præcipuis. †† enim. *§ infirmitatem †§ facerdotes fecundum legem.

geten a better mynyſterie bi ſo mych as he is a mediatour of a better teſtament, which is confermed with bettre biheeſtis. for if thilke firſte hadde lackid blame, the place of the ſecounde ſchulde not haue be ſought. for he repreuynge hem ſeith, lo daies comen, ſeith the lord, & I ſchal make parfyt a newe teſtament on the hous of iſrael, and on the hous of iuda, not lyk the teſtament that I made to her fadris in the dai in which I caughte her hond, that I ſchulde lede hem out of the lond of egipte, for thei dwelliden not parfytli in my teſtament, and I haue * diſpiſid hem, ſeith the lord. but this is the teſtament which I ſchal diſpoſe to the hous of iſrael, aftir tho daies, ſeith the lord, † in ghyuynge my lawis in to the ſoulis of hem and in to the hertis of hem I ſchal aboue write hem, and I ſchal be to hem a god, and thei ſchulen be to me in a peple. and ech man ſchal not teche his neighbore, and ech man his brothir, ſeiynge, knowe thou the lord, for alle men ſchulen knowe me fro the leſſe to the more of hem, for I ſchal be merciful to the wickidneſſe of hem, and now I ſchal not bithenke on the ſynnes of hem. but in ſeiynge a newe the formere wexide elde; and that that is of many dayes and wexith eeld is nygh the deeth.

Chap. IX.

AND the formere *teſtament* hadde iuſtifiyngis of worſchip and ‖ hooli thing durynge for a
A. tyme. for the tabernacle was maad firſte in whiche weren candelſtickis and boord and ſetting forth of looues which is ſeid hooli: and aftir the veil the ſecounde tabernacle that is ſeid ſancta ſanctorum *that is hooli of hooli thingis* hauynge a goldun cenſer and the arke of the teſtament keuered aboute on ech ſide with gold, in which *was* a pott of gold hauynge manna, and the gherde of aaron that floriſchide and the tablis of the teſtament, on which *thingis* weren cherubyns of glorie ouerſchadewynge the propiciatorie, of whiche thingis it is not now to ſeie bi § alle. but whanne theſe weren maad thus togidre preeſtis entriden euermore in the formere tabernacle doynge the officis of ſacrificis, but in the ſecounde *tabernacle* the biſſchop *entride* oonys in the gheer not withoute blood which he offride for his ignoraunce and the peplis, for the hooly gooſt ſignyfiede this thing, that not ghit the weie of ſeyntis was opened while the formere tabernacle hadde ſtaat. which parable is of this preſent tyme: ¶ bi which alſo ghiftis & ſacrifices ben offred whiche moun not make ‡ a man ſeruynge parfyt bi conſcience, oonli in metis and drinkis and dyuerſe waiſchyngis and rightwiſneſſis of fleiſch that weren ſett to
c. the tyme of correccioun. but criſt beinge a biſſchop of goodis to comynge *entride* bi a largere and parfitere tabernacle not maad bi hond, that is *to ſeie* not of this makyng, neither bi blood of goot buckis or of caluys but bi his owne blood entride oonys in to hooli thingis that were foundun bi an euerlaſtinge redempcioun. for if the blood of goot buckis and of bolis and the auſche of a cow calff ſpreynd halewith uncleene *men* to the clenſyng of fleiſche, hou mych more the blood of criſt which bi the hooli gooſt offride himſilff uwemmed to god ſchal clenſe oure conſcience fro deede werkis to ſerue god that lyueth? and therfore he is a mediatour of the newe teſtament, that bi deeth ſallynge bitwixe in to redempcioun of tho treſpaſſyngis that weren undir the former teſtament, thei that ben clepid take the biheeſte of euerlaſtinge eritage. for where a teſtament is, it is nede that the deeth of the teſtament-maker come bitwixe, for a teſtament is confermed in deede *men*. ellis it is not worth while he lyueth that made the teſtament. wherfore neithir the firſte teſtament was halewid withouten blood. for whanne ech maundement of the lawe was rad of moiſes to al the peple he took the blood of caluys and of buckis of geet with watir and reede wolle and iſope and biſpreynde bothe thilke book and al the peple & ſeide this is the blood of the teſtament that god commaundide to ghou. alſo he ſpreynde with blood the tabernacle and alle the veſſels of the ſeruyſe in lyk maner. and almoſt alle thingis ben clenſid in blood bi the lawe, and withouten ſcheding of blood remyſſioun *of ſynnes* is not maad. therfore it is nede that the ſaumpleris of heuenli thingis be clenſid with theſe thingis but thilke heuenli thingis with bettre ſacrifices than theſe. for ieſu entride not in to hooli thingis maad bi hondis that ben ſaumpleris of verrei thingis, but in to heuene it ſilff that he appere now to the chere of god for us. neithir that he offre hymſilff ofte as the biſſchop entride in to hooli thingis bi alle gheeris in alien blood, ellis it bihoſte hym to ſuffre ofte fro the bigynnyng of the world. but now oonys in the ending of worldis to deſtruccioun of ſynne by his ſacrifice he apperide. and as it is ordeyned to men oonys to die, but aftir this is the doom: ſo criſt was offrid oonys to avoide the ſynnes of manye *men*, the ſecounde *tyme* he ſchal appere withoute ſynne to men that abiden him into heelthe.

Chap. X.

FOR the lawe hauynge a ſchadewe of goode thingis that ben to come not thilke ymage of thingis mai neuer make men neighynge parfite bi thilke ſame ſacrifices whiche thei offren bi alle gheeris: ellis thei ſchulden haue ceeſſid to be offrid, for as mych as the worſchiperis clenſid oonys hadden not ferthermore conſcience of ſynne. but in hem mynde of ſynnes is maad bi alle gheeris. for it is ympoſſible, that ſynnes be don awei bi blood of bolis and of buckis of geet. therfore he entrynge in to the world ſeith, thou woldiſt not ſacrifice and offryng, but thou haſt ſchapun a bodi to me. brent ſacrifices alſo for ſynne pleſiden not to thee. thanne I ſeide, lo I come, in the bigynnyng of the book it is writun of me, that I do thi wille god. he ſeiynge bifore, that thou woldiſt not ſacrifices and offringis and brent ſacrifices for ſynne, ne tho thingis ben pleſaunt to thee whiche ben offrid bi the lawe, thanne I ſeide, lo I come, that I do thi wille god, he doith awei the firſte that he make ſtideſaſt the ſecounde. in which wille we ben halewid bi the offryng of the bodi of criſt ieſu oonys. and ech preeſt is redi mynyſtrynge ech dai and oftetymes offrynge the ſame ſacrifices whiche moun neuer do awei ſynnes. but this *man* offrynge oo ſacrifice for ſynnes for euermore ſittith in the righthalf of god the fadir, fro thenns forth abidinge til hiſe enemyes be putt a ſtool of hiſe feet. for bi oon offryng he made parfyt for euer halewide men. and the hooli gooſt witneſſith to us. for aftir that he ſeide, this is the teſtament which I ſchal witneſſe to hem aftir tho daies the lord ſeith, in ghyuyng my lawis in the

* neglexi. † dabo. ‖ ſanctum ſeculare § ſingula. ¶ iuxta quam. ‡ ſeruientem.

the hertis of hem and in the ſoulis of hem I ſchal aboue write hem, & now I ſchal no more thenke on the ſynnes and the wickidneſſis of hem. and where remyſſioun of theſe is, now is ther noon offryng for ſynne. thertore britheren, hauynge triſt in to the entryng of hooli thingis in the blood of criſt which halewide to us a newe weie and lyuynge bi the hilyng that is *to ſeie* his fleiſch, & *we hauynge* the greet preeſt on the hous of god, neighe we with verrei herte in * the plentee of ſeith, and be oure hertis ſpreynd fro an yuel conſcience, and oure bodies waiſchen with cleen watir, and holde we the confeſſioun of oure hope † bowynge to no ſide. for he is trewe that hath maad the biheeſte. and biholde we togidre in the ſtiryng of charite and of goode werkis, not forſakynge oure gadering togidre, as it || is of cuſtum to ſummen, but coumfortynge and bi ſo mych the more bi hou mych ghe ſeen the dai neighinge. for whi now a ſacrifice for ſynnes is not left to us that ſynnen wilfulli aftir that that we han take the knowyng of treuthe. for whi ſum abidyng of doom is dredeful and the fuyng of fier which ſchal waaſte aduerſaries. who that brekith moiſes lawe dieth withouten ony merci bi tweyne or three witneſſis, hou mych geſſen ghe that he deſerueth worſe turmentis which defouleth the ſone of god, and holdith the blood of the teſtament pollut in which he is halewid, and doith diſpit to the ſpirit of grace? for we knowen hym that ſeide, to me veniaunce and I ſchal ghelde. and eft for the lord ſchal deme his peple, it is ferdful to falle into
r. the hondis of god lyuynge. and haue ghe mynde on the formere daies in whiche ghe weren lightned and ſuffriden greet ſtryf of paſſiouns, and in the tothir ghe weren maad a ſpectacle bi ſchenſchipis and tribulaciouns, in anothir ghe weren maad ſelowis of men lyuynge ſo. for alſo to boundun men ghe hadden compaſſioun, and ghe reſſeyuyden with ioie the robbyng of ghoure goodis, knowynge that ghe han a better and a dwellinge ſubſtaunce. therfore nyle ghe leeſe ghoure triſt which hath greet rewardyng. for pacience is nedeful to ghou, that ghe doen the wille of god, and bryngen aghen the biheeſte. for ghit a litil and he that is to comynge ſchal come & he ſchal not tarie: for my iuſt man lyueth of ſeith. that if he withdrawith himſilff he ſchal not pleſe to my ſoule. but we ben not ſones of withdrawing awei in to perdicioun, but of ſeith in to getyng of ſoule.

Chap. XI.

BUT ſeith is the ſubſtaunce of thingis that ben to be hopid, and an argument of thingis not apperinge. and in this *ſeith* elde men han geten witneſſyng. bi ſeith we undirſtonden that the worldis weren maad bi goddis word, that viſible thingis weren maad of unviſible thingis. bi ſeith abel offride a mych more ſacrifice than caym to god, bi whiche he gat witneſſyng to be iuſt, for god bare witneſſing to hiſe ghiftis, and bi that ſeith he deed ſpekith ghit. bi ſeith ennok was tranſlatid that he ſchulde not ſe deeth; and he was not foundun for the lord tranſlatide hym. for bifore tranſlacioun he hadde witneſſyng that he pleſide god. and it is ympoſſible to pleſe god withoute ſeith. for it bihoueth that a man comynge to god bileue that he is, and that he is rewardere to men that ſeken hym. bi ſeith noe dredde thorough anſwer takun of theſe thingis that ghit weren not ſeen, and ſchapide a ſchip into the heelthe of his hous bi which he dampnyde the world and is ordeyned eir of rightwiſneſſe which is bi ſeith. bi ſeith he that is clepid abraham obeiede to go out into a place whiche he ſchulde take in to eritage, and he wente out not witynge whidir he ſchulde go. bi ſeith he dwelte in the lond of biheeſte as in an alien *lond*, dwelling in litle houſis with iſaac and iacob euene eiris of the ſame biheeſte, for he abood a citee hauynge foundamentis whos craſti man and maker is god. bi ſeith alſo thilke ſara barein took vertue in conſeyuyng of ſeed, ghe aghen the tyme of age, for ſche bileeuyde hym trewe that hadde bihight. for which thing of oon and ghit nygh deed ther ben borun as ſterris of heuene in multitude, and as grauel that is at the ſee ſide out of noumbre. bi ſeith alle theſe ben deede whanne the biheeſtis weren not takun; but thei biheelden hem afer, and § greetynge hem wel, and knowlechiden that thei weren pilgrymes and herborid men on the erthe. and thei that ſaighen theſe thingis ſignyfien that thei ſechen a cuntrei. if thei hadden had mynde of thilke of whiche thei wenten out, thei hadden tyme of turnynge aghen, but now thei deſire a bettre that is *to ſeie* heuenli: therfore god is not confoundid to be clepid the god of hem, for he made redi to hem a citee. bi ſeith abraham offride iſaac whanne he was temptid, and he offride the oon bigetun which hadde takun the biheeſtis, to whom it was ſeid, for in iſaac the ſeed ſchal be clepid to thee; for he demyde that god is myghti to reiſe hym ghe fro deeth, wherfore he took hym alſo in to a parable. bi ſeith alſo of thingis to comynge Iſaac bleſſide Jacob and eſau. bi ſeith Jacob diynge bleſſide alle the ſones of Joſeph and ¶ onouride the higheneſſe of his gherde. bi ſeith Joſeph diynge hadde mynde of the paſſyng forth of the children of iſrael, and commaundide of hiſe boonys. bi ſeith moiſes borun was hid three monethis of his fadir and modir, for that thei ſighen the ghong child fair, and thei dredden not the maundement of the king. bi ſeith moyſes was maad greet, and denyede that he was the ſone of pharaos doughtir, and chees more to be turmentid with the peple of god than to haue myrthe of temporal ſynne: demynge the repreef of criſt more richeſſis than the treſouris of egipcians, for he biheelde in to the rewardyng. bi ſeith he forſook egipte, and dredde not the hardneſſe of the kyng, for he abood as ſeynge hym that was unviſible. bi ſeith he halewide pask and the ſchedyng out of blood, that he that diſtriede the firſte thingis *of egipcians* ſchulde not touche hem. bi ſeith thei paſſiden the reed ſee as bi drye lond, which thing egipcians aſaiynge weren deuoured. bi ſeith the wallis of Jerico felden doun bi cumpaſſing of ſeuene daies. bi ſeith raab hoore reſſeyuyde the aſpieris with pees, and periſchide not with unbileeful men. and what ghit ſchal I ſeie? for tyme ſchal faile to me tellynge of Jedeon, barak, Sampſon, Jepte, dauid and ſamuel and of othere prophetis: which bi ſeith ouercamen F.
rewmes, wroughten rightwiſneſſe, gaten repromyſſiouns, thei ſtoppiden the mouthis of lyouns, thei quenchiden the feerſneſſe of fier, thei ‡ dryueden awei the egge of ſwerd, thei keueriden of ſikeneſſe, thei weren maad ſtrong in bateil, thei turnyden the ooſtis of aliens, wymmen reſſeyuyden her deede *children* fro deeth to lyf. but othere weren holdun forth not takynge redempcioun, that thei ſchulden fynde a better aghenriſyng. and othere aſſaieden

ſcornyngis

* plenitudine. † indeclinabilem. || is cuſtum. § ſalutantes. ¶ adoravit faſtigium virgæ ejus. ‡ effugarunt

ſcornyngis and betyngis, more ouer and boondis and priſouns. thei weren ſtooned, thei weren ſawid, thei weren temptid, thei weren deede in ſleyng of ſwerd. thei wenten aboute in * brok skynnes, and in skynnes of geet, nedi, angwiſchid, turmentid to whiche the world was not worthi, thei erriden in wildirneſſis, in mounteyns and dennys and cauys of the erthe. and alle theſe preued bi witneſſyng of feith tooken not repromyſſioun, for god purueiede ſum bettir thing for us, that thei ſchulden not be maad parfyt withouten us.

CHAP: XII.

THerfore we that han ſo greet a cloude of witneſſis putt to, do we awei al charge and ſynne ſtondynge aboute us, and bi pacience renne we to the bateil purpoſid to us, biholdynge in to the maker of feith and the parfyt endere ieſu, which whanne ioie was purpoſid to hym he ſuffride the croſs and diſpiſide confuſioun and ſittith on the right half of the ſeete of god. and bithenke ghe on him that ſuffride ſuch aghenſeiynge of ſynful men aghens himſilff, that ghe be not maad weri failynge in ghoure ſoulis. for ghe aghenſtoden not ghit tilto blood fightynge aghens ſynne, and ghe han forgete the coumforte that ſpekith to ghou as to ſones & ſeith, my ſone, nyle thou diſpiſe the techyng of the lord, neithir be thou maad weri the while thou art chaſtiſid of him. for the lord chaſtiſith him that he loueth, he beetith euery ſone that he reſſeyueth. abide ghe ſtille in chaſtiſyng. god profrith hym to ghou as to ſones. for what ſone is it whom the fadir chaſtiſith not? that if ghe ben out of chaſtiſyng, whos parteneris ben ghe alle maad, thanne ghe ben auoutreris and not ſones. and aftirward we hadden fadris of oure fleiſche techeris, and we with reuerence dredden hem. whethir not mych more we ſchulen obeiſche to the fadir of ſpiritis and we ſchulen lyue? and thei in tyme of ſewe daies taughten us bi her wille, but this fadir techith to that thing that is profitable in reſſeyuyng the halewyng of hym. & ech chaſtiſyng in preſent tyme ſemeth to be not of ioie but of ſorewe: but aftirward it ſchal ghelde fruyt of rightwiſneſſe mooſt peſible to men exerciſid bi it. for which thing reiſe ghe ſlow hondis and knees unboundun, and make ghe rightful ſteppis to ghoure feet, that no man haltynge erre, but more be heelid. ſue ghe pees with alle men and hoolyneſſe without which no man ſchal ſe god. biholde ghe that no man faile to the grace of god, that no roote of bittirneſſe buriownynge upward lette and manye be deſoulid bi it. that no man be lecchour ethir unhooli as eſau which for oo mete ſeelde hiſe firſte thingis. for wite ghe that aftirward he coueitynge to enerite bleſſyng was repreued, for he foond not place of penaunce though he ſoughte it with teeris. but ghe han not come to the fier able to be touchid, and able to come to, and to the whirlewynd and myiſt and tempeſt and ſoun of trumpe, and voice of wordis, which thei that herden excuſiden hem, that the word ſchulde not be maad to hem. (for thei baren not that that was ſeid, and if a beeſte touchide the hil it was ſtooned, and ſo dredeful it was that was ſeen, that moiſes ſeide, I am aferd and ful of tremblyng) but ghe han come nygh to the hil ſyon and to the citee of god lyuynge, the heuenli ieruſalim, and to the multitude of manye thouſynde aungelis and to the chirche of † the firſte men whiche ben writen in heuenes, and to god domeſman of alle, and to the ſpirit of iuſte parfyte men, and to ieſu the mediatour of the newe teſtament, and to the ſprenging of blood bettre ſpekynge than abel. ſe ghe that ghe forſake not the ſpeker. for if thei that forſooken hym that ſpak on the erthe aſcapide not, mych more we that turnen awei fro hym that ſpekith to us fro heuenes. whos voice thanne mouyde the erthe, but now he aghenbiheetith and ſeith, ghit oonys and I ſchal moue not oonli erthe but alſo heuene. and that he ſeith ghit oonys he declareth the tranſlacioun of mouable thingis as of maad thingis, that tho thingis dwelle that ben unmouable. therfore we reſſeyuynge the kyngdom unmouable, haue we grace bi which ſerue we pleſynge to god with drede and reuerence. for oure god is fier that waaſtith.

CHAP. XIII.

THE charite of britherheed dwelle in ghou, and nyle ghe forghete oſpitalite. for bi this ſummen pleſiden to aungelis that weren reſſeyued to herborewe. thenke ghe on boundun men as ghe weren togidre boundun, and of traueilinge men as ghe ſilff dwellynge in the bodi. weddyng *is* in alle thingis onorable, and bed unwemmed. for god ſchal deme fornycatouris and auoutreris. be *ghoure* maneris withoute coueitiſe, apaied with preſent thingis. for he ſeide, I ſchal not leeue thee neithir forſake, ſo that we ſeie triſtili, the lord is an helper to me, I ſchal not drede what a man ſchal do to me. haue ghe mynde of ghoure ſouereyns that han ſpoken to ghou the word of god, of whiche biholde ghe || the goyng out of lyuyng, and ſue ghe the feith of hem. ieſu criſt ghiſtirdai and to dai he is alſo in to worldis. nyle c. ghe be led awei with dyuerſe techingis & ſtraunge. for it is beſt to ſtable the herte with grace not with metis whiche profitiden not to men wandrynge in hem. we han an auter of which thei that ſeruen to the tabernacle of the bodi han not power to ete. for of whiche beeſtis the blood is borun yn for ſynne into hooli thingis bi the biſſchop. the bodies of hem ben brent without § the caſtels. for which thing ieſu, that he ſchulde halewe the peple bi his blood, ſuffride withoute the ghate. therfore go we out to him withoute the caſtels, berynge his repreef. for we han not here a citee dwellynge, but we ſeken a citee to comynge. therfore bi hym offre we a ſacrifice of heriynge euermore to god, that is *to ſeie* the fruyt of lippis knowlechynge to his name. and nyle ghe forghete wel doynge and comynynge, for bi ſuche ſacrifices god is ¶ deſerued. obeye ghe to ghoure ſouereyns, and be g. ghe ſuget to hem, for thei parfytli waken as to gheldinge reſoun for ghoure ſoulis, that thei do this thing with ioie and not forewynge, for this thing ſpedith not to ghou. preie ghe for us and we triſten that we han good conſcience in alle thingis willynge to lyue wel. more ouer I biſeche ghou to ‡ do, that I be reſtored the ſunner to ghou. and god of pees that ledde out fro deeth the greet ſcheppard of ſcheep in the blood of euerlaſtinge teſtament oure lord ieſu criſt, ſchape ghou in al good thing, that ghe do the wille of hym. and he do in ghou that thing that ſchal pleſe bifore hym bi ieſu criſt, to whom be glori in to worldis of worldis amen. and britheren I preie ghou, that ghe ſuffre a word of ſolace. for bi ful fewe thingis I haue writun to ghou. knowe ghe oure brother tymothe that is ſent forth with whom, if he ſchal come more haaſtili I ſchal ſe ghou. greete ghe wel alle ghoure ſouereyns, and alle hooly men. the britheren of italie greeten ghou wel. the grace of god be with ghou alle amen. *here endith the piſtil to ebrewis, and bigynneth a prolog on the dedis of apoſtlis.*

* melotis. † primitivorum. || exitum converſationis. § caſtra ¶ promeretur. ‡ hoc facere.

The Prologe.

LUYK of antioche of the nacioun of firye whos preiſing is teeld in the goſpel, at antioche he was a worthi man of leche craft, and aftirward a diſciple of criſtis apoſtlis and ſuede poul the apoſtle. he ſeruyde god in maidenhode withoute blame, and whanne he was foureſcore gheer old and foure he diede in bethinye ful of the hooli gooſt. and he thorough ſtiryng of the hooli gooſt in the cooſtis of acaye wroot the goſpel to ſeithful greekis, and ſchewide the incarnacioun of the lord bi a trewe tellyng, and ſchewide alſo that he was come of the kynrede of dauid. to him not without deſert was ghouun power to write the doyngis of apoſtlis in her mynyſterie, that god beynge ful in god, whanne the ſone of perdicioun was deed and the apoſtlis hadden maad her preier thorough lott of the lordis eleccioun, the noumbre of the apoſtlis were fulfillid, and alſo that poul ſchulde enden the doyngis of the apoſtlis whom the lord hadde choſun that long tyme † wynſide aghen the pricke. and to hem that reden and ſechen god he wolde ſchewe it bi ſchort tellyng rather than ſchewe forth ony thing more lenger to hem that ‖ wlaten longe thingis, knowynge that it bihoueth the tilier that worchith to ete of his owne fruytis. and he foond ſo mych grace of god, that not oonli his medicyne profitide to bodies but alſo ‡ the ſoulis. *Jerom in his prolog ou the dedis of apoſtlis ſeith this.*

Chap. I.

§ Eofile firſt. I made a ſermoun of alle thingis that iheſus bigan to do and to teche into the dai of his aſſencioun in which he commaundide bi the hooli gooſt to hiſe apoſtlis whiche he hadde choſun to whiche he ſchewide himſilff alyue aftir his paſſioun bi manye argumentis apperynge to hem fourti daies and ſpekynge of the rewme of god. and he eet with hem and commaundide that thei ſchulden not departe fro ieruſalim but abiden the biheeſte of the fadir which ghe herden, he ſeide, by my mouth. for ioon baptiſide in watir, but ghe ſchulen be baptiſed in the hooli gooſt aftir theſe fewe daies. therfore thei that weren comen togidre axiden hym & ſeiden, lord, whethir in this tyme thou ſchalt reſtore the kyngdom of iſrael? and he ſeide to hem, it is not ghoure to knowe the tymes either momentis whiche the fadir hath putt in his power, but ghe ſchulen take the uertue of the hooli gooſt comynge fro aboue into ghou. and ghe ſchulen be my witneſſis in ieruſalim, and in al iudee and ſamarie and to the utmoſte of the erthe. and whanne he hadde ſeid theſe thingis in her ſight he was liſt up and a cloude reſſeyuyde hym fro her ighen. and whanne thei biheelden him goynge into heuene lo twei men ſtooden biſidis hem in whyt clothing and ſeiden, men of galilee, what ſtonden ghe biholdinge into heuene? this iheſus which is takun up fro ghou into heuene ſchal come as ghe ſighen hym goynge into heuene. thanne thei turnyden aghen to ieruſalim fro the hil that is clepid of olyuete, which is biſidis ieruſalim an halidaies iournei. and whanne thei weren entrid into the hous where thei dwelliden thei wenten up into the ſoler, petir and ioon, iames and andrew, philip & thomas, ¶ bartilmew and matheu, iames of alphei and ſymount zelotes, and iudas of iames. alle theſe weren laſtyngli contynuynge with oo wille in preier, with wymmen and marie the modir of iheſu, and with hiſe britheren. In tho daies petir roos up in the D. myddel of the britheren and ſeide, and ther was a cumpanye of men togidre almeſt an hundride and twenti, britheren it bihoueth that the ſcripture be fillid which the hooli gooſt biſore ſeide bi the mouth of dauid of iudas that was leder of hem that took iheſu and was noumbrid among us, and gaat a part of this ſeruyce. and this iudas hadde a feeld of the hire of wickidneſſe, and he was hanged and tobarſt the myddil, and alle hiſe entrailis weren ſched abrood. and it was maad known to alle men that dwelten in ieruſalim, ſo that thilke feeld was clepid achildemak in the langage of hem, that is the feeld of blood. and it is writen in the book of ſalmys, the abitacioun of hem be maad deſert and be there noon that dwelle in it, and anothir take his biſhopriche. therfore it bihoueth of theſe men that ben gaderid togidre with us in al the tyme in which the lord iheſus entride and wente out among us and bigan fro the baptym of ioon til into the dai in which he was takun up fro us, that oon of theſe be maad a witneſſe of his reſurreccioun with us. and thei ordeynyde tweine, ioſeph that was clepid barſabas that was named iuſt, and mathi & thei preieden and ſeiden, thou lord that knowiſt the hertis of alle men, ſchewe whom thou haſt choſen of theſe tweyne that oon take the place of this ſeruyce and apoſtilheed of which iudas treſpaſſide that he ſchulde go into his place. and thei ghauen lottis to hem, and the lott felde on mathi, & he was noumbrid with enleuene apoſtlis.

Chap. II.

AND whanne the daies of pentecoſte weren A. fillid, alle the diſciplis weren togidre in the ſame place, and ſodeynli ther was maad a ſoun fro heuene as of a greet wynd comynge, and it fillide al the hous where thei ſaten. and ** dyuerſe tungis as fier apperiden to hem, and it ſat on ech of hem, and alle weren fillid with the hooli gooſt, and thei bigunnen

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* actus MS. *Sur.* † calcitrantem. ‖ faſtidientibus ‡ to ſoulis MS 6. item verſio altera in MS. 2. § Thus is this Book placed in the MS of *Roger Benett* a Monk of *Chriſt* Church *Canterbury* and in the edition of the Latin Vulgate printed by *ohn Benedict* at *Paris*. ¶ bartholomew. ** diſpertitæ, diverſli partid. *MS Sidn.* Sic etiam *Wickl:* Homil. in epiſt

bigunnen to ſpeke dyuerſe langagis as the hooli gooſt ghaf to hem for to ſpeke. and there weren in ieruſalim dwellynge iewis religiouſe men of ech nacioun that is undir heuene. and whanne this vois was maad, the multitude cam togidre, and thei weren aſtonyed in thought, for ech man herde hem ſpekynge in his langage, and alle weren aſtonyed and wondriden and ſeden togidre, whether not alle theſe that ſpeken ben men of galilee? and hou herden we ech man his langage in which we ben borun, of parthi and medi, and elamyte and thei that dwellen at meſopotanye, iudee and capadoſie and ponte and aſie, frigie and pamfilie, egipte and the parties of libie that is * aboue cyrenen, and comelingis romayns, and iewis and proſelitis men of crete and of arabie, we han herd hem ſpekynge in oure langagis the greete thingis of god. and alle weren aſtonyed and wondriden and ſeiden togidre what wole this thing be? and othire ſcornyden and ſeiden for theſe men
c. ben ful of muſt. but petir ſtood with the enleuene and reiſide up his voys and ſpak to hem, ghe iewis and alle that dwellen at ieruſalem, be this knowun to ghou and with eeris perſeyue ghe my wordis. for not, as ghe weenen, theſe ben drunkun, whanne it is the thridde our of the dai, but this it is that was ſeid bi the prophete ioel, and it ſchal be in the laſte daies, the lord ſeith I ſchal † heelde out my ſpirit on ech fleiſche; and ghour ſones and ghoure doughtris ſchulen prophecie, and ghoure ghonge men ſchulen ſe uiſiouns and ghoure eldris ſchulen dreme || ſweuenys. and on my ſeruauntis and myn hondmaidens in tho daies I ſchal ſchede out of my ſpirit, and thei ſchulen profecie. and I ſchal ghyue greete woundris in heuen aboue, and ſignes in erthe bynethe, blood and fier and heete of ſmoke. the ſunne ſchal be turned into derkneſſis and the moone into blood bifore that the greet and the open dai of the lord come; and it ſchal be ech man which euer ſchal clepe to help the name of the lord ſchal be
e. ſaaf. ghe men of iſrael heere ghe theſe wordis. iheſu of nazareth a man preued of god bifore ghou bi uertues and wondris and tokenys whiche god dide bi hym in the myddil of ghou as ghe witen, ghe turmentiden and killiden him bi the hondis of wickide men bi counſeil determyned and bitakun bi the biforeknowinge of god, whom god reiſide whanne ſorewis of helle were unboundun, bi § that it was impoſſible that he were holdun of it. for dauid ſeith of him I ſigh afer the lord bifore me euermore, for he is on my righthalf that I be not moued. for this thing myn herte ioiede, and my tunge made ful out ioie, and moreouer my fleiſche ſchal reſte in hope. for thou ſchalt not leeue my ſoule in helle neither thou ſchalt ghyue thi hooli to ſe corrupcioun. thou haſt maad knowun to me the weies of lyf, thou ſchalt fille me in myrthe with thi face. Britheren, be it leſful boldli to ſeie to ghou of the patriark dauith, for he is deed and buried and his ſepulchre is among us into this dai. therfore whanne he was a prophete and wiſte that with a greet ooth god hadde ſworun to him that of the fruyt of his leende ſchulde oon ſitte on his ſeete, he ſeynge afer ſpak of the reſurreccioun of criſt, for neithir he was leſte in helle, neither his fleiſche ſigh corrupcioun, god reiſide this iheſu to whom we alle ben witneſſis. therfore he was enhauntid bi the righthond of god and thorough the biheeſte of the hooli gooſt that he took of the fadir he ſchedde out this ſpirit that ghe ſeen and heeren. for dauid ſtighide not into heuene, but he ſeith, the lord ſeide to my lord, ſitte thou on my righthalf til I putte thine enemyes a ſtool of thi feet. therfore mooſt certeynli wite al the hous of iſrael, that god made hym both lord and criſt, this iheſu whom ghe crucifieden. whanne thei herden theſe thingis thei weren compunct in herte, and thei ſeiden to petir and to othire apoſtlis, britheren, what ſchulen we don? and petir ſeide to hem, do ghe penaunce and ech of ghou be baptiſed in the name of iheſu criſt into remyſſioun of ghoure ſynnes, and ghe ſchulen take the ghifte of the hooli gooſt, for the biheeſte is to ghou and to ghoure ſones and to alle that ben fer whiche euer our lord god hath clepid. alſo with othire wordis ful manye he witneſſide to hem and moneſtide hem and ſeide, be ghe ſaued fro this ſchrewid generacioun. thanne thei that reſſeyuyden his word weren baptiſed, and in that dai ſoulis weren encreeſid about three thouſynde, and weren ¶ laſtinge ſtabli in the techinge of the apoſtlis, and in comynyng of the brekyng of breed and in preieris, and drede was maad to ech man. and many woundris and ſignes weren don bi the apoſtlis in ieruſalim, and greet drede was in alle, and alle that bileeuyden weren togidre, and hadden alle thingis comyne, thei ſeelden poſſeſſiouns and catel and departiden tho thingis to alle men as it was nede to ech. and ech dai thei dwelliden ſtabli with oo wille in the temple, & braken breed aboute houſis, and tooken mete with ful out ioie and ſympleneſſe of herte, and herieden god togidre, and hadden grace to al the folk. and the lord encreeſide hem that weren maad ſaaf ech dai into the ſame thing.

CHAP. III.

AND petir and ion wenten up into the temple A.
at the nynthe our of preiyng. and a man that was lame fro the wombe of his modir was borun, and was leid ech dai at the ghate of the temple that is ſeid fair, to axe almeſſe of men that entriden into the temple. this whanne he ſigh petir and ioon bigynnynge to entre into the temple preiede that he ſchulde take almes. and petir with ioon biheeld on hym and ſeide, biholde thou into us, and he biheeld into hem and hopide that he ſchulde take ſumwhat of hem. but petir ſeide, I haue neither ſiluer ne gold, but that that I haue I ghyue to thee; in the name of iheſu criſt of nazareth, riſe thou up and go. and he took hym bi the righthond and heuyde hym up: and anoon hiſe leggis and hiſe feet were ‡ ſowdid togidre, and he leppide and ſtood and wandride, and he entride with hem into the temple and wandride and leppide and heriede god. and al the peple ſigh him walkinge and heriynge god, and thei knewen hym that he it was that ſaat at almes at the fair ghate of the temple. and thei weren fillid with wondryng and ſtonying in that thinge that bifelde to hym. But whanne thei ſighen petir and ioon al the peple ran to hem at the porche that was clepid of ſalamon & wondriden gretli. and c.
petir ſigh and anſweride to the peple, men of iſrael, what wondren ghe in this thing, either what biholden ghe us as bi oure vertue either power we maden this man for to walke? god of abraham, and god of iſaac, and god of iacob, god of oure fadris hath glorified his ſone iheſu whom ghe bitraieden and denyeden bifore the face of pilat whanne he

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* aboute † effundam. || ſomnia. § that that. ¶ perſeuerantes. ‡ conſolidatæ.

he demyde him to be delyuered. but ghe denyeden the hooli and the rightful, and axiden a manfleer to be ghouun to ghou, and ghe flowen the maker of lyf whom god reifide fro deeth of whom we ben witneffis. and in the feith of his name he has confermed this man whom ghe feen and knowen; the name of him and * the feith that is bi hym ghaf to this man ful heelthe in the fight of alle ghou. and now britheren I woot that bi unwityng ghe diden as alfo ghoure prynces. but god that bifore tolde bi the mouth of alle prophetis that his crift fchulde fuffre hath fillid fo. therefore be ghe repentaunt and be ghe conuertid, that ghoure fynnes be don awei, that whanne the times of refreifching fchulen come fro the fight of the lord, and he fchal fende thilke iheſu crift that is now prechid to ghou, whom it bihoueth heuene to reffeyue into the tymes of reftitucioun of alle thingis whiche the lord fpak bi the mouth of hife hooli profetis fro the world. for moifes feide, for the lord ghoure god fchal reife to ghou a prophete of ghoure britheren, as me ghe fchulen heere hym bi alle thingis whateuer he fchal fpeke to ghou. and it fchal be, that euery man that fchal not heere thilke prophete fchal be diftried fro the peple. and alle prophetis fro famuel and aftirward that fpaken teelden thefe daies. but ghe ben the fones of prophetis and of the teftament that god ordeynyde to oure fadris, and feide to abraham, in thi feed alle the meynees of erthe fchulen be bleffid. god reifide his fone firft to ghou, and fente hym bleffynge ghou, that ech man conuerte hym fro his wickidneffe.

Chap. IV.

AND while thei fpaken to the peple, the preftis and maieftratis of the temple and the faducees camen upon hem and † forewiden that thei taughten the peple, and teelden in iheſu the aghenrifyng fro deeth. and thei leiden hondis on hem, and puttiden hem into warde into the morewe, for it was thanne euentide. but manye of hem that hadden herd the word bileeuyden, and the noumbre of men was maad fyue thoufyndis. and amorewe it was don that the pryncis of hem and the eldere men and fcribis weren gaderid in ieruſalim & anna prince of preftis and caiphas and ioon and alifaundre, and hou manye euer weren of the kynde of preftis. and thei fettiden hem in the myddil, and axiden in what vertue either in what name han ghe don this thing? thanne petir was fillid with the hooli gooft and feide to hem, ghe prynces of the peple and ghe eldre men, heere ghe. if we to dai be demed in the good dede of a fiik man in whom this man is maad faaf, be it knowun to ghou alle. and to al the peple of ifrael, that in the name of iheſu crift of nazareth whom ghe crucifieden whom god reifide fro deeth, in this this man ftondith hool bifore ghou. this is the ftoon which was repreued of ghou bildynge which is maad into the heed of the corner, and heelthe is not in ony othir. for neither othir name undir heuene is ghouun to men in which it bihoueth us to be maad faaf. and thei fighen the ftidefaftneffe of petir and of ioon, for it was foundun that thei weren men unlettrid and lewide men. and thei wondriden and knewen hem that thei weren with iheſu. and thei fighen the man that was heelid ftondynge with hem, and thei myghten nothing aghenfeie. but thei commaundiden hem to go forth withoute the counfeil, and thei fpaken togidre and feiden, what fchulen we do to thefe men? for the figne is maad knowun bi hem to alle men that dwellen at ieruſalim, it is open and we moun not denye. but that it be no more puppliſchid into the peple, manaffe we to hem that thei fpeke no more in this name to ony men. and thei clepiden hem and denounciden to hem, that on no maner thei fchulden fpeke neither teche in the name of iheſu. but petir and ioon anfweriden and feiden to hem, if it be rightful in the fight of god to heere ghou rather than god, deme ghe. for we moten nedis fpeke tho thingis that we han feyn and herd. and thei manaffiden and lefte hem, and founden not hou thei fchulden ponyfche hem for the peple. for alle men clarifieden that thing that was don in that that was bifallen, for the man was more than of fourty gheer in which this figne of heelthe was maad. and whanne thei weren delyuered thei camen to her felowis and teelden to hem hou grete thingis the princis of preftis and the eldre men hadden feid to hem. and whanne thei herden with oon herte thei refiden voys to the lord and feiden, lord thou that madift heuene and erthe, fee and alle thingis that ben in hem, which feidift bi the hooli gooft bi the mouth of oure fadir dauid thi child: whi hethen men gnaftiden with teeth togidre, and the peplis thoughten veyn thingis? kyngis of the erthe ftoden nygh and princis camen togidre || into oon aghens the lord and aghens his crift. for verili eroude and pounce pilat with hethene men and peplis of ifrael camen togidre in this citee agens thin hooli child iheſu whom thou anoyntidift to do the thingis that thin hond and thi counfeil demyden to be don. and now lord biholde into the thretenyngis of hem, and graunte to thi feruauntis to fpeke thi word with al § trift in ¶ thing that thou holde forth thin hond that heelthis and fignes and wondris be maad bi the name of thin hooli fone iheſu. and whanne thei hadden preiede, the place was moued in which thei weren gadered, and alle weren fillid with the hooli gooft and fpaken the word of god with trift. and of the multitude of men bileeuynge was oon herte and oon wille, neither ony man feide ony thingis of tho thingis that he weldide to be his owne, but alle thingis weren comyne to hem. and with greet vertue the apoſtlis gheldiden witneffyng of the aghenrifyng of iheſu crift oure lord, and greet grace was in alle hem. for neither ony nedi man was among hem, for hou manye euer weren poſſeſſioneris of feeldis either of houſis thei feelden and broughten the prifis of tho thingis that thei feelden and leiden bifore the feet of apoſtlis, and it was departid to ech as it was nede to ech. forfothe ioſeph that was named barſabas of apoſtlis, that is to feie the fone of coumfort of the lynage of leuy a man of cipre whanne he hadde a feelde folde it and broughte the prys and leid it bifore the feet of apoſtlis.

Chap. V.

BUT a man anany bi name with fafira his wyf folde a feeld and defraudide of the prys of the feeld and his wyf was witynge. and he broughte a part and leide bifore the feet of the apoſtlis. and petir feide to him, anany, whi hath fathanas temptid thin herte that thou lie to the hooli gooft and to defraude

* that. † dolentes. || in. § fiducia. ¶ that thing.

defraude of the prys of the feeld? whether it unfeeld was not thin, and whanne it was feeld it was in thi power? whi haſt thou putt this thing in thin herte? thou haſt not lied to men but to god. anany herde theſe wordis and felde doun and was deed, and greet drede was maad on alle that herden. and ghonge men riſen & mouyden him awei and baren hym out and birieden. and ther was maad as a ſpace of three ouris, and his wyf knew not that thing that was don and entride. and petir anſweride to hir womman ſeie to me whether ghe ſeelden the feeld for ſo mych? & ſche ſeide, ghe for ſo mych. and petir ſeide to hir, what bifel to ghou to tempte the ſpirit of the lord? lo the feet of hem that han biried thin husbond ben at the dore, and thei ſchulen bere thee out. anoon ſche felde doun at hiſe feet and diede. and the ghonge men entriden and foundun hir deed, and thei baren hir out and birieden to hir husbonde. and greet drede was maad in al the
c. chirche, and into alle that herden theſe thingis. and bi the hondis of the apoſtlis ſignes and manye woundris weren maad in the peple. & alle weren of oon accord in the porche of ſalamon, but no man of othire durſte ioyne hymſilf with hem, but the peple magnyfieden hem. and the multitude of men and of wymmen bileeuynge in the lord was more encreeſid, ſo that thei broughten out ſyke men into ſtretis, and leiden in litil beddis and couchis that whanne petir cam nameli the ſchadewe of him ſchulde ſchadewe ech of hem, and thei ſchulden be delyuered fro their ſikeneſſis. and the multitude of citees nygh to ieruſalim ran brynginge ſike men, and that weren traueiled of uncleene ſpiritis whiche alle weren heelid. but the prince of preſtis roos up and alle that weren with him that is the ereſye of ſadducees and weren fillid with envie and leiden hondis on the apoſtlis and puttiden hem in the comyn warde. but the aungel of the lord openyde bi nyght the ghatis of the priſoun, and ledde hem out and ſeide, go ghe and ſtonde ghe and ſpeke in the temple to the peple alle the wordis of this lyf. whom whanne thei hadden herd thei entriden eerli into the temple and taughten. and the prince of preſtis cam and thei that weren with him, and clepide togidre the counſeil and alle the eldre men of the children of iſrael, and ſenten to the priſoun that thei ſchulden be brought forth. and whanne the mynyſtris camen and foundun hem not, and for the priſoun was opened, thei turnyden aghen and teelden and ſeiden, we founden the priſoun ſchitt with al * diligence and the keper ſtondynge at the ghatis, but we openyden and foundun no man therynne. and as the maieſtratis of the temple and the princes of preſtis herden theſe wordis thei doutiden of hem what was don. but a man came and telde to hem, for lo † the men whiche ghe han putt into priſoun ben in the temple and ſtonden and techen the peple. thanne the magiſtrat wente with the mynyſtris and broughte hem without || violence for thei dredden the peple leſt thei ſchulden be ſtooned. and whanne thei hadden brought hem thei ſettiden hem in the counſeil. and the princes of preſtis axiden hem and ſeiden, in commaundement we commaundiden ghou, that ghe ſchulden not teche in this name iheſus, and lo ghe han fillid ieruſalem with ghour techyng, and ghe wolen brynge on us the blood of this man. and petir anſweride and the apoſtlis § ſeiden, it bihoueth to obeye to god more than to men. god of oure fadris reiſide iheſu, whom ghe ſlowen hangynge in a tree, god enhaunſide with his righthond this prince and ſauyour that penaunce were ghouun to iſrael and remyſſioun of ſynnes, and we ben witneſſis of theſe wordis and the hooli gooſt whom god ghaf to alle obeiſchynge to hym. whanne thei herden theſe thingis thei weren turmentid and thoughten to ſle hem. but a man roos in the counſeil a fariſee gamaliel bi name a doctour of the lawe, a worſchipful man to al the peple, and commaundide the men to be putt withoutforth for a while. and he ſeide to hem, ghe men of iſrael take tent to ghouſilff on theſe men what ghe ſchulen do. for biſore theſe daies teodas that ſeide him to be ſum man to whom a noumbre of men conſentide aboute foure hundride which was ſlayn, and alle that bileeuyden to him weren diſparplid and brought to nought. aftir this iudas of galilee was in the daies of profeſſioun, & turnyde awei the peple aftir hym, and alle hou many euer conſentiden to hym weren ſcaterid and he periſchide. and now therfore I ſeie to ghou, departe ghe fro theſe men and ſuffre ghe hem. for if this counſeil either werk is of men it ſchal be undon, but if it is of god ghe moun not undo hem leſt peraduenture ghe be foundun to repugne god. and thei conſentiden to hym, and thei clepeden togidre the apoſtlis & denounciden to hem that weren betun that thei ſchulden no more ſpeke in the name of iheſu. and thei leeten hem go. and thei wenten ioynge fro the ſight of the counſeil that thei weren had worthi to ſuffre diſpiſyng for the name of iheſu. but ech dai thei ceſſiden not in the temple and aboute houſis to teche and to preche iheſu criſt.

CHAP. VI.

BUT in tho daies whanne the noumbre of diſciplis encreeſſide the greekis grucchiden aghen the ebrewis for that her widewis weren diſpiſed in euery daies mynyſtring. and the twelue clepiden togidre the multitude of diſciplis and ſeiden, it is not rightful that we leeue the word of god and mynyſtren to boordis. therfore britheren ‡ cheſe ghe men of ghou of good fame ful of the hooli gooſt and of wiſdom whiche we ſchulen ordeyne on this werk, for we ſchulen be biſy to preier & preche the word of god. and the word pleſide biſore al the multitude, and thei cheſiden ſteuene a man ful of feith and of the hooli gooſt, and philip, and procore, and nycanor and tymon and permanam and nycol a comeling a man of antioche. thei ordeynyden theſe biſore the ſight of apoſtlis, and thei preieden and leiden hondis on hem. and the word of the lord wexiden & the noumbre of the diſciplis in ieruſalem was myche multiplied: alſo mych cum- D.
pany of preſtis obeiede to the feith. and ſteuene ful of grace and of the ſtrengthe made woundris and grete ſignes in the peple. but ſumme riſen of the ſynagoge that was ** clepid of libertyns and cirenenſis and of men of aliſaundre, and of hem that weren of cilice and of aſie, and diſputiden with ſteuene, and thei myghten not withſtonde the wiſdom and the ſpirit that ſpak. thanne thei pryuyli ſenten men that ſchulden ſeie, that thei herden hym ſeiynge wordis of blaſfemye aghens moiſes and god. and ſo thei mouyden togidre the peple and the eldre men and the ſcribis, & thei runnen togidre and tooken hym, and broughten into the counſeil. and thei ordeynyden falſe witneſſis that ſeiden this man ceeſ-

 ſith

* his wardis. † tho. || diſtreſſe. § and ſeiden. ‡ biholde ghe. MS 8, item verſio altera, MS a. ** clepid libertyns

ſith not to ſpeke wordis aghens the hooli place and the lawe. for we herden hym ſeynge that this iheſus of nazareth ſchal diſtrie this place and ſchal chaunge the tradiciouns whiche moiſes bitook to us. and alle men that ſaaten in the counſeil biheelden him and ſaighen his face as the face of an aungel.

Chap. VII.

A. AND the prince of preſtis ſeide to ſteuene, whether theſe thingis han hem ſo? which ſeide, britheren & fadris heere ghe, god of glorie apperide to oure fadir abraham whanne he was in meſopotanye biſore that he dwelte in carram and ſeyde to hym, go out of thi lond and of thi kynrede, and come into the lond which I ſchal ſchewe to thee: thanne he wente out of the lond of caldeies and dwelte in carram. and fro thenns aftir that his fadir was deed, he tranſlatide him into this lond in which ghe dwellen now. and he ghaf not to hym eritage in it neither a * paace of a foot, but he bihighte to ghyue hym it into poſſeſſioun and to his ſeed aftir hym whanne he hadde not a ſone. and god ſpak to hym that his ſeed ſchal be comelyng in an aſien lond, and thei ſchulen make hem ſugett to ſeruage, and ſchulen yuel trete hem foure hundride gheeris and thritti, and I ſchal iuge the folk to which thei ſchulen ſerue ſeith the lord. and aftir theſe thingis thei ſchulen gon out, and thei ſchulen ſerue to me in this place. and he ghaf to hym the teſtament of circumciſioun, and ſo he gendride iſaac and circumcidide him the eighteth dai. and iſaac gendride iacob, and iacob gendride the twelue patriarkis. and the patriarkis hadden enuie to ioſeph and ſeelden hym into egipte. and god was with hym, and delyuerede hym of alle hiſe tribulaciouns, and ghaf to hym grace and wiſdom in the ſight of farao kyng of egipte. and he ordeynyde him ſoureyn on egipte and on al his hous. & hungur cam into al egipte and chanaan, and greet tribulacioun & oure fadris founden not mete. but whanne iacob hadde herd that wheete was in egipte, he ſente oure fadris firſt. and in the ſecounde tyme ioſeph was knowen of hiſe britheren, and his kyn was maad knowun to farao. and ioſeph ſente and clepide iacob his fadir and al his kynrede ſeuenti and fyue men. and iacob cam doun into egipte and was deed, he and our fadris. and thei were tranſlatid into ſichen and weren leid in the ſepulchre that abraham boughte bi prys of ſiluer of the ſones of emor the ſone of ſichen. and whanne the tyme of biheeſte cam nygh which god hadde knowlechid to abraham, the peple wexide and multiplied in egipte til another kyng roos in egipte whiche knewe not ioſeph. this bigilide oure kyn, and turmentide oure fadris that thei ſchulden putte awei her ghonge children for thei ſchulden not lyue. in the ſame tyme moiſes was borun, and he was loued of god. and he was noriſchid three monethis in the hous of his fadir. and whanne he was putt out in the flood the doughtir of pharao took him up, and noriſchide him into hir a ſone. and moiſes was lernd in al the wiſdom of egipcians, and he was myghti in hiſe wordis and werkis. but whanne the tyme of fourti gheer was fillid to hym, it roos up into his herte that he ſchulde viſite his britheren the ſones of iſrael. and whanne he ſigh a man ſuffrynge wrong he uengide hym, and dide veniaunce for hym that ſuffride † wrong, and he killide the egipcian. for he geſſide that hiſe britheren ſchulden undirſtonde that god ſchulde ghyue to hem heelthe bi the hond of hym, but thei undirſtoden not. for in the dai ſuynge he apperide to hem chidynge, and he accordide hem in pees and ſeide, men ghe ben britheren, whi noyen ghe ech othire? but he that dide the wrong to his neighbore puttide him awei and ſeide, who ordeynyde thee prynce and domeſman on us? wher thou wilt ſle me, as ghiſtirdai thou killidiſt the egipcian? and in this word moiſes fleigh and was maad a comelyng in the lond of madian where he bigat twei ſones. and whanne he hadde fillid fourti gheer an aungel apperide to hym in fier of flawme of a buyſche in deſert of the mount of ſynay. and moiſes ſigh and wondride on the ſight. and whanne he neighide to biholde, the vois of the lord was maad to him and ſeide, I am god of ghoure fadris, god of abraham, god of iſaac, god of iacob. moiſes was maad tremblynge and durſte not biholde. but god ſeide to hym, do of the ſchoon of thi feet, for the place in which thou ſtondiſt is hooli erthe. I ſeynge ſigh the turmenting of my peple that is in egipte, and I herde the morenyng of hem and I cam doun to delyuere hem, and now come thou and I ſchal ſende thee into egipte. this moiſes whom thei denyeden ſeyinge, who ordeynyde thee prince and domeſman on us, god ſente this prynce and aghenbier with the hond of the aungel that apperide to hym in the buyſche. this moiſes ledde hem out and dide woundris and ſignes in the lond of egipte, and in the reed ſee and in deſert fourti gheeris. this is moiſes that ſeide to the ſones of iſrael, god ſchal reiſe to ghou a prophete of ghoure britheren, as me ghe ſchulen heere him. this it is that was in the chirche ‖ in wildirneſſe with the aungel that ſpak to him in the mount ſyna and with oure fadris, which took wordis of lyf to ghyue to us. to whom oure fadris wolden not obeie, but puttiden him awei, and weren turned awei in hertis into egipte, ſeiynge to aaron, make thou to us goddis that ſchulen go biſore us, for to this moiſes that ledde us out of the lond of egipte we wite not what is don to hym. and thei maden a calf in tho daies, and offriden a ſacrifice to the mawmet and thei weren glad in the werkis of her hondis. and god turnyde and bitook hem to ſerue to the § knyghthood of heuene as it is writen in the book of prophetis, whether ghe hous of iſrael offriden to me ſlayn ſacrifices either ſacrifices of ooſtis fourti gheer in deſert? and ghe han take the tabernacle of moloch and the ſterre of ghoure god renfam figuris that ghe han maad to worſchipe hem. and I ſchal tranſlate ghou into babiloyne. the tabernacle of witneſſyng was with oure fadris in deſert as god diſpoſide to hem and ſpak to moiſes, that he ſchulde make it aftir the fourme that he ſaigh. which alſo oure fadris tooken with iheſu and broughten into the poſſeſſioun of hethene men, which god puttide awei fro the face of oure fadris til into the daies of dauid that foond grace anentis god & axide that he ſchulde fynde a tabernacle to god of iacob: but ſalamon bildide the hous to him. but the high god dwellith not in thingis maad bi hond, as he ſeith bi the prophete, heuene is a ſeete to me, and the erthe is the ſtool of my feet, what hous ſchulen ghe bilde to me ſeith the lord? either what place is of my reſtyng? whethir myn hond made not alle theſe thingis? with hard noll and uncircumcidid hertis and eeris ghe withſtoden euermore the

* paſſum † the wrong. ‖ of. § militiæ.

the hooli gooſt, and as ghoure fadris ſo ghe. whom of the prophetis han not ghoure fadris purſued? and han ſlayn hem that biſore teelden of the comyng of the rightful man, whos traitouris & manſleeris ghe weren now, whiche tooken the lawe in ordinaunce of aungelis, and han not kept it. and thei herden theſe thingis and weren dyuerſeli turmentid in her hertis, and grennyden with teeth on hym. but whanne ſteuene was ful of the hooli gooſt, he biheeld into heuene, and ſigh the glorie of god, and iheſu ſtondinge on the righthalf of the uertue of god. and he ſeide, lo I ſe heuenes opened and mannus ſone ſtondinge on the righthalf of the uertue of god. and thei crieden with a greet vois, & ſtoppiden her eeris, and maden with oo wille an aſaught into hym, and thei broughten him out of the citee and ſtoonyden. and the witneſſis diden of her clothis biſidis the ſeet of a ghong man that was clepid ſaul. and thei ſtoonyde ſteuene that clepide god to help ſeiynge, lord iheſu reſſeyue my ſpirit. and he knelide and criede with a greet vois and ſeide, lord ſette not to hem this ſynne. and whanne he hadde ſeid this thing he diede.

Chap. VIII.

BUT ſaul was conſentynge to his deeth, and greet perſecucioun was maad that dai in the chirche that was in ieruſalem. and alle men weren ſcaterid bi the cuntrees of iudee and ſamarie, outakun the apoſtlis. but goode men birieden ſteuene and maden greet morenyng on him. but ſaul gretli diſtriede the chirche and entride bi houſis, and drowgh men and wymmen, and bitook hem into priſoun. and thei that weren ſcaterid paſſiden forth prechinge the word of god. and philip cam doun into a citee of ſamarie and prechide * hem criſt. and the peple ghaf tent to theſe thingis that weren ſeid of philip with oo wille heerynge and ſeynge the ſignes that he dide. for manye of hem that hadden uncleene ſpiritis crieden with a greet vois and wenten out, and manye ſike in the paleſie and crokid weren heelid, therfore greet ioie was maad in that citee. but there was a man in that citee whos name was ſymound a wicche that hadde diſſeyued the folk of ſamarie, ſeiynge that himſilff was ſum greet man whom alle herkneden fro the leeſte to the meeſte and ſeiden, this is the vertue of god which is clepid greet, and thei † leeuyden him, for long tyme he hadde maddid hem with hiſe wicche craftis. but whanne thei hadden bileeued to philip that prechide of the kyngdom of god, men and wymmen weren baptiſed in the name of iheſu criſt, and thanne alſo ſymound hymſilff bileeuyde, and whanne he was baptiſed he || drowgh to philip. and he ſaigh alſo that ſignes and greete vertues weren don, he was aſtonyed and wondride.
c. but whanne the apoſtlis that weren at ieruſalem hadden herd that ſamarie hadde reſſeyued the word of god, thei ſenten to hem petir and ioon. and whanne thei came thei preieden for hem that thei ſchulden reſſeyue the hooli gooſt, for he cam not ghit into ony of hem, but thei weren baptiſid oonli in the name of the lord iheſu. thanne thei leiden hondis on hem and thei reſſeiuyden the hooli gooſt. and whanne ſymount hadde ſeen that the hooli gooſt was ghouun bi leiyng on of hondis of the apoſtlis, and he profride to hem money and ſeide, ghyue ghe to me alſo this power that whom euer I ſchal leie on myn hondis that he reſſeiue the hooli gooſt. but petir ſeide to him thi money be with thee into perdicioun, for thou geſſidiſt the ghiſte of god ſchulde be had for money. there is no part ne ſort to thee in this word, for thin herte is not rightful biſore god. therfore do thou penaunce for this wickidneſſe of thee and preie god if perauenture this thought of thin herte be forghouun to thee: for I ſe that thou art in the galle of bittirneſſe and in the boond of wickidneſſe. and ſymound anſweride and ſeide, preie ghe for me to the lord, that no thing of theſe thingis that ghe han ſeid come on me. and thei witneſſiden and ſpaken the word of the lord, and gheden aghen to ieruſalem, and prechiden to manye cuntreys of ſamaritanes. and an aungel of the lord ſpak to filip and ſeide, riſe thou and go aghens the ſouth to the weie that goith doun fro ieruſalem into gaza, this is deſert, and he roos and wente forth. and lo a myghti man ſeruaunt a gelding of candace the queene of ethiopiens which was on alle hir richeſſis cam to worſchipe in ieruſalem. and he turnyde aghen ſittinge § in his chare & redynge iſaie the prophete. and the ſpirit ſeide to philip, neighe thou and ioyne thee to this chare. and philip ran to and herde hym redynge iſaie the prophete. and he ſeide, geſſiſt thou wher thou undirſtondiſt what thingis thou rediſt? and he ſeide, hou mai I if no man ſchewe to me? and he preiede philip that he ſchulde come up and ſitte with hym. and the place of the ſcripture that he redde was this: as a ſcheep he was led to ſleyng, and as a lombe biſore a man that ¶ ſcherith him is doumbe withoute voice, ſo he openyde not his mouth. in mekeneſſe his doom was takun up, who ſchal telle out the generacioun of him? for his lyf ſchal be takun awei fro the eerthe. and the gelding anſweride to philip and ſeide, I biſeche thee ‡ of what prophete ſeith he this thing? of hymſilff, either of ony othir? & philip openyde his mouth and bigan at this ſcripture and prechide to him iheſu. and the while thei wenten bi the weie thei camen to a watir. and the gelding ſeide, lo watir, who forbedith me to be baptiſed? and philip ſeide, if thou bileeueſt of al the herte it is leſful. and he anſweride and ſeide, I bileeue that iheſu criſt is the ſone of god. and he commaundide the chare to ſtonde ſtille, and thei wenten doun bothe into the watir, philip and the geldyng, and philip baptiſide hym. and whanne thei weren come up of the watir, the ſpirit of the lord ** rauyſchide philip, and the gelding ſigh him no more, and he went in his weie ioiynge. and filip was foundun in azotus, and he paſſide forth and prechide to alle citees til he cam to ceſarie.

Chap. IX.

BUT ſaul, ghit a blower of manaſis and of A. betingis aghens the diſciplis of the lord, cam to the prince of preſtis and axide of hym lettris into damask to the ſynagogis, that if he foond ony men and wymmen of †† this lyf he ſchulde lede hem boundun to ieruſalem. and whanne he made his iournei it biſelde that he cam nygh to damask, and ſodeynli a light fro heuene ſchoon aboute him, and he fallide to the erthe and herde a uoyce ſeiynge to hym, ſaul, ſaul what purſueſt thou me? and he ſeide, who art thou lord? and he ſeide, I am iheſu

of

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* to hem. † attendebant. || adhærebat. § ſupra currum ſuum. ¶ clippith ‡ de quo propheta dicit hoc? ** rapuit
†† hujus viæ. *vitæ*, in MSS. Vulgat corruptis; quorum unus penes me.

of nazareth whom thou purſueſt, it is hard to thee to kike aghens the pricke. and he tremblide and wondride and ſeide, lord what wolt thou that I do? and the lord ſeide to hym, riſe up & entre into the citee and it ſchal be ſeid to thee what it bihoueth thee to do. and * the men that wenten with hym ſtoden aſtonyed, for thei herden a voice but thei ſighen no man. and ſaul roos fro the erthe, and whanne hiſe ighen weren opened he ſaigh no thing. and thei drowen hym bi the hondis and ledden hym into damask. and he was three daies not ſeynge, and he eet not neither drank. and a diſciple, ananye bi name, was at damask: and the lord ſeide to hym in † a viſioun, ananye, & he ſeide, lo I lord. and the lord ſeide to hym, riſe thou and go into a ſtrete that is clepid rectus, and ſeke in the hous of iudas ſaul bi name of tharſe, for lo he preieth, and he ſigh a man ananye bi name entrynge and leiynge on hym hondis that he reſſeyve ſight. and ananye anſweride, lord I haue herd of manye of this man hou greete yuelis he dide to thi ſeyntis in ieruſalem, and this hath power of the princes of preſtis to bynde alle men that clepen thi name to help. and the lord ſeide to hym, go thou, for this is to me a veſſel of cheſyng that he bere my name bifore hethene men and kyngis, and tofore the ſones of iſrael, for I ſchal ſchewe to hym hou greete thingis it bihoueth hym to ſuffre for my name. and ananye wente and entride into the hous, and leide on hym hiſe hondis and ſeide, ſaul brothir, the lord iheſu ſente me that apperide to thee in the weie in which thou cameſt, that thou ſe and be fulfillid with the hooli gooſt. and anoon as the ſcalis ſelden fro hiſe ighen he reſſeyuyde ſight, and he roos and was baptiſed, and whanne he hadde take mete he was coumfortid, and he was bi ſumme daies with the diſciplis that weren at damask. and anoon he entride into the ſynagogis and prechide the lord iheſu for this is the ſone of god. and alle men that herden hym woundriden, and ſeiden, wher this is not he that ynpugnyde in ieruſalem hem that clepiden to help this name? and hidir he cam for this thing, that he ſchulde lede hem boundun to the pryncес of preeſtis. but ſaul mych the more wexide ſtrong and counfoundide the iewis that dwelliden at damask, and affermyde, that this is criſt. and whanne manye daies weren fillid jewis maden a counſel that thei ſchulden ſle hym, and the || aſpies of hem weren maad knowun to ſaul, and thei kepten the ghatis dai and nyght that thei ſchulden ſle hym. but hiſe diſciplis tooken him bi nyght and delyueride him and leeten hym doun in a leep bi the wal. and whanne he cam into ieruſalem he aſſaiede to ioyne him to the diſciplis; and alle dredden him and leeuyden not that he was a diſciple. but barnabas took and ledde him to the apoſtlis, and teelde to hem hou in the weie he hadde ſeyn the lord, and that he ſpak to hym, and hou in damask he dide triſtili in the name of iheſu. and he was with hem and entride and ghede out in ieruſalem, and he dide triſtili in the name of iheſu. and he ſpake with hethene men, and diſputide with grekis and thei ſoughten to ſle him. which thing whanne the britheren hadde knowe. thei ledden hym bi nyght to ceſarie, and leeten him go to tarſis. and the chirche bi al iudee and galilee and ſamarie hadde pees, and was edified and walkide in the drede of the lord, and was fillid with coumfort of the hooli gooſt. and it bifelde, that petir the while he paſſide aboute alle cam to the hooli men that dwelliden at lidde. and he found a man eneas bi name that fro eighte gheer he hadde leye in bedde, and he was ſyk in paleſie. and petir ſeide to hym, eneas, the lord iheſu criſt heele thee, riſe thou and § araie thee. and anoon he roos, and alle men that dwelliden at lidde and at ſarone ſighen hym whiche weren conuertid to the lord. and in ioppe was a diſcipleſſe whos name was tabita, that is to ſeie dorcas, this was ful of goode werkis and almeſdedis that ſche dide. and it bifel in tho daies, that ſche was ſyk and diede, & whanne thei hadden waiſchen hir thei leiden hir in a ſoler. and for lidda was nygh ioppe the diſciplis herden that petir was therynne, and ſenten twei men to hym, and preieden that thou tarie not to come to us; and petir roos up and cam with them. and whanne he was comen thei ledden hym into the ſoler. and alle widewis ſtooden about hym wepynge and ſchewynge cootis and clothis whiche dorcas made to hem. and whanne alle men weren putt withoutforth, petir knelide and preiede, & he turnyde to the bodi and ſeide, tabita riſe thou, and ſche openyde hir ighen, and whanne ſche ſigh petir ſche ſat up aghen, and he took hir bi the hond, and reiſide hir. & whanne he hadde clepid the hooly men and widewis he aſſignyde hir alyue. and it was maad knowen bi al ioppe, and manye bileeuyden in the lord. and it was maad that many daies he dwellide in ioppe at oon ſymount a coriour.

Chap. X.

A Man was in ceſarie cornelie bi name, a centurien of the cumpanye of knyghtis that is ſeid of italie. a religious man and dredynge the lord with al his meynee, doynge manye almeſſis to the peple, and preiynge the lord euermore. this ſaigh in a viſioun openli as in the nynthe our of the dai an aungel of god entrynge into him and ſeiynge to hym, cornelie. and he biheelde him and was adred and ſeide, who art thou lord? and he ſeide to hym, thi preieris and thin almeſdedis han ſtighed up into mynde in the ſight of the lord. and now ſende thou men into ioppe, and clepe oon ſymount that is named petir, this is herborid at a man ſymount coriour whos hous is biſidis the ſee, this ſchal ſeie to thee what it bihoueth thee to do. and whanne the aungel that ſpak to hym was gon awei he clepide twei men of his hous and a knyght that dredde the lord which weren at his bidding. and whanne he hadde told hem alle theſe thingis he ſente hem into ioppe. and on the dai ſuynge while thei maden iurnei and neighiden to the citee, petir wente up into the higheſte place of the hous to preie aboute the ſixte our, and whanne he was hungrid he wolde haue ete. but while thei maden redi a ¶ rauyſchyng of ſpirit ſelde on hym, and he ſigh heuene opened and a veſſel comynge doun as a greet ſchete with foure corneris to be lete doun fro heuene into erthe in which weren all foure footid beeſtis and crepynge of the erthe, and volatilis of heuene, and a voice was maad to hym, riſe thou petir and ſle and ete. and petir ſeide, lorde forbede, for I neuer eet ony comyn thing and uncleen. and eſt the ſecounde tyme the voice was maad to hym, that thing that god hath clenſid ſeie thou not uncleen. and this thing was don bi thries, and anoon the veſſel was reſſeyued aghen into heuene. and while that petir doutide with

* tho. † ſleep. || inſidiæ. § ſterne tibi. ¶ mentis exceſſus.

withynne hymſilff what the viſioun was that he ſigh, lo the men that weren ſent fro corneli ſoughten the hous of ſymount and ſtooden at the ghate. and whanne thei hadden clepid, thei axiden if ſimount that is named petir hadde there herbore. and while petir thoughte on the viſioun, the ſpirit ſeide to hym, lo three men ſeken thee; therfore riſe thou and go doun, and go with hem, and doute thou no thing for I ſente hem. and petir cam doun to the men and ſeide, lo I am whom ye ſeken, what is the cauſe for which ghe ben come? and thei ſeiden, cornelie the centurien, a iuſte man and dredinge god and hath good witneſſyng of alle the folk of iewis, took anſwere of an hooli aungel to clepe thee into his hous and to heere wordis of thee, therfore he ledde them ynne and reſſeyuyde in herbore, and that nyght thei dwelliden with him. and in the dai ſuynge he roos and wente forth with hem, and ſumme of the britheren folewiden him fro ioppe that thei be witneſſis to petir. and the othir dai he entride into ceſarie, and cornelie abood hem with hiſe coſyns and neceſſarie frendis that weren clepid togidre. and it was don whanne petir was comen yn cornelie cam metynge hym, and fel doun at hiſe feet and worſchipide him. but petir reiſide him and ſeide ariſe thou, alſo I my ſilff am a man as thou. and he ſpak with hym and wente yn and foond manye that weren comen togidre, and he ſeide to hem, ghe witen hou abomynable it is to a iew to be ioyned ethir to come to an alien, but god ſchewide to me that no man ſeie a man comyne * ether uncleen, for whiche thing I cam whanne I was clepid withoute doutyng, therfore I axe ghou for what cauſe han ghe clepid me? and cornelie ſeide, to dai foure daies into this our I was preiynge and faſtynge in the nynthe our in myn hous: and lo a man ſtood biſore me in a whyt clooth and ſeide, cornelie thi preier is herd, and thin almeſdedis ben in mynde in the ſight of god. therfore ſende thou in to ioppe, and clepe ſymount that is named petir, this is herbored in the hous of ſymount coriour biſidis the ſee, this whanne he ſchal come ſchal ſpeke to thee; therfore anoon I ſente to thee, and thou didiſt wel in comynge to us, therfore now we alle ben preſent in thi ſight to heere the wordis whateuer ben com-
G. maundid to thee of the lord. and petir openyde his mouth and ſeide, in treuthe I haue foundun that god is not acceptour of perſones, but in ech folk he that dredith god and worchith rightwiſneſſe is accept to hym. god ſente a word to the children of iſrael ſchewynge pees bi iheſu criſt, this is lord of
H. alle thingis. ghe witen the word that is maad thorough al iudee and bigan at galilee aftir the baptym that ioon prechide iheſu of nazareth, hou god anoyntide hym with the hooli gooſt and vertue. which paſſide forth in doynge wel and heelynge alle men oppreſſid of the deuel, for god was with hym. and we ben witneſſis of alle thingis whiche he dide in the cuntree of iewis and of ieruſalem whom thei ſlowen honginge in a tree. and god reiſide this in the thridde dai, and ghaf to him to be maad knowun, not to al peple, but to witneſſis biſore ordeyned of god, to us that eeten and drunken with him aftir that he roos aghen fro deeth. and he commaundide to us to preche to the peple and to witneſſe, that he it is that is ordeyned of god domeſman of the quycke and of deede. to this alle prophetis beren witneſſyng that alle men that bileuen in hym ſchulen reſſeyue remyſſyoun of ſynnes bi his name. and ghit while that petir ſpak theſe wordis the hooli gooſt fel on alle that herden the word, and the feithful men of circumciſioun that camen with petir woundriden that alſo in to naciouns the grace of the hooli gooſt is ſched out, for thei herden hem ſpekynge in langagis and magnyfiynge god. thanne petir anſweride, whethir ony man mai forbede watir that theſe be not baptiſed, that alſo han reſſeyued the hooli gooſt as we: and he commaundide hem to be baptiſed in the name of the lord iheſu criſt. thanne thei preieden him that he ſchulde dwelle with hem ſumme daies.

CHAP. XI.

AND the apoſtlis and the britheren that weren in iudee herden that alſo hethene men reſſeyuyden the word of god, & thei glorifieden god. but whanne petir cam to ieruſalem thei that weren of circumciſioun diſputiden aghens hym and ſeiden, whi entridiſt thou to men that han prepucie, and haſt ete with hem? and petir bigan and expownyde to hem † in ordre and ſeide, I was in the citee of ioppe and preiede. and I ſigh ‖ in rauyſching of my mynde a viſioun, that a uetiel cam doun as a greet ſchete with foure coordis and was ſent doun fro heuene and it came to me. into which I lookynge biheelde and ſigh foure footid beeſtis of the erthe and beeſtis and crepinge beeſtis and volatilis of heuene. and I herde alſo a voice that ſeide to me, petir riſe thou and ſle and ete. but I ſeide, nai lord, for comyn thing ether uncleen entride neuer into my mouth. and the voice anſweride the ſecounde tyme fro heuene, that thing that god hath clenſid ſeie thou not uncleen. and this was don bi thries, and alle thingis weren reſſeyued aghen into heuene. and lo three men anoon ſtooden in the hous in which I was, and thei weren ſent fro ceſarie to me, and the ſpirit ſeide to me that I ſchulde go with hem and doute no thing. ghe and theſe ſixe britheren camen with me, and we entriden in to the hous of the man. and he teelde to us hou he ſaigh an aungel in his hous ſtondynge and ſeiyng to him, ſende thou in to ioppe, and clepe ſimount that is named petir which ſchal ſpeke to thee wordis in whiche thou ſchalt be ſaaf and al thin hous. and whanne I hadde bigunne to ſpeke the hooli gooſt fel on hem as in to us in the bigynnyng, and I bithoughte on the word of the lord as he ſeide, for ioon baptiſide in watir, but ghe ſchulen be baptiſed in the hooli gooſt. therfore if god ghaf the ſame grace to hem as to us that bileeuyden in the lord iheſu criſt, who was I that myghte forbede the lord that he ghyue not the hooli gooſt to hem that bileeuyden in the name of iheſu criſt. whanne theſe thingis weren herd thei heelden pees and glorifieden god and ſeiden, therfore alſo to hethene men god hath ghouun penaunce to lyf. and thei that weren ſcaterid of the tribulacioun that was maad undir ſteuene walkiden forth to fenyce and to cipre and to antioche, and ſpaken the word to no man but to iewis aloone. but ſumme of them weren men of cipre and cirene, whiche whanne thei hadden entrid into antioche thei ſpaken to the grekis and prechide the lord iheſu. and the hond of the lord was with hem, and mych noumbre of men bileeuynge was conuertid to the lord. and the word cam to the eeris of the chirche that was at ieruſalem on theſe thingis, and thei ſenten barnabas to antioche. and

* neithir. † by. ‖ in exceſſu mentis.

whanne he was come and ſigh the grace of the lord, he ioiede and moneſtide alle men to dwelle in the lord in purpoos of herte: for he was a good man, and ful of the hooli gooſt, and of feith, and mych peple was encreeſid to the lord; and he wente forth to tharſis to ſeke ſaul. and whanne he hadde founden hym he ledde to antioche. and al a gheer thei lyuyden there in the chirche and taughten mych peple, ſo that the diſciplis weren named firſte at antioche criſten men. and in theſe daies prophetis camen ouer fro ieruſalem to antioche, and oon of hem roos up, agabus bi name and ſignyfiede bi the ſpirit a greet hungur to comynge in al the world, which hungur was maad undir claudius. and alle the diſciplis purpoſiden; aftir that ech hadde, for to ſende in to mynyſterie to britheren that dwelliden in iudee. which thing alſo thei diden and ſenten it to the eldre men bi the hondis of barnabas and ſaul.

Chap. XII.

A. AND in the ſame tyme eroude the king ſente power to turmente ſummen of the chirche, and he ſlough bi ſwerd iames the brothir of ioen. and he ſaigh that it pleſide to * iewis, and caſte to take alſo petir: and the † daies of therſlooues weren. and whanne he || hadde caught petir, he ſente him into priſoun, and bitook to foure quaternyouns of knyghtis to kepe him, and wolde aftir pask bringe him forth to the peple. and petir was kept in priſoun, but preier was maad of the chirche withouten ceeſſyng to god for hym. but whanne eroude ſchulde bringe hym forth in that nyght petir was ſlepynge bitwixe twei knyghtis, and was boundun with twei cheynes, and the kepers biſore the dore kepten the priſoun. and lo an aungel of the lord ſtood nygh, and light ſchoon in the priſoun hous. and whanne he hadde ſmyte the ſide of petir, he reiſide him and ſeide, riſe thou ſwiftli, and anoon the cheynes ſelden doun fro hiſe hondis. and the aungel ſeide to him girde thee & do on thin § hoſis, and he dide ſo. and he ſeide to hym, do about thee thi cloothis and ¶ ſue me. and he ghede out and ſuede hym, and he wiſte not that it was ſooth that was don bi the aungel, for he geſſide hymſilff to haue ſeyn a viſioun. and thei paſſiden the firſte and the ſecounde warde and camen to the yrun ghate that ledith to the citee which anoon was opened to hem. and thei gheden out and camen into oo ſtrete, and anoon the aungel paſſide awei fro hym. and petir turnyde aghen to hymſilff and ſeide, now I woot verili, that the lord ſente his aungel and delyueride me fro the hond of eroude, and fro al the abidyng of the peple of iewis. and he biheelde and cam to the hous of marie modir of ioon that is named marcus where manye weren gaderid togidre and preiynge. and whanne he knockide at the dore of the ghate a damyſel, rode bi name, cam forth to ſe. and whanne ſche knewe the voice of petir for ioie ſche openyde not the ghate but ran yn and teelde that petir ſtood at the ghate. and thei ſeiden to hir, thou maddiſt. but ſche affermyde that it was ſo, and thei ſeiden it is his aungel, but petir abood ſtille and knockide. and whanne thei hadden opened the dore thei ſaighen him and wondriden. and he bekenyde to hem with his hond to be ſtille, and telde hou the lord hadde led him out of the priſoun. and he ſeide, telle ghe to iames and to the britheren theſe thingis, and he ghede out and wente in to another place. and whanne the dai was come ther was not litle troubling among the knyghtis what was don of petir. and whanne eroude hadde ſought him & foond not, aftir that he hadde maad enquerynge of the keperis, he commaundide hem to be brought to hym. and he cam doun fro iudee in to ceſarie and dwellide there. and he was wrooth to men of tire and of ſidon, and thei of oon accord camen to hym whanne thei hadden counſeiled with ‡ baſtus that was the kingis chaumburlein thei axiden pees, for as mych that her cuntreis weren vituled of hym. and in a dai that was ordeyned eroude was clothid with kyngis clothing, and ſat for domeſman and ſpak to hem. and the peple criede the voicis of god and not of man. and anoon an aungel of the lord ſmoot him, for he hadde not ghoue onour to god. and he was waaſtid of wormes and diede, and the word of the lord wexide, and was multiplied. and barnabas and ſaul turnyden aghen fro ieruſalem whanne thee mynyſterie was fillid and tooken ioon that was named marcus.

Chap. XIII.

AND prophetis and doctouris weren in the chirche that was at antioche, in which barnabas and ſymount that was clepid blac, and lucius ** ſironence, and manaen that was the †† ſoukyng feere of eroude tetrarke, *that is prince of the fourthe parte*, and ſaul weren. and whanne thei mynyſtriden to the lord and faſtiden, the hooli gooſt ſeide to hem, departe ghe to me ſaul and barnabas in to the werk to which I haue takun hem. thanne thei faſtiden and preieden and leiden hondis on hem and leeten hem go. but thei weren ſent of the hooli gooſt, and wenten forth to ſeleucia, and fro thens thei wenten bi boot to cipre. and whanne thei camen to ſalamine thei prechiden the word of god in the ſynagogis of iewis. and thei hadden alſo ioon in mynyſterie. *|| and whanne thei hadden walkid bi al the ile to paſum thei founden a man a wicche a fals prophete a iew to whom the name was bariefu that was with the proconſul ſergius paul a prudent man. this clepide barnabas and poul, and deſiride to heere the word of god. but elymas wicche withſtood hem, for his name is expowned ſo, and he ſoughte to turne awei the proconſul fro bileeue. but ſaul, which is ſeid alſo poul, was fillid with the hooli gooſt and biheelde in to hym and ſeide, a thou ful of al gile and al falſneſſe, thou ſone of the deuel, thou enemye of al rightwiſneſſe, thou leeuyſt not to turne upſodoun the righful weies of the lord. and lo now the hond of the lord is on thee, and thou ſchalt be blinde, and not ſeynge the ſunne in to a tyme. and anoon myiſt and derkneſſe ſelden doun on him, and he ghede about and ſoughte hym that ſchulde ghyue hond to hym. thanne the proconſul whanne he hadde ſeyn the dede bileeuyde wondrynge on the techyng of the lord. and whanne fro paſum poul hadde go bi a boot and thei that waren with hym thei camen to pergen of pamfilie, but ioon departide fro hem, and turnyde aghen to ieruſalem. and thei gheden *§ to pergen and camen to antioche of perſidie, and thei entriden into the ſynagoge in the dai of ſabotis and ſaten. & aftir the redyng of the lawe and of the profetis the prynces of the ſynagoge ſenten to hem and ſeiden, britheren,

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* the iewis. † dies azymorum. || caught. § caligas. ¶ ſue thou me: ‡ blaſtus. ** cyrenenſis. †† collactaneus
*|| *or ſervice.* Sic *MS Trin.* 8 4 0. cæteri non habent, irrepſit ex altera editione, quæ ſic legit in *MS. Sidney* *§ fro.

britheren, if ony word of exortacioun to the peple is in ghou, ſeie ghe. & poul roos and with hond baad ſilence and ſeide, men of iſrael & ghe that dreden god, heere ghe. god of the peple of iſrael chees oure fadris and enhaunſide the peple whanne thei weren comelyngis in the lond of egipte, and in an high arm he ledde hem out of it. and bi the tyme of fourti gheeris he ſuffride her maners in deſert, and he deſtriede ſeuene folkis in the lond of chanaan and bi ſort departide to hem her lond as aftir foure hundride and fifti gheeris. and aftir theſe thingis he ghaf domeſmen to ſamuel the prophete, and fro that tyme thei axiden a kyng, and god ghaf to hem ſaul the ſone of cys a man of the lynage of beniamyn bi fourti gheeris. and whanne he was done awei he reiſide to hem dauid kyng, to whom he bar witneſſynge and ſeide, I haue founde dauid the ſone of ieſſe a man aftir myn herte whiche ſchal do alle my willis. of whos ſeed bi the biheeſte god hath led out to iſrael a ſauyour iheſu whanne ioon prechide biſore the face of his comyng the baptym of penaunce to al the peple of iſrael. but whanne ioon fillide his cours he ſeide, I am not he whom ghe demen me to be, but lo he cometh aftir me and I am not worthi to do of the
r. ſchoon of hiſe feet. britheren and ſones of the kynde of abraham and whiche that in ghou dreden god, to ghou the word of heelthe is ſent. for thei that dwelliden at ieruſalem & prynces of it that knewen not this iheſu and the voices of prophetis that bi euery ſabot ben red demyden and filliden. and thei founden in hym no cauſe of deeth and axiden of pilat that thei ſchulden ſle hym. and whanne thei hadden endid alle thingis that weren writun of hym thei tooken him doun of the tree & leiden him in a graue. and god reiſide him fro deeth in the thridde dai, which was ſeyn bi many daies to hem that wenten up togidre with hym fro galilee into ieruſalem, whiche ben til now hiſe witneſſis to the peple, and we ſchewen to ghou the biheeſte that was maad to oure fadris, for god hath fulfillid this to her ſones and aghenreiſide iheſu as in the ſecound ſalm it is writun, thou art my ſone to dai I bigat thee. and he aghenreiſide him fro deeth that he ſchulde not turne aghen into corrupcioun ſeide thus, for I ſchal ghyue to ghou the hooli trewe thingis of dauid. and therfore and on * another ſtide he ſeith, thou ſchalt not ghyue thin hooli to ſe corrupcioun. but dauid in his generacioun whanne he hadde mynyſtrid to the wille of god diede, and was leid with hiſe fadris and ſigh corrupcioun; but he whom god reiſide fro deeth ſaigh not corrupcioun. therfore britheren, be it knowun to ghou, that bi hym remyſſioun of ſynnes is teeld to ghou fro alle ſynnes of whiche ghe myghten not be iuſtified in the lawe of moiſes, in this ech man that bileeueth is iuſtified. therfore ſe ghe that it come not to ghou that is biſore ſeid in the prophetis, ghe diſpiſeris, ſe ghe and woundre ghe, and be ghe ſcaterid abrood, for I worche a werk in ghoure daies, a werk that ghe ſchulen not bileeue if ony man ſchal telle it ghou. and whanne thei gheden out thei preieden, that in the ſabot ſuynge thei ſchulden ſpeke to hem theſe wordis. and whanne the ſynagoge was left manye of iewis and comelingis worſchipinge god ſueden poul and barnabas, that ſpaken and counſeiliden hem that thei ſchulden dwelle
1. in the grace of god. and in the ſabot ſuynge almeſt al the citee cam togidre to heere the word of god. and iewis ſighen the peple and weren fillid with envie, and aghenſeiden theſe thingis that weren ſeid of poul and blaſfemyden. thanne poul & barnabas ſtidefaſtli ſeiden, to ghou it bihoſte firſt to ſpeke the word of god, but for ghe putten it awei and han demed ghou unworthi to euerlaſtynge lyf, lo we turnen to hethene men. for ſo the lorde commaundide us, I haue † ſett thee in light to hethene men, that thou be into heelthe to the utmoſte of erthe. and hethene men herden, and ioieden and glorifieden the word of the lord, and bileeuyden as manye as weren biſore ordeyned to euerlaſtynge lyf. and the word of the lord was ſowun bi al the cuntree. but the iewis ſtiriden religiouſe wymmen and oneſt, and the worthieſt men of the citee, and ſtiriden perſecucioun aghens poul and barnabas, and dryuen hem out of her cuntreyes. and thei ſchooken awei into hem the duſt of her feet, and camen to iconye. and the diſciplis weren fillid with ioie and the hooli gooſt.

CHAP. XIIII.

BUT it biſel at iconye, that thei entriden togidre into the ſynagoge of iewis and ſpaken, ſo that ſul greet multitude of iewis and grekis bileeuyden. but the iewis that weren unbileeueful reiſiden perſecucioun and ſtiriden to wraththe the ſoulis of hethene men aghens the britheren. but the lord ghaf ſoone pees. therfore thei dwelliden mych tyme and diden triſtili in the lord, berynge witneſſyng to the word of his grace, ghyuynge ſignes & woundris to be maad bi the hondis of hem. but the multitude of the citee was departid, and ſumme weren with the iewis, and ſumme with the apoſtlis. but whanne there was maad an || aſaught of the hethene men and the iewis with their prynces to turmente and to ſtoone hem, thei undirſtoden and fledden togidre to the citees of licaonye and liſtris and derben, and into al the cuntre aboute. and thei prechiden there the goſpel, and al the multitude was moued togidre in the teching of hem. poule and barnabas dwelten at liſtris. and § a man at liſtris was ſyk in the feet, and hadde ſet crokid fro his modris wombe which neuer hadde gon, this herde poul ſpekinge. and poul biheelde him and ſigh that he hadde ſeith that he ſchulde be maad ſaaf, & ſeide with a greet voice, riſe thou upright on thi feet: and he lippide and walkide. and the peple whanne thei hadden ſeyn that that poul dide, reriden her voice in licoan tunge and ſeiden, goddis maad lyk to men ben comen doun to us. & thei clepiden barnabas iubiter and poul mercurie, for he was ¶ leder of the word. and the preeſt of iubiter that was biſore the citee broughte bolis and crownes biſore the ghatis with peplis, and wolde haue maad ſacrifice. and whanne the apoſtlis, barnabas and poul, herden this, thei torenten her coetis, and thei ** skipten out among the peple, and crieden and ſeiden, men, what doen ghe this thing? and we ben deedli men lyk ghou, and ſchewen to ghou, that ghe ben counvertid fro theſe veyne thingis to the lyuynge god that made heuene and erthe and the ſee and alle thingis that ben in hem. which in generaciouns paſſid ſuffride alle folkis to go into her owne weies, and ghit he leſte not himſilf withoute witneſſyng in wel doyng, for he ghaf reynes fro heuene and tymes berynge fruyt, and fulfillide ghoure hertis with mete and gladneſſe. and thei ſeiynge

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* alias † ſent. || impetus. § quidam vir Lyſtris infirmus pedibus ſedebat, claudus ex utero matris ſuæ. ¶ dux verbi.
** exilierunt.

ſeinge theſe thingis unnethis * ſwagiden the peple that thei offriden not to hem. but ſumme iewis camen ouer fro antioche and iconye & counſeiliden the peple and ſtoonyden poul, and drowen out of the citee, and geſſiden that he was deed. but whanne diſciplis weren comen aboute hym he roos and wente into the citee. and in the dai ſuynge he wente forth with barnabas in to derben. and whanne thei hadden prechid to thilke citee and taught manye thei turnyden aghen to liſtris and iconye and to antioche, confermynge the ſoulis of diſciplis and moneſtynge that thei ſchulden dwelle in the ſeith, and ſeiden, that bi manye tribulacioun̄s it bihoueth us to entre into the kingdom of heuenes. and whanne thei hadden ordeyned † preſtis to hem bi alle citees, and hadden preied with faſtingis, thei bitooken hem to the lord in whom thei bileeuyden. and thei paſſiden perſidie & camen to pamfilie, and thei ſpaken the word of the lord in pergen & camen doun to italie. and fro thenn̄s thei wenten bi boot to antioche, fro whens thei weren takun to the grace of god into the werk that thei filliden. and whanne thei weren comen and hadden gaderid the chirche, thei teelden hou greete thingis god dide with hem, and that he hadde opened to hethene men the dore of ſeith. and thei dwelliden not a litil tyme with the diſciplis.

Chap. XV.

AND ſumme camen doun fro iudee and taughten britheren, that but ghe be circumcidid aſtir the lawe of moiſes, ghe moun not be maad ſaaf. therfore whanne there was maad not a litil diſſẽcioun to poul and barnabas aghens hem thei ordeyniden that poul and barnabas and ſumme othire of hem ſchulden go up to the apoſtlis and preeſtis in ieruſalem on this queſtioun. and ſo thei weren led forth of the chirche, and paſſiden bi fenyce and ſamarie. and thei teelden the || conuerſacioun of hethene men, and thei maden greet ioie to alle the britheren. and whanne thei camen to ieruſalem thei weren reſſeyued of the chirche and of the apoſtlis and of the eldre men, and teelden hou grete thingis god dide with hem. but ſumme of the hereſye of phariſees that bileueden riſen up and ſeiden, that it bihoueth hem to be circuncidid, and to comaunde to kepe alſo the lawe of moiſes. and the apoſtlis and eldre men camen togidre to ſe of this word. and whanne ther was maad a greet ſekyng heroff, petir roos and ſeide to hem; britheren ghe witen that of eelde daies in ghou god chees bi my mouth § hethene to heere the word of the goſpel, and to bileeve. and god that knewe hertis baar witneſſyng and ghaf to hem the hooli gooſt as alſo to us, & nothing diuerſyde bitwixe us and hem, and clenſide the hertis of hem bi ſeith. now thanne what tempten ghe god to putte a ghok on the necke of the diſciplis whiche neithir we neithir oure fadris myghten bere, but bi the grace of oure lord iheſu criſt we bileeuen to be ſaued as alſo thei. and al the multitude heelde pees and herden barnaban and poul tellynge hou greete ſignes and woundris god dide bi hem in hethene men. and aftir that thei heelden pees iames anſweride and ſeide, britheren heere ghe me, ſymount teelde hou god viſitide firſt to take of hethene men a peple to his name, and the wordis of prophetis accorden to hym as it is written, after this I ſchal turne aghen and bilde the tabernacle of dauid that ſelde doun, and I ſchal bilde aghen the caſt doun thingis of it. and I ſchal reiſe it, that othire men ſeke the lord, and alle folkis on whiche my name is clepid to help, the lord doynge this thing ſeith fro the world ¶ the werk of the lord is knowen to the lord. for which thing I deme hem that of hethene men ben convertid to god to be not ‡ diſeeſid, but to write to hem, that thei abſteyne hem fro defoulyngis of mawmetis, and fro fornycacioun, and ſtranglid thingis and blood. for moiſes of eelde tymes hath in alle citees hem that prechen him in ſynagogis wherebi ech ſabot he is red. thanne it pleſide to the apoſtlis and to the eldre men with al the chirche to cheſe men of hem and ſende to antioche with poul and barnabas, iudas that was named barſabas, and ſilas, the firſte men among britheren, and wroten bi the hondis of hem; Apoſtlis and eldre britheren to hem that ben at antioche and ciric and cilice britheren of hethene men gretyng. for we herden, that ſumme wenten out fro us, and troubliden ghou with wordis and turnyden upſodoun ghoure ſoulis to whiche men we commaundiden not, it pleſide to us gadride in to oon to cheſe men and ſende to ghou with oure mooſt dereworthe barnabas and poul, men that ghaue her lyves for the name of oure lord iheſu criſt. therfore we ſenten iudas and ſilas, and thei ſchulen telle the ſame thingis to ghou bi wordis. For it is ſeyn to the hooli gooſt and to us to putte to ghou no thing more of charge than theſe nedeful thingis, that ghe abſteyne ghou fro the offrid thingis of mawmetis and blood and ſtranglid & fornycacioun, fro whiche ghe kepinge ghou ſchulen do wel, Fare ghe wel. therfore thei weren lete go and camen doun to antioche. and whanne the multitude was gaderid thei tooken the epiſtle. which whanne thei hadden red thei ioieden on the coumfort. and iudas and ſilas and thei for thei weren prophetis coumfortiden britheren and confermyden with ful manye wordis. but aftir that thei hadden be there a litle while thei weren lete go of britheren with pees to hem that hadden ſent hem. but it was ſeyn to ſilas to dwelle there, and iudas wente aloone to ieruſalem. and poul and barnabas dwelten at antioche techynge and prechynge the word of the lord with othire manye. but aftir ſumme daies poul ſeide to barnabas, turne we aghen and viſite britheren bi alle citees in which we han prechid the word of the lord hou thei han hem. and barnabas wolde take with hym ioon that was named marcus. but poul preicde him, that he that departide fro hem fro pamfilie and wente not with hem into the werk ſchulde not be reſſeyued: and diſſencioun was maad, ſo that thei departiden ** atwynny. and barnabas took mark and cam bi boot to cipre, and poul chees ſilas and wente forth fro the britheren and was bitakun to the grace of god. and he wente bi ciric and cilice and confermyde the chirche commaundinge to kepe the heeſtis of apoſtlis and eldre men.

Chap. XVI.

AND he cam in to derben and liſtram. †† and lo a diſciple was there by name tymothe the ſone of a ieweſſe criſten and of the fadir hethen. and britheren that weren in liſtris and iconye gheldiden good witneſſyng to him. and poul wolde that this man ſchulde go forth with hym, and he took

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* ſedaverunt. † presbyteros. || conuerſionem. § hethene men ¶ opus ſuum. ‡ inquietari ** ab invicem
†† here ends the xv chap, according to the editi: of the latin Vul: 1549. Sic etiam tres MSS: vulg: ex quinque ſed edit: Bened: aliter

took and circuncidide hym for iewis that weren in the places, for alle wiſten that his fadir was hethen. whanne thei paſſiden bi citees thei bitooken to hem to kepe the techingis that weren demed of epoſtlis and eldre men that weren at ieruſalem. and the chirchis weren confermed in feith and encreeſiden in noumbre ech dai. and thei paſſiden frigie and the cuntre of galathie, and weren forbedun of the hooli gooſt to ſpeke the word of god in aſie. and whanne thei camen into myſie thei aſſaieden to go into bithynye, and the ſpirit of iheſu ſuffride not hem. but whanne thei hadden paſſid bi myſie thei camen doun to troade, and a viſioun bi nyght was ſchewid to poul. but a man of macedonye that ſtood preiede him and ſeide, go thou into macedonye and helpe us. and as he hadde ſeyn the viſioun anoon we ſoughten to go forth into macedonye, and weren maad certeyn that god hadde clepid us to preche to hem. and we gheden bi ſchip fro troade and camen to ſamathrachia with ſtreight cours, and the day ſuynge to neapolis, and fro thenns to filippis that is the firſte part of macedonye the citee colonye. and we weren in this citee ſumme dayes and ſpaken togidere. and in the day of ſabotis we wenten forth withoute the ghate biſidis the flood where preier ſemede to be, and we ſaten and ſpaken to wymmen that camen togidre. and a womman, lidda bi name, a purpureſſe of the citee of tiatirens worſchipinge god herde, whos herte the lord openyde to ghyue tent to theſe thingis that weren ſeid of poul. and whanne ſche was baptiſid and hir hous ſche preiede and ſeide, if ghe han demed that I am ſeithful to the lord, entre ghe into myn hous and dwelle, and ſche conſtreynyde us. and it was don whanne we gheden to preier, that a damyſel that hadde a ſpirit of dyuynacioun mette us which ghaf greet wynnyng to hir lordis in dyuynyng. this ſuede poul and us and criede and ſeide, theſe men ben ſeruauntis of the high god that tellen to ghou the weie of heelthe. and this ſche dide in manye daies. and poul ſorewide and turnyde & ſeide to the ſpirit, I commaunde thee in the name of iheſu criſt that thou go out of hir; and he wente out in the ſame our. and the lordis of hir ſighen that the hope of her wynnynge wente awei, and thei tooken poul and ſilas and ledden in to the doom place to the princes. and thei broughten hem to the maieſtratis and ſeiden, theſe men diſturblen oure citee for thei ben iewis and ſchewen a cuſtom which is not leeful to us to reſſeyue neither do, ſithen we ben romayns. and the peple and the mageſtratis runnen aghens hem. & whanne thei hadden torent the cootis of hem thei commaundiden hem to be betun with gherdis. and whanne thei hadden ghouun to hem manye woundis thei ſenten hem into priſoun, and commaundiden to the keper that he ſchulde kepe hem diligentli. and whanne he hadde takun ſuch a precept he putte hem in to the ynner priſoun and ſtreynyde the feet of hem in a tree. and at mydnyght poul and ſilas worſchipiden and herieden god, and thei that weren in kepyng herden hem and ſodeynli a greet erthe mouyng was maad ſo that the foundamentis of the priſoun weren moued. and anoon alle the doris weren opened, and the boondis of alle weren looſed. and the keper of the priſoun was awaked and ſigh the ghatis of the priſoun opened, and with a ſwerd drawen out he wolde have ſlaw hymſilff, and geſſide that the men that weren boundun hadden fled. but poul criede with a greet voice and ſeide, do thou noon harme to thi ſilff for alle we ben here. and he axide light and entride and tremblide and fel doun to poul and to ſilas at her feet. and he broughte hem withoute forth and ſeide, lordis, what bihoueth me to do, that I be maad ſaaf? and thei ſeiden, bileeue thou in the lord iheſu, and thou ſchalt be ſaaf and thin hous. and thei ſpaken to hym the word of the lord with alle that weren in his hous. and he took hem in thilke our of the nyght, and waiſchid her woundis, and he was baptiſid and al his hous anoon. and whanne he hadde led hem into his hous, he ſettide to hem a boord, and he was glad with al his hous and bileeuyde to god. and whanne dai was come the mageſtratis ſenten * cacchepollis and ſeiden, delyuere thou tho men. and the keper of the priſoun teelde theſe wordis to poul, that the mageſtratis han ſent that ghe be delyuered. now therfore go ghe out, and go ghe in pees. and poul ſeide to hem, thei ſenten us men of rome into priſoun that weren betun openli and undampned, and now priueili thei bryngen us out: not ſo, but come thei themſilff and delyuere us out. and the cacchepollis teelden theſe wordis to the mageſtratis. and thei dredden for thei herden that thei weren romayns. and thei came and biſechiden hem, and thei broughten hem out and preieden that thei ſchulden go out of the citee. and thei goynge out of priſoun entriden to lidie & whanne thei ſighen britheren thei coumfortiden hem & gheden forth.

CHAP. XVII.

AND whanne thei hadden paſſid bi amfipolis & apollonye thei camen to theſolonyk where was a ſynagoge of iewis, & bi cuſtom poul entride to hem, and bi three ſabotis he declaride to hem of ſcripturis, and openyde and ſchewide, that it bihofte criſt to ſuffre, and riſe aghen fro deeth, and that this is iheſu criſt whom I telle to ghou. and ſumme of hem bileeuyden and weren ioyned to poul and to ſilas. and a greet multitude of hethene men worſchipide god, and noble wymmen not a fewe. but the iewis hadden envie and tooken of the comyn peple ſumme yuele men. and whanne thei hadden made a cumpenye thei mouyden the citee. and thei camen to iaſons hous & ſoughten hem to bringe forth among the peple. and whanne thei founden hem not, thei drowen iaſon and ſumme britheren to the princes of the citee and crieden, that theſe it ben that mouen the world and hidir thei camen whiche iaſon reſſeyuyde. and theſe alle doe aghens the maundementis of the emperour, and thei ſeien that iheſu is anothir kyng. and thei mouyden the peple and the prynces of the citee heerynge theſe thingis. and whanne ſatisfaccioun was takun of iaſon and of othere thei leeten poul and ſilas go. and anoon bi nyght britheren leten ſilas go into beroan. and whanne thei camen thidir thei entriden into the ſynagoge of the iewis. but theſe weren the worthier of hem that ben at theſolonyk, whiche reſſeyuyde the word with al deſire ech dai ſekynge ſcripturis if theſe thingis hadden hem ſo. & manye of hem bileeuyden, and of hethen wimmen oneſt & men not a fewe. but whanne the iewis in teſſalonyk hadden knowe that alſo at bero the word of god was prechid of poul thei camen thidir mouynge and diſturblynge the multitude. and tho anoon britheren delyueriden poul, that he ſchulde go to

* lictores.

the ſee, but ſilas and tymothe dwelten there. and thei that ledden forth poul ledden hym to athenys. and whanne thei hadden take a maundement of hym to ſilas and to tymothe that * ful hyghyngli
b. thei ſchulden come to hym thei wenten forth. and while poul abood hem at athenys his ſpirit was moued in him for he ſaigh the citee ghouun to idolatrie. therfore he diſputide in the ſynagoge with the iewis, and with men that worſchipiden god and in the doom place bi alle daies to hem that herden. and ſumme epicureis and ſtoiſens and philoſofris diſputiden with hym. and ſumme ſeiden what wole this ſower of wordis ſeie? and othere ſeiden, he ſemeth to be a teller of newe feendis, for he teelde to hem iheſu and the aghenriſyng. and thei tooken and ledden hym in to areopage and ſeiden, moun we wite what is this newe doctryne that is ſeid of thee? for thou bryngiſt yn ſumme newe thingis to oure eeris, therfore we wolden wite what theſe thingis wolen be. for alle men of athenys and comelyngis herborid ghauen tent to noon other thing but either to ſeie either to heere ſum newe thing. and poul ſtood in the myddil of areopage and ſeide, men of athenys bi alle thingis I ſe ghou as veyne worſchiperis. for I paſſide and ſigh ghoure mawmetis, and foond an auter in which was writen to the unknowun god. therfore which thing ghe unknowinge worſchipen this thing I ſchewe to ghou. god that made the world and alle thingis that ben in it, this for he is lord of heuene and erthe dwellith not in templis maad with hond, neither is worſchipid bi manns hondis, neither hath nede of ony thing, for he ghyueth lyf to alle men, and brething and alle thingis, and made of oon al the kynde of men to enhabite on al the face of the erthe, determynynge tymes ordeyned & teermys of the dwellyng of hem, to ſeke god, if perauenture † thei ſeelen hym either fynden, though he be not fer fro ech of ghou, for in him we lyuen and mouen and ben, as alſo ſumme of ghoure poetis ſeiden, and alſo we ben the kynde of hym. therfore ſithen we ben the kynde of god we ſchulen not deme that godly thing is lyk gold and ſiluer either ſtoon, either to grauyng of craſte and thought of man. for god diſpiſith the tymes of this unkunnyng, and now ſchewith to men that alle every where doen penaunce, for that he hath ordeyned a dai in which he ſchal deme the world in equyte, and a man in which he ordeynyde and ghaf feith to alle men and reiſide hym fro deeth. and whanne thei hadden herd the aghenriſyng of deede men, ſumme ſcornyden, and ſumme ſeiden, we ſchulen heere the || eft of this thing. ſo poul wente out of the myddil of hem. but ſumme drowen to hym, and bileeuyden, among whiche denyis areopagite was, and a womman bi name damaris, and othire men with hem.

Chap. XVIII.

AFtir theſe thingis poul ghede out of athenys and cam to corynthie. and he foond a man a iew aquyla bi name of ponte bi kynde, that late cam fro italie and priſſille his wyf for that claudius commaundide alle iewis to departe fro rome. and he cam to hem and for he was of the ſame craft he dwellide with hem and wroughte, and thei weren of § roopmakeris craſte. and he diſputide in the ſynagoge bi ech ſabot puttynge among the name of the lord iheſu, and he counſeilide iewis and greekis. and whanne ſilas and tymothe camen fro macedonye, poul ghaf biſyneſſe to the word, & witneſſide to the iewis that iheſu is criſt. but whanne thei aghenſeiden and blaſfemyden he ſchook awei hiſe cloothis and ſeide to hem, ghoure blood be on ghoure heed, I ſchal be cleen fro henns forth and ſchal go to hethene men. and he paſſide fro thenns and entride in to the hous of a iuſt man tite bi name that worſchipide god whos hous was ioyned to the ſynagoge. and criſpe prince of the ſynagoge bileeuyde to the lord with al his hous, and manye of the corynthies herden and bileeuyden and weren criſtened. and the lord ſeide bi nyght to poul bi a viſioun, nyle thou drede, but ſpeke and be not ſtille. for I am with thee and no man ſchal be putt to thee to noye thee, for mych peple is to me in this citee. and he dwellide there a gheer and ſixe monethis techynge among hem the word of god. but whanne gallion was proconſul of achaie, iewis riſen up with oo wille aghens poul and ledden hym to the doom and ſeiden: aghens the lawe this counſeilith men to worſchipe god. and whanne poul bigan to opene his mouth gallion ſeide to the iewis, if there were ony wickid thing eithir yuel treſpaſſe, ghe iewis, rightli I ſchulde ſuffre ghou. but if queſtiouns ben of the word, & of names of ghoure lawe biſe ghouſilff, I wile not be domeſman of theſe thingis, and he droof hem fro the doom place. and alle tooken ſoſtenes prynce of the ſynagoge and ſmoten him bifore the doom place, and no thing of theſe was to charge to gallion. and whanne poul hadde abidun manye daies, he ſeide farewel to britheren, and bi boot cam to cirie. and priſſille and aquyla camen with hym, whiche hadden clippid his heed in ¶ cencris, for he hadde a vow. and he cam to effeſie, and there he left hem, and he ghede in to the ſynagoge and diſputide with iewis. and whanne thei preieden that he ſchuld dwelle more tyme, he conſentide not. but he made fare wel to britheren and ſeide, eſt I ſchal turne aghen to ghou if god wil, and he went forth fro effeſie, and he cam doun to ceſarie, and he ghede up & grette the chirche and cam doun to antioche. and whanne he hadde dwellide there ſumwhat of tyme he wente forth walkynge ‡ bi rewe thorough the cuntrei of galathei and frigie and confermyde alle the diſciplis. but a iew apollo bi name a man of aliſaundre of kynde, a man eloquent cam to effeſie, and he was myghti in ſcripture. this man was taught the weie of the lord and was feruent in ſpirit and ſpak and taughte diligentli tho thingis that weren of iheſu, and knew oonli the baptym of ioon. & this man bigan to do triſtili in the ſynagoge, whom whanne priſſille and aquyla herden thei tooken hym and more diligentli expounyden to hym the weie of the lord. and whanne he wolde go to achaie britheren excitiden and wroten to the diſciplis that thei ſchulden reſſeyue hym. which whanne he cam ghaf mych to hem that bileeuyden, for he gretli ouercam iewis and ſchewide openli bi ſcripturis, that iheſu is criſt.

Chap. XIX.

AND it biſel whanne apollo was at corynthe, that poul whanne he hadde go the higher cooſtis he cam to effeſie and foond of ſumme diſciplis.

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* quam celeriter. † ghe. || iterum § ſoicenofactoriæ. ¶ cenchreis. ‡ ex ordine.

ciplis. and he ſeide to hem, whether ghe that bileeuen han reſſeyued the hooli gooſt? and thei ſeiden to him but neither we han herd if the hooli gooſt is. and he ſeide, therſore in what thing ben ghe baptiſed? and thei ſeiden, in the baptym of ioon. and poule ſeide, ioon baptiſide the peple in baptim of penaunce, and taughte, that thei ſchulden bileeue in hym that was to comynge aftir hym, that is in iheſu. whanne thei herden theſe thingis thei weren baptiſed in the name of the lord iheſu. and whanne poul hadde leid on hem hiſe hondis the hooli gooſt cam in hem, and thei ſpaken with langagis and prophecieden, and alle weren almeſt twelue men. and he ghede into the ſynagoge and ſpak with triſt three monethis, diſputynge and tretynge of the kingdom of god. but whanne ſumme weren hardid and bileeuyden not and curſiden the weie of the lord bifore the multitude, he ghede awei fro hem and departide the diſciplis, and diſputed in the ſcole of a * myghti man ech dai. this was don bi twei gheeris, ſo that alle that dwelliden in aſie herden the word of the lord, iewis and hethene men. and god dide vertues not ſmale bi the hond of poul, ſo that on ſyke men the † ſudaries weren borun fro his bodi, and ſykneſſis departiden fro hem, and wickide ſpiritis wenten out. but alſo ſumme of the iewis exoreiſtis gheden aboute & aſſaieden to clepe the name of the lord iheſu criſt on hem that hadden yuele ſpiritis and ſeiden, I conioure ghou bi iheſu whom poul prechith. and there weren ſeuene ſones of a iewe named ‖ ſceve a prince of preſtis that diden this thing. but the yuel ſpirit anſweride and ſeide to hem, I knowe iheſu, and I knowe poul, but who ben ghe? and the man in which was the worſt deuel lippide on hem, and hadde victorie of both, and was ſtrong aghens hem, that thei nakid & woundid fledden awei fro that hous. and this thing was maad knowun to alle iewis and to hethene men that dwelliden at effeſie. and drede fel doun on hem alle, and thei magnyfieden the name of the lord iheſu. and manye men bileeuyden, and camen knowlechinge and tellynge her dedis. and manye of hem that ſueden curiouſe thingis broughten togidre bookis and brennyden hem bifore alle men. and whanne the priſis of tho weren acountid thei foundun money of fifti thouſynde pens, ſo ſtrongli the word of god wexide and was confermyd. and whanne theſe thingis weren fillid poul purpoſide in ſpirit, aftir that macedonye was paſſid and acaye to go to ieruſalem, and ſeide, for aftir that I ſchal be there it bihoueth me alſo to ſe rome. and he ſente in to macedonye tweie men that mynyſtriden to hym, tymothe and eraſte, and he dwellide for a tyme in aſie. and a greet troublyng was maad in that dai of the weie of the lord. for a man demetrie bi name, a worcher in ſiluer makide ſiluerne houſis to diane, and ghaf to craſti men mych wynnyng. which he clepide togidre hem that weren ſuche maner werkmen and ſeide, men ghe witen, that of this craft wynnyng is to us. and ghe ſeen and heeren, that this poul counſelith and turneth awei mych peple not oonli of effeſie, but almeſt of al aſie and ſeith, that thei ben not goddis that ben maad with hondis. and not oonli this part ſchal be in perel to us to come in to repreef, but alſo the temple of the greet dyan ſchal be accountid into nought. ghe and the maieſtee of hir ſchal gynne to be diſtried whom al aſie and the world worſchipith. whanne theſe thingis weren herd, thei weren fillid with ire, and crieden and ſeiden, greet is the dian of effeſians. and the citee was fillid with confuſioun. & thei maden an aſaught with oo wille in to the teatre, & tooken gayus and ariſtark, men of macedonye felowis of poul. and whanne poul wolde haue entrid into the peple the diſciplis ſuffriden not. and alſo ſumme of the princes of aſie that weren hiſe frendis ſenten to hym and preieden that he ſchulde not ghyue himſilf in to the teatre. and othire men crieden othir thing, for the chirche was confuſid, and manye wiſten not for what cauſe thei weren come to gidre. but of the peple thei drowen awei oon aliſaundre while iewis puttiden hym forth. and aliſaundre axide with his hond ſilence, & wold ghelde a reſoun to the peple. and as thei knewen that he was a iew oo voice of alle men was maad criynge as bi tweyne ouris, greet dyan of effeſians. and whanne the § ſcribe hadden ceeſſid the peple, he ſeide, men of effeſie, what man is he that knowith not, that the citee of effeſians is the worſchiper of greet dian, and ¶ of the child of iubiter? therſore whanne it mai not be aghenſeid to theſe thingis, it bihoueth ghou to be ceeſſid, and to do no thing ſolili. For ghe han brought theſe men neither ſacrilegeris, neither blaſfemynge ghoure goddeſſe. that if demetrie and the werkmen that ben with hym han cauſe aghen ony man, ther ben courtis ‡ and domes & iugis, accuſe thei ech othire. if ghe ſeken ought of ony othir thing it mai be aſſoiled in the laweful chirche. for whi we ben in perel to be repreued of this daies diſſencioun, ſithen no man is gilti of whom we moun ghelde reſoun of this rennyng togidre. and whanne he hadde ſeid this thing, he leet the peple go.

CHAP. XX.

AND aftir the noiſe ceeſide, poul clepide the diſciplis and moneſtide hem, and ſeide, fare wel; and he wente forth to go into macedonye. and whanne he hadde walkid bi tho cooſtis and hadde moneſtid hem bi manye wordis he cam to greece. where whanne he hadde be three monethis, the iewis leiden aſpies for hym that was to ſeile into cirie. and he hadde counſeil to turne aghen bi macedonye. and ſocipater of ** pirry beroence ſolewide him. of theſſalonyceenſis †† aſtirak and ſecundus, and gayus, derbeus and tymothe, and aſians titicus and troſimus. theſe for thei wenten biſore abooden us at troade, for we ſchippiden aftir the daies of therflooues fro filippis and camen to hem at troade in fyue daies where we dwelten ſeuene daies. and in the firſte dai of the woke whanne we camen to breke breed, poul diſputide with hem and ſchulde go forth in the morewe, and drowgh along the ſermoun til into mydnyght. and many laumpis weren in the ſoler where we weren gaderid togidre, and a ghoung man euticus bi name ſat on the wyndowe. whanne he was fallun into an heuy ſleep while poul diſputide longe, al ſlepynge he fel doun fro the thridde ſtage. and he was takun up and was brought deed. to whom whanne poul cam doun he lai on him and *§ biclippide and ſeide, nyle ghe be troublid, for his ſoule is in hym. and he wente up and brak breed and eet, and ſpak ynow unto the dai, and ſo he wente forth. and thei broughten the child alyue, and thei weren coumfortid greetli. and

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* tyranni cujuſdam ‖ ſceuæ † ſudaria et ſemicinctia *Sudaria, vel ſemicinthia:* Sic MSS 5 vulgatæ. Sudaries, or girdelles *Edit: altera.* § ſcriba, ſcribe. *MSS* 7. ¶ Joviſque prolis. ‡ of. ** pirri beræenſis. †† ariſtarchus. *§ complexus.

and we wenten up into a ſchip, and ſchippiden into aſſon to take poul fro thenns, for ſo he hadde diſpoſid to make iurnei bi lond. and whanne he foond us in aſſon we tooken hym and camen to mutilene, and fro thenns we ſchippiden in the dai ſuynge, and we camen aghens chyum. and another dai we * hauyden at ſamum, and in the dai ſuynge we camen to mylete. & poul purpoſide to ſchipe ouer to effeſie leſt ony tariynge were maad to hym in aſie. for he highide, if it were poſſible to hym, that he ſchulde be in the dai of pentecoſt at ieruſalem. fro mylete he ſente to effeſie, and clepide † the grettiſt men of birthe of the chirche. and whanne thei camen to hym and weren togidre he ſeide to hem: ghe witen fro the firſte dai in which I cam into aſie hou with ghou bi ech tyme I was ſeruynge to the lord with al mekeneſſe and myldeneſſe and teeris and temptaciouns that ſelden to me of aſpiyngis of iewis. hou I withdrough not of profitable thingis to ghou that I teelde not to ghou, and taughte ghou openli & bi houſis. and I witneſſide to iewis and to hethene men penaunce in to god, and feith into oure lord iheſu criſt. and now lo I am boundun in ſpirit and go into ieruſalem. and I knowe not what thingis ſchulen come to me in it, but that the hooli gooſt bi alle citees witneſſith to me, and ſeith, that boondis and tribulaciouns at ieruſalem abiden me. but I drede no thing of theſe, neither I make my lyf precioufer than my ſilff ſo that I ende my cours and the mynyſterie of the word which I reſſeyuyde of the lord iheſu to witneſſe the goſpel of the grace of god. and now lo I woot, that ghe ſchulen no more ſe my face alle ghe bi whiche I paſſide prechynge the kyngdom of god. wherfore I witneſſe to ghou this dai, that I am cleen of the blood of alle men, for I || fleigh not awei, that I teelde not to ghou al the counſeil of god. take ghe tent to ghou and to al the flok in which the hooli gooſt hath ſett ghou biſſchopis to reule the chirche of god which he purchaſide with his blood. I woot, that aftir my departyng rauyſchynge wolues ſchulen entre into ghou and ſpare not the flok, and men ſpekynge ſchrewde thingis ſchulen riſe of ghouſilff that thei leden awei diſciplis aftir hem. for which thing wake ghe holdynge in mynde, that bi three gheer nyght and dai I ceeſſide not with teeris moneſtynge ech of ghou. and now I bitake ghou to god, and to the word of his grace that is myghti to edifie and ghyue eritage in alle that ben maad hooli, and of no man I coueitide ſiluer and gold either clooth as ghouſilff witen, for to tho thingis that weren nedeful to me and to theſe that ben with me theſe hondis mynyſtriden. alle theſe thingis I ſchewide to ghou, for ſo it bihoueth men traueilynge to reſſeyue ſyke men, and to haue mynde of the word of the lord iheſu, for he ſeide, it is more blisful to ghyue than to reſſeyue. and whanne he hadde ſeid theſe thingis he knelide and he preiede with alle hem. and greet wepyng of alle men was maad, and they ſelden on the necke of poul and kiſſiden hym, and forewiden mooſt in the word that he ſeide, for thei ſchulen no more ſe his face; and thei ledden him to the ſchip.

Chap. XXI.

AND whanne it was don that we ſchulden faile and weren paſſid awei fro hem with ſtreight cours we camen to choum & in the dai ſuynge to rodis and fro thenns to patiram, and fro thenns to myram. and whanne we founden a ſchipp paſſynge ouer to ſenyce we wenten up into it and ſailiden forth. and whanne we apperiden to cipre we leſten it at the leſthalff and ſailiden into cirie and camen to tire, for there the ſchip ſchulde be unchargid. and whanne we founden diſciplis we dwelliden there ſeuene daies, whiche ſeiden bi ſpirit to poul, that he ſchulde not go up to ieruſalem. & whanne the daies weren fillid, we gheden forth, and alle men with wyues and children ledden forth us withouten the citee. and we kneliden in the ſee brinke and we preieden. and whanne we hadden maad fare wel togidre we wenten up into the ſchip, and thei turnyden aghen in to her owne places. & whanne the ſchip ſailynge was fillid fro tire, we camen doun to tolomaida. and whanne we hadden grette wel the britheren we dwelliden oo dai at hem. and another dai we gheden forth and camen to ceſarie. and we entriden in to the hous of philip euangeliſte that was oon of the ſeuene & dwelliden at him. and to him weren foure doughtris virgyns that proſecieden. and whanne we dwelliden there bi ſumme daies a prophete, agabus bi name, cam ouer fro iudee. this whanne he cam to us took the girdil of poul and boond togidre hiſe feet and hondis and ſeiden, the hooli gooſt ſeith theſe thingis, thus iewis ſchulen bynde in ieruſalem the man whos is this girdil, and thei ſchulen bitake into hethene menns hondis. which thing whanne we herden we preieden and thei that weren of that place, that he ſchulde not go up to ieruſalem. thanne poul anſweride and ſeide, what doen ghe wepynge and turmentynge myn herte? for I am redi not oonli to be boundun but alſo to die in ieruſalem for the name of the lord iheſu. and whanne we myghten not counſeile hym we weren ſtille and ſeiden, the wille of the lord be don. and aftir theſe daies we weren maad redi and wenten up to ieruſalem. and ſumme of the diſciplis camen with us fro ceſarie and ledden with hem a man iaſon of cipre an eld diſciple at whom we ſchulden be herbored. and whanne we camen to ieruſalem britheren reſſeyuyden us § wilfulli. and in the dai ſuynge poul entride with us to iames, and alle the eldere men weren gaderid. whiche whanne he hadde grette he teelde bi alle thingis what god hadde don in hethene men bi the mynyſterie of hym. and whanne thei herden thei magnyfieden god and ſeiden to hym, brother, thou ſeeſt hou manye thouſyndis ben in iewis that han bileeued to god, and alle ben louers of the lawe, and thei herden of thee that thou techiſt departyng fro moiſes of thilke iewis that ben bi hethene men that ſeien, that thei owen not to circumcide her ſones, neither *owen* to entre bi cuſtom. therfore what is? it bihoueth that the multitude come togidre, for thei ſchulen heere that thou art come. therfore do thou this thing that we ſeien to thee. ther ben to us foure men that han a vow on hem, take thou theſe men and halewe thee with hem, ¶ honge on hem that thei ſchaue her heedis, and that alle men wite, that the thingis that thei herden of thee ben falſe, but that thou walkiſt and thi filff kepiſt the lawe. but of theſe that bileeuyden of hethene men we writen demynge, that thei abſteyne hem fro thing offrid to idolis and fro blood & alſo fro ſtranglid thing and fro fornycacioun. thanne poul took the men, and in the dai ſuynge he was purified with hem and entride into the temple, and ſchewide the fillyng of daies of purifiyng

* hauenyden. † majores natu. || ſubterfugi. § libenter. ¶ impende.

purifiyng til the offring was offrid for ech of hem. and whanne feuene daies weren endid the iewis that weren of afie whanne thei fighen hym in the temple ftiriden al the peple and leiden hondis on hym and crieden, men of ifrael helpe ghe us: this is the man that aghens the peple and the lawe and this place techith euery where alle men: moreouer and hath led hethene men in to the temple and hath defouled this hooli place. for thei fighen trofymus of effefy in the citee with hym whom thei geffiden that poul hadde brought into the temple. and al the citee was moued and a rennyng togidre of the peple was maad. and thei tooken poul and drowen him out of the temple, and anoon the ghatis weren clofid. and whanne thei foughten to fle hym it was teeld * to the tribune of the cumpanye *of knyghtis* that al ierufalem is confoundid, which anoon took knyghtis and centuriens and ran to hem. and whanne thei hadden feen the tribune and the knyghtis thei ceefiden to fmyte poul. thanne the tribune cam and caughte him and commaundide that he were boundun with two chaynes, and axide who he was and what he hadde don, but othire crieden othir thing among the peple. and whanne he myghte knowe no certeyn thing for the noife, he commaundide hym to be led into the † caftels. and whanne poul cam to the grees it bifel that he was borun of knyghtis for ftrengthe of the peple, for the multitude of peple fuyde hym and criede, take hym awei. and whanne poul bigan to be led in to the caftels, he feide to the tribune, wher it is leeful to me to fpeke ony thing to thee? and he feide, || canft thou greek? wher thou art not the egipcian which bifore thefe daies movidift a noife, and leddift out in to defert foure thoufynde of men menfleeris? and poul feide to him, for I am a iew of tharfe of cilice a citefeyn which citee is not unknowun, and I preie thee fuffre me to fpeke to the peple. and whanne he fuffride poul ftood in the grees and bekenyde with the hond to the peple. and whanne a greet filence was maad he fpak in ebreu tunge and feide,

CHAP. XXII.

BRitheren and fadris, heere ghe what refoun I ghelde now to ghou. and whanne fumme herden, that in ebrew tunge he fpak to hem thei ghauen the more filence, and he feide, I am a man a iew borun at tharfe of cilice norifchid and in this citee bifidis the feet of gamaliel taught bi the treuthe of fadris lawe, a § louyer of the lawe as alfo alle ghe ben to dai. and I purfuyde this weie til to the deeth, byndynge and bitakyng in to holdis men and wymmen, as the prince of preftis gheldith witneffyng to me, and alle the grettift ¶ in birthe. of whom alfo I took piftilis to britheren, and wente to damask to brynge fro thenns men boundun into ierufalem that thei fchulden be peyned. and it was don the while I ghede and neighide to damask, at myddai fodeynli fro heuene a greet plentee of light fchoon aboute me; and I felde doun to the erthe, and herde a vois fro heuene feiynge to me, faul, faul, what purfueft thou me? it is hard to thee to kike aghens the pricke. and I anfweride, who art thou lord? and he feide to me, I am iheſu of nazareth whom thou purfueft. and thei that weren with me ** fighen but the light, but thei herden not the voice of him that fpak with me. and I feide, lord what fchal I do? and the lord feide to me, rife thou and go to damask, and there it fchal be feide to thee of alle thingis whiche it bihoueth thee to do. and whanne I figh not for the cleerte of that light, I was led bi the hond of felowis, and I cam to damask. and a man ananye that bi the lawe hadde witneffyn of alle iewis dwellynge in damask cam to me and ftood nygh and *† feide, faul brothir biholde. and I in the fame our biheelde into hym. and he feide, god of oure fadris hath bifore ordeyned thee that thou fchuldift knowe the wille of hym, and fchuldift fe the rightful man, and heere the voice of his mouth, for thou fchalt be his witneffe to alle men of tho thingis that thou haft feen and herd. and now what dwellift thou? rife up and be baptifed, and waifche awei thi fynnes *|| bi the name of him clepid to help. and it was don to me as I turnyde aghen into ierufalem and preiede in the temple that I was maad in *§ rauyfching of foule, and I figh him feiynge to me, highe thou and go out fafte of ierufalem, for thei fchulen not reffeyue thi witneffyng of me. and I feide, lord thei witen that I was clofynge togidre into prifoun, and betynge bi fynagogis hem that bileeuyden into thee. and whanne the blood of fteuene thi witneffe was fched out I ftood nygh and conſentide and kepte the clothis of men that flowen him. and he feide to me, go thou, for I fchal fende thee fer to naciouns. and thei herden him til this word, and thei reifiden her voice and feiden, take awei fro the erthe fuche a maner man, for it is not leeful that he lyue. and whanne thei crieden and keften awei her clothis and threwen duft into the eir, the tribune commaundide him to be led into the caftels and to be betun with fcourgis, and to be turmentid that he wifte for what cauſe thei crieden fo to him. and whanne thei hadden boundun him with coordis, poul feide to a centurien ftondinge nygh to hym, whether it is leeful to ghou to fcourge a romayn and undampned. & whanne this thing was herd the centurien wente to the tribune and teelde to him and feide, what art thou to doynge? for this man is a citefeyn of rome. And the Tribune cam nygh and feide to him, feie thou to me wher thou art a romayn? and he feide ghe. and the tribune anfweride, I with mych fumme gat this fredom. and poul feide, and I was borun a citefeyn of rome. therfore anoon thei that fchulden haue turmentid him departiden awei fro hym, and the tribune dredde aftir that he wifte that he was a citefeyn of rome, and for he hadde boundun hym. but in the dai fuynge he wolde wite more diligentli for what cauſe he were accuſed of the iewis and unboond hym, and commaundide preftis and al the counſel to come togidre, and he broughte forth poul and fette him among hem.

CHAP. XXIII.

AND poul biheelde into the counſeil and feide, britheren I with al good conſcience haue lyued bifore god til into this dai. and ananye prynce of preftis commaundide to men that ftooden nygh him, that thei fchulden fmyte his mouth. thanne poul feide to him, thou whitid wal, god fmyte thee, thou fittift and demeft me bi the lawe, and aghens the lawe thou commaundift me to be fmytun. and thei that ftooden nygh feiden, curfift thou the

* tribuno cohortis. † caſtra. || græce noſti? § æmulator. ¶ of. ** lumen quidem viderunt.
*† feide to me. *|| invocato nomine ipſius. *§ ſtupore mentis.

higheſt preeſt of god? and poul ſeide, britheren I wiſte not that he is prynce of preeſtis, for it is writen, thou ſchalt not curſe the prince of thi peple. but poul wiſte that oo part was of ſaducees and the tothir of fariſees, and he criede in the counſeil, britheren, I am a phariſee, the ſone of fariſees, I am demed of the hope and of aghenriſyng of deede men. and whanne he hadde ſeid this thing diſſencioun was maad bitwixe the phariſees and the ſadducees, and the multitude was departid. for ſaducees ſeien, that no riſyng aghen of deede men is, neithir aungel, neither ſpirit, but fariſees knowlechen * euereither. and a greet cry was maad, and ſumme of the fariſees riſen up and foughten ſeiynge, we fynden no thing of yuel in this man, what if a ſpirit either an aungel ſpak to hym? and whanne greet diſſencioun was maad, the tribune dredde leſt poul ſchulde be to drawe of hem. and he commaundide knyghtis to go doun, and to take him fro the myddil of hem, and to lede hym into caſtels. and in the nyght ſuynge the lord ſtood nygh to him and ſeide, be thou ſtideſaſt. for as thou haſt witneſſid of me in ieruſalem, ſo it bihoueth thee to witneſſe alſo at rome. and whanne the dai was come ſumme of the iewis gaderiden hem and maden a vow, and ſeiden, that thei ſchulden neither ete ne drynke til thei ſlowen poul. and ther weren mo than fourti men that maden this ſweryng togidre. and thei wenten to the prynces of preſtis and eldre men and ſeiden, with deuocioun we han avowid, that we ſchulen not taaſte ony thing til we ſleen poul. now therfore make ghe knowun to the tribune with the counſeil, that he bringen him forth to ghou as if ghe ſchulden knowe ſum thing more certeynli of him, and we ben redi to ſle him bifore that he come. and whanne the ſone of poulis ſiſtir hadde herd the aſpies, he cam and entride into the caſtels and teelde to poul. and poul clepide to him oon of the centuriens and ſeide, lede this ghong man to the tribune, for he hath ſum thing to ſchewe to him. and he took him and ledde to the tribune and ſeide, poul that is boundun preiede me to lede to thee this ghong man that hath ſum thing to ſpeke to thee. and the tribune took his hond, and wente with him † aſidiſhalf, and axide hym what thing is it that thou haſt to ſchewe to me? & he ſeide, the iewis ben accordid to preie thee that to morowe thou brynge forth poul into the counſeil, as if thei ſchulden enquiere ſum thing more certeynli of hym, but bileeue thou not to hem. for mo than fourti men of hem aſpien him whiche han avowid, that thei ſchulen not ete neither drynke til thei ſleen him, and now thei ben redi abidinge thin biheeſte. therfore the tribune leſte the ghonge man & commaundide, that he ſchulde ſpeke to no man that he hadde maad theſe thingis knowun to him. and he clepide togidre twei centuriens and he ſeide to hem, make ghe redi twei hundride knyghtis that thei go to ceſarie, and horſe men ſeuenti, and ſpere men twei hundride fro the thridde our of the nyght. and make ghe redi an hors for poul to ride on to lede him ſaaf to felix the preſident: for the tribune dredde leſt the iewis wolde take him bi the weie and ſle him, and aftirward he myghte be || chalengid as he hadde take money. and wroot him a piſtle conteynynge theſe thingis. Claudius liſias to the beſt felix preſident heelthe: this man that was takun of the iewis and bigan to be ſlayn, I cam upon hem with myn ooſt and delyueride him fro hem whanne I knew that he was a romayn. and I wolde wite the cauſe which thei puttiden aghens him, and I ledde hym to the counſeil of hem, and I foond that he was accuſed of queſtiouns of her lawe, but he hadde no cryme worthi the deeth either boondis. and whanne it was telde to me of the aſpies that thei araieden for him, I ſente him to thee, and I warnyde alſo the accuſeris that thei ſeie at thee, farewel. and ſo the knyghtis as thei weren commaundid tooken poul and ledden him bi nyght into antipatriden. and in the dai ſuynge whanne the horſmen weren leſt that ſchulden go with hym thei turnyden aghen to the caſtels. & whanne thei camen to ceſarie thei tooken the piſtle to the preſident, and ſetten alſo poul bifore him. and whanne he hadde red and axide of what province he was and knew, that he was of cilice, I ſchal heere thee, he ſeide, whanne thin accuſeris comen, and he commaundide him to be kept in the moothalle of eroude.

Chap. XXIV.

AND aftir fyve daies ananye prince of preſtis cam doun with ſumme eldre men, and tertulle a faire ſpeker which wenten to the preſident aghens poul. and whanne poul was ſomened tertulle bigan to accuſe hym and ſeide, whanne in mych pees we doen bi thee and manye thingis ben amendid bi thi wiſdom euermore and euery where thou beſt felix, we han reſſeyued with al doing of thankingis. but leſt I tarie thee lenger I preie thee ſchortli heere us for thi mekeneſſe. we han foundun this wickid man ſtirynge diſſencioun to alle iewis in alle the world and auctour of diſſencioun of the ſecte of Nazarens. and he alſo enforſide to defoule the temple, whom alſo we tooken and wolden deme aftir oure lawe. but liſias the tribune cam with greet ſtrengthe aboue and delyueride him fro oure hondis and commaundide hiſe accuſeris to come to thee, 'of whom thou demynge maiſt knowe of alle theſe thingis of whiche we accuſen hym; and § iewis putten to and ſeiden, that theſe thingis hadden hem ſo. and poul anſweride, whanne the preſident grauntide him to ſeie, of manye gheeris I knowe thee that thou art domeſman ¶ to this folk, and ** I ſchal do ynowgh for me with good reſoun. for thou maiſt knowe for to me ben not more than twelue daies fithen I cam up to worſchipe in ieruſalem. and neither in the temple thei founden me diſputynge with ony man neither makyng concours of peple, neither in ſynagogis neither in citee, neither thei moun preue to thee of the whiche thingis thei now accuſen me. but I knowleche to thee this thing, that aftir the ſecte which thei ſeien ereſie ſo I ſerue to god the fadir. and I bileeue to alle thingis that ben writun in the lawe and prophetis. and I haue hope in god which alſo thei hemſilff abiden the aghenriſyng to comynge of iuſte men and wickide. In this thing I ſtudie without hirting to have conſcience to god and to men evermore. but aftir manye gheeris I cam to do almeſdedis to my folk, and offringis and avowis, in whiche thei founden me purified in the temple, not with cumpanye neither with noiſe. and thei caughten me and thei crieden and ſeiden, take awei oure enemye. & ſumme iewis of aſie whiche it bihoſte to be now preſent at thee and accuſe if thei hadden ony

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* utraque. † ſeorſum. || calumniam ſuſtineret. § the iewis. ¶ of. ** bono animo pro me ſatisfaciam.

ony thing aghens me. either theſe hemſilff ſeie if thei founden in me ony thing of wickidneſſe ſithen I ſtonde in the counſeil, but oonli of this voice, bi which I criede ſtondinge among hem, for of the aghenriſyng of deede men I am demed this dai of ghou. ſotheli felix dilaiede hem, * and knew mooſt certeynli of the weie, & ſeide, whanne liſias the tribune ſchal come doun I ſchal heere ghou. and he commaundide to a centurien to kepe hym, and that he hadde reſt, and neither to forbede ony man to mynyſtre of hiſe owne thingis to hym. and aftir ſumme daies felix cam doun with druſſille his wyf that was a iewеſſe, and clepide poul and herde of him the ſeith that is in criſt iheſu. and while he diſputide of rightwiſneſſe & chaſtite and of doom to comynge felix was maad tremblynge and anſweride, † whidir perteyneth now go, but in tyme couenable I ſchal clepe thee. alſo he hopide that money ſchulde be ghovun to him of poul, for which thing eſte he clepide him & ſpak with him. and whanne twei gheeris weren fillid felix took a ſucceſſour porcius feſtus, and felix wolde give grace to iewis, and left poul boundun.

CHAP. XXV.

THerfore whanne feſtus cam into the provynce, aftir the thridde dai he wente up to ieruſalem fro ceſarie and the princes of preſtis and the worthieſte of the iewis wenten to him aghens poul, and preieden him and axiden grace aghens him, that he ſchulde commaunde him to be led to ieruſalem, and thei ſettiden aſpies to ſle him in the weie. but feſtus anſweride, that poul ſchulde be kepte in ceſarie ſotheli that he himſilff ſchulde procede more aviſili. therfore he ſeide, || thei in ghou ben myghti come doun togidre, and if ony cryme is in the man accuſe thei hym. and he dwellide among hem no more than eighte ether ten daies, & cam doun to ceſarie. and the tother dai he ſat for domeſman, and commaundide poul to be brought. and whanne he was brought forth iewis ſtooden aboute hym which camen doun fro ieruſalem, puttinge aghens him manye and greuouſe cauſis whiche thei myghten not preue. for poul gheldide reſoun in alle thingis, that neither aghens the lawe of iewis, neither aghens the temple, neither aghens the emperour I ſynnyde ony thing. but feſtus wolde do grace to the iewis and anſweride to poul and ſeide, wolt thou go up to ieruſalem and there be demed of theſe thingis before me? and poul ſeide, at the doom place of § the emperour I ſtonde wher it bihoueth me to be demed. I haue not noyed the iewis as thou knowiſt wel, for if I haue noyed either don ony thing worthi deeth I forſake not to die. but if nothing of tho is that thei accuſen me, no man mai ghyue me to hem, I appele to the emperour. thanne feſtus ſpak with the counſeil and anſweride, to the emperour thou haſt appelid, to the emperour thou ſchalt go. and whanne ſumme daies weren paſſid, agrippa kyng and beronyce camen doun to ceſarie to welcome feſtus. and whanne thei dwelliden there manye daies feſtus ſchewide to the kyng of poul and ſeide, a man is left boundun of felix of which whanne I was at ieruſalem prynces of preeſtis and the eldre men of iewis camen to me and axiden dampnacioun aghens him. to which I anſweride, that it is not cuſtom to romayns to dampne ony man biſore that he that is accuſed haue his accuſeris preſent, and ¶ take place of defending to putte awei the crymes that ben putt aghens him. therfore whanne thei camen togidre hidir, withouten ony delai in the dai ſuynge I ſat for domeſman and commaundide the man to be brought. and whanne hiſe accuſeris ſtooden thei ſeiden no cauſe of whiche thingis I hadde ſuſpecioun of yuel, but thei hadden aghens him ſumme queſtiouns ** of her veyn worſchiping, and of oon iheſu deed whom poul affermyde to lyue. and I doutide of ſuch maner queſtioun and ſeide, whether he wolde go to ieruſalem, and there be demed of theſe thingis. but for poul appelide that he ſchulde be kept to the knowyng of the emperour, I commaundide him to be kept til I ſende him to the emperour. and agrippa ſeide to feſtus, I my ſilff wolde heere the man. and he ſeide, to morowe thou ſchalt heere him. and on the tother dai whanne agrippa and beronyce camen *† with greet deſire, and entride into the auditorie with tribunes and the principal men of the citee, whanne feſtus baad poul was brought. and feſtus ſeide, kyng agrippa and alle men that ben with us; ghe ſeen this man of which al the multitude of iewis preiede me at ieruſalem, and axide and criede, that he ſchulde lyue no lenger. but I foond that he hadde don no thing worthi of deeth, and I deem to ſende him *|| to the emperour, for he appelide this thing. of which man I haue not certeyn what thing I ſchal write to the lord, for which thing I broughte him to ghou, and mooſt to thee, thou kyng agrippa, that whanne axyng is maad I have what I ſchal write. for it is ſeyn to me without reſoun to ſende a boundun man, and not to ſignyfie *§ the cauſe of him.

CHAP. XXVI.

AND agrippa ſeide to poul, it is ſuffrid to thee to ſpeke for thi ſilff. thanne poul heelde forth the hand and bigan to ghelde reſoun. of alle thingis in whiche I am accuſed of the iewis, thou kyng agrippa, I geſſe me bleſſid, at thee whanne I ſchal defende me this dai, mooſt for thou knowiſt alle thingis that ben among iewis cuſtoms and queſtiouns, for which thing I biſeche heere me pacientli. for alle iewis that biſore knewen me fro the biginnyng knewen my lyf fro ghongthe that fro the bigynnyng was in my folk in ieruſalem if thei wolen bere witneſſyng that bi the †|| mooſt certeyn ſecte of oure religioun I lyuyde a fariſee. and now for the hope of repromyſſioun that is maad to oure fadris of god I ſtoond ſuget in doom, in which hope oure twelue lynagis ſeruynge nyght and dai hopen to come, of which hope, ſir kyng I am accuſed of the iewis. what unbileeful thing is demed at ghou if god reiſith deede men? and ſotheli I geſſe, that I oughte do many contrarie thingis aghens the name of iheſu nazarene. which thing alſo I dide in ieruſalem, and I encloſide manye of ſeintis in priſoun whanne I hadde take power of the prynces of preeſtis. and whanne thei weren ſlayn I broughte the ſentence, and bi alle ſynagogis ofte I ponyſchide hem, and conſtreynyde to blaſfeme, and more I wex wood aghens hem and purſuede in to aliene citees. in whiche the while I wenten to damask with power and ſuffryng of princes of preeſtis, at myddai in the weie I ſigh, ſir kyng, that fro heuene light ſchynyde aboute me paſſynge the ſchynyng of †§ ſunne, and

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* certiſſime ſciens de Via hac. † that. || thei that. § Cæſaris. ¶ locumque defendendi accipiat. ** de ſua ſuperſtitione *† cum multa ambitione. *|| ad Auguſtum. *§ cauſas ejus. †|| certiſſimam. †§ the ſunne.

and aboute hem that weren togidre with me. and whanne we alle hadden falle doun into the erthe, I herde a vois ſeiynge to me in ebrew tunge, ſaul, ſaul, what purſueſt thou me? it is hard to thee to kike aghens the pricke. and I ſeide, who art thou lord? and the lord ſeide, I am iheſu whom thou purſueſt, but riſe up, and ſtonde on thi feet. for whi to this thing I apperide to thee, that I ordeyne thee mynyſtre and witneſſe of tho thingis that thou haſt ſeyn. and of tho in whiche I ſchal ſchewe to thee. and I ſchal delyuere thee fro peplis and folkis to whiche now I ſende thee to opene the ighen of hem, that thei be conuertid fro derkneſſe to light, and fro power of ſathanas to god, that thei take remyſſioun of ſynnes and part among ſeintis bi ſeith that is in me. wherfor, ſir kyng agrippa, I was not unbileeful to the heuenli viſioun, but I told to hem that ben at damask firſte, and at ieruſalem and bi al the cuntree of iudee and to hethene men, that thei ſchulden do penaunce & be conuertid to god and do worthi werkis of penaunce. for this cauſe iewis tooken me whanne I was in the temple to ſle me. but I was holpun bi the help of god into this dai and ſtonde witneſſyng to leſſe and to more. and I ſeie no thing ellis than whiche thingis the profetis and moiſes ſpaken that ſchulen come, if criſt is to ſuffre, if he is the firſte of aghenriſyng of deede men that ſchal ſchewe light to the peple and to hethene men. whanne he ſpak theſe thingis and gheldide reſoun feſtus ſeide with greet voice, poul thou maddiſt, manye lettris turnen thee to woodneſſe. and poul ſeide, I madde not, thou beſt feſtus, but I ſpeke out the wordis of treuthe and of ſobreneſſe. for alſo the kyng to whom I ſpeke ſtidefaſtli, woot of theſe thingis. for I deme that no thing of theſe is hid fro hym, for neither in a corner was ought of theſe thingis don. bileeueſt thou, kyng agrippa, to prophetis? I woot that thou bileeueſt. and agrippa ſeide to poul, in litil thing thou counſeliſt me to be maad a criſten man. and poul ſeide, I deſire anentis god bothe in litil and in greet not oonli thee but alle theſe that heeren to dai to be maad ſuch as I am, outakun theſe boondis. and the kyng roos up & the preſident and beronyce, and thei that ſaaten nygh to hem. and whanne thei wenten awei thei ſpaken togidre and ſeiden, that this man hath not don ony thing worthi deeth, neither boondis. and agrippa ſeide to feſtus, this man myghte be delyuered if he hadde not appelid to the emperour.

Chap. XXVII.

BUT as it was demed him to ſchippe into italie thei bitooken poul with othere keperis to a centurien bi name iulius of the cumpanye of knyghtis of the emperour. and we wenten up into the ſchip of adrymetis and bigunnen to ſaile, and weren borun aboute the places of aſie, while ariſtark of macedonye teſſalonycenſis dwellide ſtille with us. and in the dai ſuynge we camen to ſidon, and Julius tretide curteiſli poul & ſuffride to go to frendis, and do hiſe nedis. and whanne we remoueden fro thenns we undirſailiden to cipre for that windis weren contrarie. and we ſailiden in the ſee of ſilicie and pamfilie and camen to liſtris that is licie. and there the centurien foond a ſchip of aliſaundre ſeilynge into italie and puttide us ouere in to it. and whanne in many daies we ſeiliden ſlowli and unnethe camen aghens * gwidun, for the wynd lettide us, we ſeiliden to crete biſidis ſalomona. and unnethe we ſeiliden biſidis and camen into a place that is clepid † of good hauene to whom the citee || teſſala was nygh. and whanne mych tyme was paſſid, and whanne ſeylyng thanne was not ſikir for that faſting was paſſid, poul coumfortide hem, and ſeide to hem, men, I ſe that ſeilyng bigynneth to be with wrong and mych harme not oonli of charge and of the ſchip, but alſo of oure lyues. but the centurien bileeuyde more to the gouernour, and to the § lord of the ſchip than to theſe thingis that weren ſeid of poul. and whanne the hauene was not able to dwelle in wyntir ful manye ordeynyden counſeil to ſeile fro thenns if on ony maner thei myghten come to ſenyce, to dwelle in wyntir at the hauene of crete which biholdith to affrik and to chorum. and whanne the ſouth blew ¶ thei geſſiden hem to holde purpoos. and whanne thei hadden remoued fro aſſon thei ſeiliden to crete, and not aftir mych the wind tiſonyk that is clepid northeeſt was aghens it. and whanne the ſchip was rauyſchid and myghte not enforſe aghens the wynd, whanne the ſchip was ghouun to the blowyngis of the wynd we weren borun with cours into an yle that is clepid cauda, and unnethe we myghten gete a litil boot. and whanne this was takun up thei uſiden helpis, girdinge togidre the ſchip and dredden leſt thei ſchulden ſalle into ſondi places. and whanne the veſſel was undirſett ſo thei weren borun. and for we weren throwun with ſtronge tempeſt in the dai ſuynge thei maden caſting out, and the thridde dai with her hondis thei caſtiden awei inſtrumentis of the ſchip. and whanne the ſunne neither the ſterris weren ſeyn bi manye daies and tempeſt not a litle neighide, now al the hope of oure heelthe was don awei. and whanne mych faſting hadde be, thanne poul ſtood in the myddil of hem and ſeide, a men it bihofte whanne ghe herden me not to haue takun awei the ſchip fro crete and gete this wrong and caſtyng out. and now I counſeile ghou to be of good confort, for loſs of no perſoone of ghou ſchal be, outakun of the ſchip. for an aungel of god, whos I am and to whom I ſerue, ſtood nygh to me in this nyght and ſeide, poul drede thou not, it bihoueth thee to ſtonde bifore the emperour, and lo god hath ghouun to thee alle that ben in the ſchip with thee. for which thing ghe men be ghe of good coumfort, for I bileeue to my god that ſo it ſchal be as it is ſeid to me, and it bihoueth us to come in to ſum yle. but aftirward that in the fourtenthe dai the nyght cam on us ſeilynge in the ſtoony ſee, aboute mydnyght the ſchipmen ſuppoſiden ſum cuntree to appere to hem, and thei caſte doun a plomet & foundun twenti paaſis of depneſſe. and aftir a litil thei weren departid fro thenns and foundun fiftene paaſis. and thei dredden leſt we ſchulden have fallun in to ſcharpe places, and fro the laſte parti of the ſchip thei ſenten foure ancris, and deſiriden that the dai hadde become. and whanne the ſchipmen ſoughten to fle fro the ſchip whanne thei hadden ſent a litil boot in the ſee undir colour as thei ſchulden bigynne to ſtreeche forth the ancris fro the former part of the ſchip, poul ſeide to the centurien and to the knyghtis, but theſe men dwellen in the ſchip ghe moun not be maad ſaaf. thanne knyghtis kittiden awei the coordis of the litil boot, and ſuffriden it to ſalle awei. and whanne the dai was

* gnidum. † Boniportus. || Thalaſſa. § nauclero. ¶ æſtimantes propoſitum ſe tenere.

was come poul preiede alle men to take mete and ſeide, the fourtenthe dai this dai ghe abiden and dwellen faſtynge and taken no thing, wherfore I preie ghou to take mete for ghoure heelthe, for of noon of ghou the heer of the heed ſchal periſche. and whanne he hadde ſeid theſe thingis poul took breed and dide thankingis to god in the ſight of alle men, and whanne he hadde brokun he bigan to ete. and alle weren maad of bettir coumfort and thei tooken mete. and we weren alle men in the ſchip two hundride ſeuenti and ſixe, and thei weren fillid with mete, and diſchargiden the ſchip, and caſtiden wheete into thee ſee. and whanne the dai was come thei knewen no lond, and thei biheelden an hauene that hadde a watir bank into which thei thoughten, if thei myghten, to brynge up the ſchip. and whanne thei hadden take up the ancris thei bitooken hem to the ſee and * ſlakiden togidre the iointouris of gouernailis, and with a litil ſeil liſt up bi blowing of the wynd thei wenten to the bank. and whanne we felden into a place of grauel gon al aboute with the ſee thei † hirtliden the ſchip. and whanne the former part was || ficchid it dwellide unmouable, and the laſt part was brokun of ſtrengthe of the ſee. and counſeil of the knyghtis was to ſle men that weren in warde, leſt ony ſchulde aſcape whanne he hadde ſwymmed out. but the centurien wolde kepe poul, and forbeed it to be don. and he commaundide hem that myghten ſwymme to go into the ſee and ſcape and go out to the lond. and thei baren ſumme othire on boordis, ſumme on tho thingis that weren of the ſchip, and ſo it was don that alle men aſcapiden to the lond.

CHAP. XXVIII.

AND whanne we hadde aſcaped thanne we knewen, that the ile was clepid § mylitene. and the hethene men diden to us not litle curteſie. and whanne a fier was kyndelid thei refreiſchiden us alle for the reyn that cam and coold. but whanne poul hadde gaderid a quantite of kittingis of vynes and leide on the fier an eddir ſche cam forth fro the heete and took him bi the hond. and whanne the hethene men of the ile ſaighen the beeſte hangynge in his hond, thei ſeiden togidre, for this man is a manqueller, and whanne he ſcapide fro the ſee goddis veniaunce ſuffrith him not to lyue in erthe. but he ſchook awei the beeſte into the fier and hadde noon harme. and thei geſſiden that he ſchulde be turned into ſwellyng & falle doun ſodeynli and die. but whanne thei abiden longe and ſighen that no thing of yuel was don in hym, thei turnyden hem togidre and ſeiden that he was god. and in tho placis weren ¶ maneris of the prynce of the yle pupplius bi name which reſſeyuyde us bi three daies benyngneli ‡ and foond us. and it biſel that the fadir of pupplius lay ** traueilid with feueris and blodi flux, to whom poul entride. and whanne he hadde preied & leide hiſe hondis on hym he heelide hym. and whanne this thing was don alle that in the ile hadden ſyknefſis camen and weren heelid. whiche alſo onouriden us with manye worſchipis and puttiden what thingis weren neceſſarie to us whanne we ſchippiden. and aftir three monethis we ſchippiden in a ſchip of aliſaundre that hadde wyntrid in the yle, *† to which was an excellent ſigne of caſtorus. and whanne we camen to ſiracuſan we dwellide there three daies. fro thenns we ſeiliden aboute and camen to regyum. & aftir oo dai while the ſouth blew in the ſecound dai we camen to puteolos, where whanne we foundun britheren we weren preied to dwelle there anentis hem ſeuene daies, and ſo we camen to rome. and fro thenns whanne britheren hadden herd thei camen to us to the cheping of appius, and to the three tauernys. and whanne poul hadde ſeyn hem he dide thankingis to god and took trift. and whanne we camen to rome it was ſuffrid to poul to dwelle bi him ſilff with a knyght kepinge him. and aftir the thridde dai he clepide togidre the worthieſte of the iewis, and whanne thei camen he ſeide to hem, britheren I dide no thing aghens the peple either cuſtum of fadris, and I was boundun at ieruſalem and was bitakun into the hondis of romayns. and whanne thei hadden axid of me wolden haue delyuered me for that no cauſe of deeth was in me. but for the iewis aghenſeiden I was conſtreyned to appele to the emperour, not as hauynge ony thing to accuſe my peple. therfore for this cauſe I preiede to ſe ghou and ſpeke to ghou, for for the hope of iſrael I am gird aboute with this cheyne. and thei ſeiden to him, neither we han reſſeyued lettris of thee fro iudee, neither ony of britheren comynge ſchewide either ſpak ony yuel thing of thee. but we preien to heere of thee what thingis thou *|| feeliſt, for of this ſecte it is knowun to us, that euery where me aghenſeith it. and whanne thei hadden ordeynyd a dai to hym many men camen to him in to the *§ yn to whiche he expownyde witneſſinge the kyngdom of god, and counſelide hem of iheſu of the lawe of moiſes and profetis fro the morewe til to euentide. and ſumme bileeuyden to theſe thingis that weren ſeid of poul, and ſumme bileeuyden not. and whanne thei weren not conſentinge togidre thei departiden. and poul ſeide oo word, for the hooli gooſt ſpak wel bi yſaie the prophete to oure fadris and ſeide, go thou to this peple and ſeie to hem, with eere ghe ſchulen heere and ghe ſchulen not undirſtonde, and ghe ſeynge ſchulen ſe, and ghe ſchulen not biholde. for the herte of this peple is gretli fattid, and with eeris thei herden heuyli, and thei cloſiden togidre her ighen leſt perauenture thei ſe with ighen and with eeris heere and bi herte undirſtonde and be convertid and I heele hem. therfore be it knowun to ghou that this heelthe of god is ſent to hethene men, and thei ſchulden heere. and whanne he hadde ſeide theſe thingis iewis wenten out fro him and hadden mych queſtioun, *either muſyng* among hemſilff. and he dwellide fulle twei gheer in his hirid place, and he reſſeyuyde alle that entriden to him, and prechide the kyngdom of god, and taughte tho thingis that ben of the lord iheſu criſt with al triſt withouten forbeding. †† *amen. for he is iheſu criſt the ſone of god lyuynge, bi whom al the world ſchal bigynne for to be demed.*

* ſimul laxantes. † impegerunt. || fixa § Mitylene. ¶ prædia. ‡ exhibuit. ** vexatum. *† cui erat inſigne Caſtorum. *|| ſentis *§ hoſpitium. †† not in the Latin, nor in the MSS, excepting two, *Trin.* 8vo. and *Ema.* fol: 8 want 'em. They are not in the other Verſion. D.W.

HERE endon the dedis of apoſtlis, and bigynneth a prolog on the epiſtlis of criſten feith that ben vii in ordre that is i of james, twei of petir, iii of ioon and oon of iuda.

A PROLOG.

THE ordre of the ſeuene epiſtlis which ben clepid * canonyſed is not ſo among the greekis that fulli ſaueren the ſeith and ſuen the rigt ordre of the epiſtlis as it is foundun in latin bookis: for foraſmych as petir is the firſte in the ordre of apoſtlis, hiſe epiſtlis ben the firſte of hem in ordre. but as we not longe ſithen correctiden the euangeliſtis † to the lyf of treuthe, ſo we han ſett theſe thoroug the help of god in her owne ordre. for the firſte of hem is an epiſtle of james, two of petris, three of ioonys, and oon of iude. the whiche epiſtlis, if thei hadden be treuli turned of the tranſlatouris into latyn ſpeche as thei weren maad of the apoſtlis, thei ſchulden haue maad no doute to rederis, ne the variaunce of wordis ſchulde not haue ynpugned it ſilf. nameli in that place in the firſte epiſtle of ioon, where we reden of the || oonhede of the trynyte, where we fynden, that ther hath be greet errour of untrewe tranſlatouris fro the treuthe of the feith, while thei ſetten in her tranſlaciouns oonli the names of three thingis, that is of watir, of blood, and of the ſpirit, and leeueth the witneſſyng of the fadir, and of the ſone, and of the ſpirit, in which *witneſſyng oure* § comyn bileve is mooſt ſtrengthid, and it is preved, that ther is ¶ oon ſubſtaunce of godheed of the fadir, and of the ſone, and of the hooli ſpirit. but in othire epiſtlis hou mych oure tranſlacioun diuerſith fro othirs I leeue to the prudence of the rederis. but thou ** goddis maide Euſtachium, while thou enqueriſt biſili of me the treuthe of ſcripture thou *† puttiſt out myn elde to be gnawe of enviouſe mennis teeth whiche ſeien, that I am a *|| peirer of hooli ſcripturis. but I in ſuch a werk drede not the envie of myne enemyes, ne I ſchal not denyen to hem that axen the treuthe of hooli ſcripture. *Jerom in his prolog on this piſtle ſeith this.*

Capitulum I.

1. JAmes the ſeruant of god, and of oure lord ieſu criſt, to the twelue kinredis that ben in ſcatering abrood, heelthe.
2. mi britheren, deme ye al ioie whanne ye fallen into dyuerſe temptaciouns. witinge that the preuyng of youre feith worchith pacience, and pacience hath a parfyt werk, that ye be parfyt and hoole and faile in no thing. and
5. if ony of you nedith wiſdom axe he of god which giueth to alle men largeli and upbreidith not, and it ſchal be gouun to hym.
6. but axe he in feith, and doute no thing, for he that doutith is lyk to a wawe of the ſee which is moued and borun aboute of wynd.
7. therfore *§ geſſe not thilke man that he ſchal take ony thing of the lord.
8. a man double in ſoule is unſtable in alle hiſe weies,
9. and a meek brothir have glorie in his enhaunſyng,
10. and a riche man in his lowneſſe. for as the flour of graſs he ſchal paſſe, the ſunne roos up with
11. heete and driede the gras, and the flour of it felde doun, and the fairneſſe of his cheer periſchide, and ſo a riche man †† welewith in hiſe weies.
12. bleſſid is the man that ſuffrith temptacioun, for whanne he ſchal be preued he ſchal reſſeyue the crowne of lyf which god hath bihigt to men that louen him.
13. no man whanne he is temptid ſeie, that he is temptid of god. for whi god is not a tempter of yuele thingis, for he temptith no man,
14. but ech man is temptid, drawun and ſtirid of his owne coueiting.
15. aftirward coueityng whanne it hath conſeyued bryngith forth ſynne, but ſynne whanne it is fillid gen-
D. drith deeth.
16. therfore my mooſt dereworth britheren, nyle ye erre.
17. ech good gifte and ech parfyt gifte is from above and cometh doun fro the fadir of ligtis anentis whom is noon †|| ouer †§ chaungyng ne ouerſchadewing of reward.
18. for wilfulli he bigat us bi the word of treuthe, that we be a bigynnyng of his creature.
19. wite ye my britheren mooſt loued, be ech man ſwift to here but ſlow to ſpeke, and ſlow to wrathe;
20. for the wrathe of man worchith not the rigtwiſneſſe of god.
21. for which thing caſte ye awei al unclenneſſe and plentee of malice, and in myldeneſſe reſſeyve ye the word that is plauntid that mai ſaue youre ſoulis.
22. but be ye doeris of the word, and not heerers oonli, diſſeyuynge youſilff. for if F.
23. ony man is an heerer of the word, and not a doer, this ſchal be lickened to a man that biholdith the §|| cheer of his birthe in a myrrour.
24. for he biheelde himſilff and wente awei and anoon he forgat which he was.
25. but he that biholdith in the lawe of parfyt fredom and dwellith in it, and is not maad a forgetful heerer, but a doer of werk, this ſchal be bleſſid in his dede.
26. and if ony man geſſith himſilff to be religious, and refreyneth not his tunge, but diſſeyueth his herte, the religioun of him is veyn.
27. a cleen religioun and an unwemmyd anentis god and the fadir is this, to viſite fadirles and modirles children and widewis in her tribulacioun, and to kepe himſilff undefoulid fro this world.

c. II.

1. MI britheren, nyle ye have the ſeith of oure lord Jeſus criſt of glorie in accepcioun of A.
2. perſoones. for if a man that hath a goldun ryng, and in a fair clothing cometh in youre cumpany, and a pore man entrith in a foul clothing,
3. and if ye biholden unto him that is clothid with ¶§ cleer clothing, and if ye ſeie to him ſitte thou here wel, but to the pore man ye ſeien, ſtonde thou there, ether ſitte undir the §§ ſtool of my feet, whether ye demen

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* canonicæ † ad veritatis lineam. || unitate. § fides catholica. ¶ una divinitatis ſubſtantia. ** virgo Chriſti Euſtochium. *† exponis. *|| falſarium corruptoremque. *§ exiſtimet. †† marceſcet. †|| other.
A vicifſitudinis, whileneſſe, *or tyme*, MS *Syd.* At God is not tranſinutacioun ne ſchadewyng of whilewis, *Wiclif* Homil: in Epiſt. MS. Bibliotheca publica *Cant. ab.*
§|| vultum nativitatis ſuæ. *the face of his yongthe. Wiclif* Homil: ibid.
¶§ veſte præclara.
§§ ſcabello.

demen not anentis youſilff, and ben maad domeſmen of wickide thougtis? heere ye my mooſt dereworthe britheren, whether god chees not pore men in this world riche in ſeith, and ciris of the kyngdom that god bihigte to men that louen hym? but ye han diſpiſed the pore man. whether riche men oppreſſen not you bi power, and thei drawen you to doomes? whethir thei blaſfemen not the good name that is clepid to help on you? netheles if ye performen the kyngis lawe bi ſcripturis thou ſchalt loue thi neigbore as thi ſilff, ye doen wel. but if ye taken perſoones ye worchen ſynne, and ben repreued of the lawe as treſpaſſouris, and who euer kepith al the lawe but offendith in oon, he is maad gilti of alle. for he that ſeide, thou ſchalt do no leccherie, ſeide alſo thou ſchalt not ſle. that if thou doiſt not leccherie but thou ſleeſt, thou art maad treſpaſſour of the lawe. thus ſpeke ye, and thus do ye, as bigynnynge to be demed bi the lawe of fredom. for whi doom withouten merci is to him that doith no merci, but merci aboue reiſith doom. my britheren what ſchal it profite if ony man ſeie that he hath ſeith but he hath not the werkis? whether ſeith ſchal mowe ſave him? and if a brother either ſiſtir be nakid, and han nede of ech daies lyflode, and if any of you ſeie to hem, go ye in pees, and be ye maad hoote and be ye fillid, but if ye gyuen not to hem tho thingis that ben neceſſarie to bodi, what ſchal it profite? ſo alſo ſeith if it hath not werkis, is deed in it ſilff. but ſum man ſchal ſeie, thou haſt ſeith, and I haue werkis. ſchewe thou to me thi ſeith withoute werkis, and I ſchal ſchewe to thee my ſeith of werkis. thou bileeueſt that oo god is. thou doiſt wel, and deuelis bileeuen and tremblen. but wilt thou wite thou veyn man that ſeith withoute werkis is ydil? whether abraham oure fadir was not iuſtified of werkis, offringe iſaac his ſone on the auter? therfore thou ſeeſt that ſeith wroughte with hiſe werkis, and his ſeith was fillid of werkis. and the ſcripture was fillid ſeiynge, abraham bileeuyd to god, and it was arettid to him to rightwiſneſſe, and he was clepid the frend of god.
r. ye ſeen that a man is juſtified of werkis, and not of ſeith oonli. in lyk maner and whethir alſo raab the hoore was not iuſtified of werkis, and reſſeyuyde the meſſangeris, and ſente hem out bi another weie. for as the bodi withoute ſpirit is deed, ſo alſo ſeith withoute werkis is deed.

III.

MI britheren nyle ye be maad manye maiſtris, witinge that ye taken the more doom. for alle we offenden in manye thingis, if ony man offendith not in word, this is a parfyt man. for alſo he mai lede aboute al the bodi with a bridel. for if we putten bridelis into horſis mouthis for to conſente to us, and we leden aboute al the bodi of hem. and lo ſchippis whanne thei ben greete, and ben dryuun of ſtronge windis, yit thei ben borun aboute of a litil gouernail, where the mouyng of the gouernour wole. ſo alſo the tunge is but a litil membre, and reiſith greete thingis. lo hou litle fier brenneth a ful greet wood? and oure tunge is fier, the unyuerſitee of wickidneſſe. the tunge is ordeyned in oure membris which defoulith al the bodi, and it is enflawmed of helle, and enflawmeth the * wheel of oure birthe. and al the kynde of beeſtis, and of foulis and of ſerpentis and of othire is chaſtiſid, and tho ben maad tame of mannus kynde; but no man mai chaſtiſe the tunge, for it is an † unpeſible yuel and ful of deedli venym. in it we bleſſen god the fadir, and in it we curſen men that ben maad to the lickneſſe of god. of the ſame mouth paſſith forth bleſſyng and curſyng, my britheren it bihoueth not that theſe thingis ben don ſo. whether a welle of the ſame hole bringith forth ſwete and ſalt watir? my britheren whether a fige tree mai make grapis, either a vyne figis? ſo neither ſalt watir may make ſweet watir. who is wys and taugt among you, ſchewe he of good lyuynge his worchyng in myldeneſſe of his wiſdom. that if ye han bittir envie, and ſtryvyngis ben in youre hertis, nyle ye haue glorie and be lieris agens the treuthe. for this wiſdom is not ſro aboue comynge doun, but ertheli and beeſtli and feendli. for where is envie and ſtryf, there is unſtideſaſtneſſe and al ſchrewid werk. but wiſdom that is ſro above, firſte it is chaaſt, aftirward peſible, mylde, able to be counſelid, conſentinge to goode thingis, ful of merci and of goode fruytis demynge withoute feynyng. and the fruyt of rigtwiſneſſe is ſowun in pees to men that maken pees.

IIII.

WHeroff ben bateils and || cheeſtis among you? whether not of youre coueitiſis that figten in youre membris? ye coueiten and ye han not, ye ſleen and ye han envie, and ye moun not gete. ye chiden and maken bateil, and ye han not for ye axen not. ye axen, and ye reſſeiuen not. for that ye axen yuele as ye ſchewen openli in youre coueitiſis. auoutreris, witen not ye, that the frendſchip of this world is enemye to god? therſore who euer wole be frend of this world is maad the enemye of god. whethir ye geſſen that the ſcripture ſeith veynli, the ſpirit that dwellith in you coueitith to envie? but he gyueth the more grace. for which thing he ſeith, god withſtondith proude men, but to meke men he gyueth grace, therfore be ye ſugett to god. but withſtonde ye the deuel, and he ſchal fle fro c.
you. neige ye to god, and he ſchal neighe to you. ye ſynneris clenſe the hondis, and ye double in ſoule purge ye the hertis. be ye wrecchis and weile ye. youre leighing be turned into weping, and ioie into ſorewe of herte. be ye mekid in the ſigt of the lord, and he ſchal enhaunſe you. my britheren nyle ye bacbite ech othire. he that bacbitith his brothir, either that demeth his brothir bacbitith the lawe, and demeth the lawe. and if thou demeſt the lawe thou art not a doer of the lawe, but a doomſman, but oon is maker of the lawe and juge that mai leeſe and delyuere. and who art thou that demeſt thi neigbore? lo now ye that ſeien, to dai either to morewe we ſchulen go into thilk citee, and there we ſchulen dwelle a yeer, and we ſchulen make merchaundiſe, and we ſchulen make wynnyng. whiche witen not what is to you in the morewe. for what is youre lyf? as ſmoke apperynge at a litle, and afterward it ſchal be waaſtid. therfore that ye ſeie, if the lord wole, and if we lyuen, we ſchulen do this thing either that thing. and now ye maken ful out ioie in youre pridis, euery ſuch ioiyng is wickid. therfore it is ſynne to him that can do good and doith not.

V.

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* rotam nativitatis noſtræ. † inquietum. || lites. in verſione alia Cheeſtis, *or Chidyngs.*

V.

DOith now ye riche men. wepith ye yellynge in youre wrecchidneſſis that ſchulen come to you. youre richeſſis ben rotun, and youre clothis ben eten of mougtis. youre gold and * ſiluer hath ruſtid. and the ruſt of hem ſchal be to you into witneſſyng, and ſchal ete youre fleiſchis as fier. ye han treſoured to you wrathe in the laſte daies. lo the hire of youre werkmen that repiden youre feeldis which is fraudid of you crieth, and the cry of hem hath entrid into the eeris of the lord of ooſtis. ye han ete on the erthe, and in youre leccheries ye han noriſched your hertis. in the dai of ſleyng ye brougten and
B. ſlowen the iuſt man, and he agenſtood not you. therfore britheren be ye pacient til to the comyng of the lord. lo an erthetilier abidith precious fruyt of the erthe, pacientli ſuffrynge til he reſſeyue † tideful and lateful fruyt. and be ye pacient, and conferme ye youre hertis, for the comyng of the lord ſchal neige. britheren nyle ye be forewful ech to othire, that ye be not demed, lo the juge ſtondith nyg bifore the gate. britheren take ye enſaumple of yuel goyng out, and of long abiding, and trauel and of pacience, the prophetis that ſpaken to you in the name of the lord. lo we bleſſen hem that ſuffriden. ye herden the ſuffring, *either pacience*, of iobb, and ye ſigen the ende of the lord. for the lord is merciful and doynge merci. bifore alle thingis, my britheren, nyle ye ſwere, neither bi heuene, neither bi eerthe, neither bi what euer othir ooth. but be youre word yhe, yhe, nai, nai, that ye falle not undir doom. and if ony of you is forewful, preie ye with pacient ſoule, and ſeie he a ſalm. if ony of you is ſyk, lede he yn || preſtis of the chirche, and preie thei for him & anoynte with oile in the name of the lord, and the preier of feith ſchal ſaue the ſyk man, and the lord ſchal make him ligt, and if he be in ſynnes thei ſchulen be forgouun to him. therfore knowleche ye ech to othire youre ſinnes, and preie ye ech for othire that ye be ſaued, for the contynuel preier of a iuſt man is myche worth. elye was a deedli man lyk us, and in preier he preiede that it ſchulde not reyne on the erthe, & it reynyde not three yeeris and ſixe monethis. and eftſoone he preiede and heuene gaf reyn and the erthe gaf his fruyt. and britheren if any of you errith fro treuthe, and ony conuertith him, he owith to wite, that he that makith a ſynner to be turned fro the errour of his weie, ſchal ſaue the ſoule of him fro deeth, and keuerith the multitude of ſynnes.

Here endith the piſtil of iames, *and bigynneth the firſte epiſtle of* petir.

PETIR apoſtle of ieſus criſt to the choſun men, to the comelingis of ſcateryng abrood of ponte, of galathie, of capadocie, of aſie, and of bythynie, bi the bifore knowing of god the fadir in halewing of ſpirit, bi obedience and ſprenging of the blood of ieſus criſt, grace and pees be multiplied to you. bleſſid be god and the fadir of oure lord jeſus criſt, which bi his greet merci bigat us agen into § lyuynge hope bi the agenriſyng of ieſus criſt fro deeth into eritage uncorruptible and undefouled and that ſchal not fade that is kept in hevenes for you that in the vertue of god ben kept bi the feith into heelthe and is redi to be ſchewid in the laſte tyme. in which ye ſchulen make ioie thoug it bihoueth now a litle to be ſori in dyuerſe temptacioun, that the preuyng of youre feith be mych more precious than gold that is preued bi fier, and be foundun into heriyng and glorie and onour in the revelacioun of ieſus criſt. whom whanne ye han not ſeyn ye louen, into whom alſo now ye not ſeynge bileeuen. but ye that bileeuen ſchulen haue ioie and gladneſſe that mai not be teeld out. and ye ſchulen be glorified and haue the ende of youre feith the heelthe of youre ſoulis. of which heelthe profetis ſougten and enſerchiden that profecieden of the grace to comynge in you, and ſougten which euer what maner tyme the ſpirit of criſt ſignyfiede in hem. and bifore tho paſſiouns that ben in criſt, and the lattere glories, to whiche it was ſchewid. for not to hemſilff but to you thei mynyſtriden tho thingis that now ben teeld to you bi hem that prechiden to you bi the hooli gooſt ſent fro heuene, into whom aungelis deſiren to biholde. for which thing be ye gird the leendis of youre ſoule ſobre parfyt. and hope ye into thilke grace that is profrid to you bi the ſchewyng of ieſus criſt. as ſones of obedience not maad lyk to the former deſiris of youre unkunnyngneſſe, but lyk hym that hath clepid you hooli, that alſo yeſilff be hooli in al lyuyng. for it is writen, ye ſchulen be hooli, for I am hooli. and if ye ynwardli clepen him fadir which demeth withouten acceptioun of perſoones bi the werk of ech man, lyue ye in drede in the tyme of youre pilgrymage. witynge that not bi corruptible gold eithir ſiluer ye ben bougt agen of youre veyne lyuyng of fadris tradicioun, but bi the precious blood as of the lombe undefouled and unſpottid criſt jeſus that was knowun bifore the makyng of the world, but he is ſchewid in the laſte tymes for you that bi him ben feithful in god that reiſide him fro deeth and gaf to him euerlaſtinge glorie. that youre feith and hope were in god, and make ye chaaſt youre ſoulis in obedience of charite, in loue of britherhod. of ſymple herte loue ye togidre more biſili, and be ye borun agen, not of corruptible ſeed, but uncorruptible bi the word of lyvynge god and dwellynge into withouten ende. for ech fleiſche is hei, and al the glorie of it is as flour of hey. the hey driede up, and his flour felde doun, but the word of the lord dwellith withouten ende. and this is the word that is prechid to you.

II.

THerfore putte ye awei al malice and al gile and feynyngis, and envies and alle backbitingis as now borun yonge children reſonable, withoute gile coueite ye mylk, that in it ye wexe into heelthe, if netheles ye han taaſtid that the lord is ſwete and

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* your ſiluer. † temporaneum. || presbyteros. § the lyuynge.

and neige ye to him that is a lyvynge ſtoon and repreued of men but choſun of god and onoured. and yeſilff as quicke ſtoones be ye aboue bildid into ſpiritual houſis and an hooli preeſthod to offre ſpiritual ſacrifices acceptable to god by ieſus criſt. for which thing the ſcripture ſeith, lo I ſchal ſette in ſyon the higeſte corner ſtoon choſun and precious, and he that ſchal bileeue in him ſchal not be confoundid. therſore onour to you that bileuen, but to men that bileuen not, the ſtoon whom the bilderis repreuyden this is maad into the heed of the corner. and the ſtoon of hirtinge, and ſtoon of ſclaundre to hem that offenden to the word, neither bileeuen it in which thei ben ſett. but ye ben a choſin kyn, a kyngli preſthood, hooly folk, a peple of purchaſyng that ye telle the vertues of him that clepide you fro derkneſſis into his woundirful ligt. whiche ſum tyme weren not a peple of god, but now ye ben the peple of god. whiche hadden not merci, but now ye han merci. mooſt dere I biſeche you as comelingis and pilgryms to abſteine you fro fleiſchli deſires that figten agens the ſoule. and haue ye youre conuerſacioun good among hethene men, that in that thing that thei bacbiten of you as of myſdoeris, thei biholden you of goode werkis and glorifien god in the dai of viſitacioun. be ye ſugett to ech creature of man for god, either to the king as to him that is higer in ſtaat, either to duykis as to thilke that ben ſent of hym, to the veniaunce of myſdoeris, and to the preiſyng of goode men. for ſo is the wille of god, that ye do wel and make the unkunnyngneſſe of unprudent men to be doumbe. as fre men and not as hauynge fredam the keueryng of malice, but as the ſeruauntis of god. onoure ye alle men, loue the britherhod, drede ye god, onoure ye the kyng. ſeruauntis be ye ſugettis in alle drede to lordis, not oonli to goode and to mylde but alſo to tirauntis. for this is grace if for conſcience of god ony man ſuffrith heuyneſſis and ſuffrith uniuſtly. for what grace is it, if ye ſynnen and ben buffetid and ſuffren? but if ye doen wel and ſuffren pacientli, this is grace anentis god. for to this thing ye ben clepid. for alſo criſt ſuffride for us & leſte enſaumple to you, that ye folewe the ſteppis of hym which did not ſynne, neithir gile was foundun in his mouth. and whanne he was curſid, he curſide not, whanne he ſuffride he manaſide not, but he bitook hymſilff to him that deniyde him uniuſtli. and he himſilff baar oure ſynnes in his bodi on a tree, that we be deede to ſynnes and lyue to rigtwiſneſſe, bi whos wan wounde we ben heelid. for ye weren as ſcheep errynge, but ye ben now turned to the ſchepherd and biſchop of youre ſoulis.

III.

ALSO wymmen be thei ſuget to her husbondis. if ony man bileeue not to the word, bi the conuerſacioun of wimmen thei ben wunnen without word. and biholde ye in drede youre hooli conuerſacioun. of which ther be not * withoutforth curious ournyng of heer, either doyng aboute of gold, either ournyng of clothing, but thilke that is the hid man of herte in uncorrupcioun and of mylde ſpirit which is riche in the ſight of god. for ſo ſumme tyme hooli wymmen hopinge in god ournyden hemſilff, and weren ſuget to her owne husbondis, as ſare obeiede to abraham and clepide him lord. of whom ye ben dougtris wel doynge and not dredinge ony perturbacioun. alſo men dwelle togidre and bi kunnyng gyue ye onoure to the wommans freelte as to the more feble, and as to euene eiris of grace and of lyf that youre preieris be not lettid, and in feith alle of oon wille. in preier be ye ech ſuffrynge with other, loueris of britherheed, merciful, mylde, meke. not yeldinge yuel for yuel, neither curſyng for curſyng, but ageward bleſſynge. for in this thing ye ben clepid, that ye welde bleſſyng bi eritage. for he that wil loue lyf and ſe goode daies, conſtreyne his tunge fro yuel, and hiſe lippis that thei ſpeke not gile. and bowe he fro yuel, and do good, ſeke he pees, and parſytli ſue it. for the igen of the lord ben on iuſte men, and hiſe eeris on the preieris of hem. but the cheer of the lord is on men that doen yuelis, and who is it that ſchal anoye you if ye ben ſueris and loueris of goodneſſe? † that alſo if ye ſuffren ony thing for rigtwiſneſſe ye ben bleſſid. but drede ye not the drede of hem, that ye be not diſturblid. but halewe ye the lord criſt in youre hertis, and euermore be ye redi to ſatisfaccioun to ech man axinge you reſoun of that feith and hope that is in you, but with myldeneſſe and drede. hauynge good conſcience, that in that thing that thei bacbiten of you, thei ben confoundid which chalenge falſli youre good conuerſacioun in criſt. for it is bettre that ye do wel and ſuffre if the wille of god wil, than doynge yuel. for alſo criſt oonys diede F. for oure ſynnes, the iuſt for uniuſte, that he ſchulde offre to god us maad dede in fleiſche, but maad qicke in ſpirit. for which thing he cam in ſpirit, and alſo to hem that weren cloſid togidre in priſoun prechide. whiche weren ſumtyme unbileeueful whanne thei abiden the pacience of god in the daies of noe, whanne the ſchip was maad in which a fewe, that is to ſeie eigte ſoulis weren maad ſaaf bi watir. and ſo baptym of lyk fourme makith us ſaaf, not the putting awei of the filthis of fleiſche, but the axyng of a good conſcience in god bi the agenriſyng of oure lord ieſus criſt that is in the rigthalff of god, and ſwolewith deeth that we ſchulden be maad eiris of euerlaſtinge lyf. he gede into heuene and aungelis and poweris and uertues ben maad ſugettis to hym.

IIII.

THerfore for criſt ſuffride in fleiſch, be ye alſo aarmed bi the ſame thenking. for he that ſuffride in fleiſche ceeſſide fro ſynnes that that is left now in fleiſche, lyue not now to the deſiris of men, but to the wille of god. for the tyme that is paſſid is ynow to the wille of hethene men to be endid, whiche walkiden in leccheries and luſtis, in mych drynkyng of wyn, in unmeſurable etingis and drynkingis, and unleeful worſchiping of mawmetis. in which now thei ben aſtonyed, in which thing thei wondren. for ye rennen not togidre into the ſame confuſioun of leccherie and blaſfemen. and thei ſchulen gyue reſoun to him that is redi to deme the quycke and the deede. for whi for this thing it is prechid alſo to deede men, that thei be demed bi men in fleiſche, and that thei lyue bi god in ſpirit. for the ende of alle thingis ſchal neighe, therfore be ye prudent and wake ye in preieris. bifore alle thingis haue ye charite ech to othire in youſilff

* extrinſecus. † but.

algatis laſtinge, for charite keuerith the multitude of ſynnes. holde ye oſpitalite togidre withouten gruc-ching. ech man as he hath reſſeyued grace mynyſtringe it into ech othir as goode diſpenderis of the manyfolde grace of god. if ony man ſpekith *ſpeke he* as the wordis of god. if ony man mynyſtrith as of the vertu which god mynyſtrith, that god be onoured in alle thingis bi jeſus criſt oure lord, to whom is glorie and lordſchipe into worldis of worldis amen. moſt dere britheren nyle ye go in pilgrymage in feruour that is maad to you to temptacioun, as if ony newe thing bifalle to you. but comyne ye wit the paſſiouns of criſt and haue ye ioie, that alſo ye be glad and haue ye ioie in the reuelacioun of his glorie. if ye ben diſpiſed for the name of criſt ye ſchulen be bleſſid. for that that is of the onour and of the glorie and of the uertue of god, and the ſpirit that is his ſchal reſte on you. but no man of you ſuffre as a manſleer, either a theef, either a curſer, either a deſirer of othere menns goodis, but if as a criſten man ſchame he not, but glorifie he god in this name. for tyme is that doom bigynne at goddis hous, and if it bigynne firſte at us, what ende ſchal be of hem that bileeuen not to the goſpel? and if a iuſt man unnethe ſchal be ſaued, where ſchulen the unfeithful man and the ſynner appere? therfore and thei that ſuffren bi the wille of god bitaken her ſoulis in goode dedis to the feithful * maker of nought.

V.

THerfore I an † euene eldre man, and a witneſſe of criſtis paſſiouns, which alſo am a comyner of that glorie that ſchal be ſchewid in tyme to comynge, biſeche ye the eldre men that ben among you. fede ye the flok of god that is among you, purueie ye not as conſtreyned, but wilfulli bi god. not for loue of foul wynnyng, but wilfulli. neithir as hauynge lordſchip in the clergie, but that ye be maad enſaumple of the flok of wille *of ſoule*. and whanne the prynce of ſchepardis ſchal appere ye ſchulen reſſeiue the crowne of glorie that mai neuer fade. alſo ye yonge men be ye ſugett to eldre men, and alle ſchewe ye togidre mekeneſſe. for the lord withſtondith proude men, but he gyueth grace to meke men. therfore be ye mekid undir the mygti hond of god, that he reiſe you in the tyme of viſitacioun. and caſte ye al youre biſyneſſe into him, for to him is cure of you. be ye ſobre and wake ye, for youre aduerſarie the deuel as a rorynge lioun goith aboute ſechinge whom he ſchal deuoure. whom agenſtonde ye ſtronge in the feith, witinge that the ſame paſſioun is maad to thilke britherhod of you that is in the worlde. and god of al grace that clepide you into his euerlaſtinge glorie you ſuffrynge a litil he ſchal perfourme and ſchal conferme and ſchal make fad, to him be glorie and lordſchip into worldis of worldis, amen. Bi ſiluan feithful brother to you as I deme, I wroot ſchortli, biſechinge and witneſſynge, that this is the verrei grace of god in which ye ſtonden. the churche that is gaderid in babiloyne and marcus my ſone gretith you wel. grete ye wel togidre in hooli coſs. grace be to you alle that ben in criſt. amen.

here endith the 1 *epiſtle of petir, and bigynneth the ſecounde.*

CAP. I.

SImount petir ſeruaunt and apoſtle of ieſus criſt, to hem that han take with us the || euene feith in the rigtwiſneſſe of our god and ſauyour ieſus criſt: grace and pees be fillid to you bi the knowyng of oure lord jeſu criſt, hou alle thingis of his godlich vertue that ben to lyf and pitee ben gouun to us bi the knowing of hym that clepide us for his owne glorie and vertue. bi whom he gaf to us mooſt precioufe biheeſtis, that bi theſe thingis ye ſchulen be maad felowis of goddis kynde, and fle the corrupcioun of that coueitiſe that is in the world. and § brynge ye in al biſyneſſe, and mynyſtre ye in youre feith vertue, and in vertue kunnyng, and in kunnyng abſtynence, in abſtynence pacience, in pacience pitee, in pitee loue of britherhood, and in loue of britherhood charite. for if theſe ben with you and ouercomen, thei ſchulen not make you voide, neither without fruyt in the knowyng of oure lord ieſu criſt. but to whom theſe ben not redi, he is blynd and gropith with his hond, and forgetith the purging of hiſe elde treſpaſſis. wherfore britheren be ye more biſi, that bi goode werkis ye make youre cleping and cheſing certein. for ye doynge theſe thingis ſchulen not do ſynne ony tyme. for thus ¶ ye entryng into euerlaſtinge kyngdom of our lord and ſauyour ieſu criſt ſchal be mynyſtrid to you plenteouſli. for which thing I ſchal bigynne to moneſte you euermore of theſe thingis, and I wole that ye be kunnynge and confermed in this preſent treuthe. Forſothe I deme iuſtli as long as I am in this tabernacle to reiſe you in moneſting, and I am certeyn that the putting awei of my tabernacle is ſwift bi this that our lord ieſu criſt hath ſchewid to me. but I ſchal gyue biſineſſe and ofte aftir my deeth ye haue mynde of theſe thingis. for we not ſuynge unwiſe taalis han maad knowun to you the vertue and the bifore knowyng of oure lord ieſu criſt, but we weren maad biholderis of his gretneſſe. for he took of god the fadir onour and glorie bi ſuch maner voice ſlidenn doun to hym fro the greet glorie, this is my loued ſone in whom I haue pleſid to me, heere ye hym. and we herden this voice brougt fro heuene whanne we weren with hym in the hooli hil. and we han a ‡ ſadder word of prophecie, to which ye gyuynge tent doen wel, as to a lanterne that gyueth ligt in a derk place til the dai bigynne to gyue ligt, and the dai ſterre ſpringe in youre hertis. and firſte undirſtonde ye this thing, that ech prophecie of ſcripture is not maad bi propre interpretacioun. for prophecie was not brougt ony tyme bi manns wille, but the hooli men of god inſpired what the hooli gooſt ſpaken.

II.

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* creatori. † conſenior. || coæqualem. § curam omnem ſubinferentes. ¶ the. ‡ firmiorem.

II.

BUT alſo falſe profetis weren in the peple, as in you ſchulen be maiſtir lieris that ſchulen brynge in ſectis of perdicioun. and thei denyen thilke lord that bougte hem and bringen on hemſilff haaſti perdicioun. and manye ſchulen ſue her leccheries bi whiche the weie of treuthe ſchal be blasfemed. and thei ſchulen make marchaundiſe of you in coueitiſe bi feined woordis, to whiche doom now a while ago ceeſith not, and the perdicioun of hem nappith not. for if god ſparide not aungelis ſynnynge, but bitook hem to be turmentid, and to be drawun doun with boondis of helle into helle to be kept into doom, and ſparide not the firſt world, but kepte noe the eigthe man the biſore-goer of rigtwiſneſſe, and brougte yn the greet flood to the world of unfeithful men. and he droof into poudir the citees of men of ſodom and of men of gomor, and dampnyde bi turnyng upſodoun, and putte hem the enſaumple of hem that weren to doynge yuel, and delyueride the iuſt loth oppreſſid of the wrong and of the leccherous converſacioun of curſid men. for in ſigt and heering he was iuſt, and dwellide among hem that fro dai into dai turmentide with wickide werkis a juſt ſoule. for the lord can delyuere pitouſe men fro temptacioun, and kepe wickide men into the dai of doom to be turmentid. but more hem that walken aftir the fleiſche in coueitinge of unclenneſſe, and diſpiſen lordſchiping, and ben boolde pleſynge hemſilff, and dreden not to bringe in ſectis blaſfemynge. wher aungelis whanne thei ben more in ſtrengthe and vertue beren not that was the execrable doom agens hem, but theſe ben as unreſounable beeſtis * kyndeli into taking and into deeth, blaſfemynge in theſe thingis that thei knowen not, and ſchulen periſche in her corrupcioun and reſſeyue the hire of unrigtwiſneſſe, and † thei geſſen delices of deſoulyng and of wemme to be likingis of dai. flowynge in her feeſtis with delices doynge leccherie with you, and han igen ful of auoutrie and unceeſſynge treſpaſſe, diſſeyuynge unſtideſaſte ſoulis and han the herte exerciſid to coueitiſe. the ſones of curſynge that forſaken the rigt weie, and erriden ſuynge the weie of balaam of boſor which louyde the hire of wickidneſſe, but he hadde repreuynge of his woodneſſe a doumbe beeſte undir yok that ſpak with voice of man that forbeed the unwiſdom of the prophete. theſe ben wellis withouten watir, and myſtis dryuun with whyrlynge wyndis, to whiche the thicke myſt of derkneſſis is reſerued. and thei ſpeken in pride of vanytee, and diſſeyuen in deſires of fleiſch of leccherie hem that ſcapen a litle. whiche lyuen in errour and biheeten fredom to hem whanne thei ben ſeruauntis of corrupcioun. for of whom ony man is ouercomun of him alſo he is ſeruaunt. for if men forſaken the unclenniſſis of the world bi the knowyng of oure lord and ſauyour ieſu criſt, and eftſoone be wlappid in theſe and ben ouercomun the latter thingis ben maad to hem worſe than the former. for it was better to hem to not knowe the weie of rigtwiſneſſe, than to turne agen aftir the knowyng fro that hooli maundement that was bitakun to hem. for thilke verrei prouerbe bifelde to hem, the hound turnyde agen to his caſtyng, and a ſowe is waiſchen in walewing in fenne.

III.

LO ye mooſt dere worthe britheren I write to you this ſecounde epiſtle in which I ſtire your cleer ſoule bi moneſtyng togidre that ye be myndeful of tho wordis that I biſore ſeide of the hooli profetis, and of the maundementis of the hooli apoſtlis of the lord and ſauyour. firſt wite ye this thing that in the laſte daies diſſeyueris ſchulen come in diſſeit, goynge aftir her owne coueityngis, ſeiynge where is the biheeſte or the comyng of hym? for ſithen the fadris dieden alle thingis laſten fro the bigynnyng of creature. but it is hid fro hem willynge this thing, that heuenes were biſore, and the erthe of watir was ſtondinge bi watir bi goddis word, bi which thilke world clenſid thanne bi watir periſchide. but the heuenes that now ben, and the erthe ben kept bi the ſame word, and ben reſerued to fier into the dai of doom, and perdicioun of wickide men. but ye, mooſt dere, this oo thing be not hid to you, that oo dai anentis god is as a thouſynde yeeris, and a thouſynde yeeris ben as oo dai. the lord tarieth not his biheeſte as ſumme geſſen, but he doith pacientli for you, and wole not that ony men periſche, but that alle turne agen to penaunce. for the dai of the lord ſchal come as a theef; in whiche heuenes with greet bire ſchulen paſſe and elementis ſchulen be diſſolued bi heete, and the erthe and alle the werkis that ben in it ſchulen be brent. therfore whanne alle theſe thingis ſchulen be diſſolued, what maner men bihoueth it you to be in hooli liuyngis and || pitees, abidinge and higynge into the comyng of the dai of oure lord ieſu criſt. bi whom heuenes brennynge ſchulen be diſſolued, and elementis ſchulen faile bi brennyng of fier. alſo we abiden bi hiſe biheeſtis newe heuenes and newe erthe, in whiche rigtwiſneſſe dwellith. for which thing ye mooſt dere abiding theſe thingis, be ye biſi to be foundun to hym in pees unſpottid and undefouled, and deme ye long abiding of oure lord ieſu criſt youre heelthe. as alſo oure mooſt dere brothir poul wroot to you bi wiſdom gouun to him, as in alle epiſtlis he ſpekith in hem of theſe thingis. in whiche ben ſumme harde thingis to undirſtonde, which unwiſe and unſtable men deprauen, as alſo thei doen othere ſcripturis to her owne perdicioun. therfore ye britheren biſore witinge kepe you ſilff, leſt ye be diſſeiued bi errour of unwiſe men, and falle awei fro § youre owne ſadneſſe. but wexe ye in the grace and the knowyng of oure lord ieſu criſt and oure ſauyour. to hym be glorie now and into the dai of euerlaſtingneſſe. amen *here endith the ſecounde piſtle of petir: and biginneth the firſte piſtil of ioon.*

cap I.

* naturaliter in captionem.
§ youre fadneſſe.
† voluptatem exiſtimantes diei delicias coinquinationis et macule.
|| pietatibus.

CAP. I.

THAT thing that was fro the bigynnyng which we herden which we figen with oure igen, which we biheelden and oure hondis touchiden of the word of liif. and the liif is fchewid, and we faigen, and we witneffen and tellen to you * euerlafting liif that was anentis the fadir and apperide to us. therfore we tellen to you that thing that we figen and herden, that alfo ye haue felowfchip with us and oure felowfchip be with the fadir and with his fone iefu crift. and we writen this thing to you, that ye haue ioie, and that youre ioie be ful. and this is the tellyng that we herden of him and tellen to you, that god is ligt and ther ben no derkneffis in hym. if we feien that we han felawfchip with him, and we wandren in derkneffis, we lien and doen not treuthe. but if we walken in ligt as alfo he is in ligt we han felawfchip togidre, and the blood of iefu crift his fone clenfith us fro al fynne. if we feien that we han no fynne we diffeyuen uffilff, and treuthe is not in us. if we knowlechen oure fynnes, he is feithful and iuft that he forgyve to us oure fynnes, and clenfe us fro al wickidneffe. and if we feien that we han not fynned, we maken him a lier, and his word is not in us.

II.

MI litle fones, I write to you thefe thingis, that ye fynne not. but if ony man fynneth we han an advocat anentis the fadir iefu crift, and he is the forgifneffe for oure fynnes, and not oonli for oure fynnes but alfo for the fynnes of al the world. and in this thing we witen that we knowen hym, if we kepen hife commaundementis. he that feith, that he knowith god, and kepith not hife commaundementis is a lier, and treuthe is not in hym, but the charite of god is parfyt verili in hym that kepith his word. in this thing we witen that we ben in hym, if we ben parfiite in hym. he that feith that he dwellith in hym, he owith for to walke as he walkide. mooft dere brithiren, I write to you not a newe maundement, but the elde maundement that ye hadden fro the bigynnyng. the elde maundement is the word that ye herden. eftfoone I write to you a newe maundement that is trewe bothe in him and you, for derkneffis ben paffid, and verrei light fchyneth now. he that feith, that he is in ligt and hatith his brothir is in derkneffe yit. he that loueth his brother dwellith in ligt, and fclaundre is not in hym. but he that hatith his brother is in derkneffis, and wandrith in derkneffis, and woot not whidir he goith, for derkneffis han blyndid hife igen. litle fones I write to you, that youre fynnes ben forgouun to you for his name. fadris, I write to you for ye han knowun him that is fro the bigynnyng. yonge men I write to you for ye han ouercomen the wickid. I write to you yonge children, for ye han knowe the fadir. I write to you britheren for ye han knowun him that is fro the bigynnyng. I write to you yonge men, for ye ben ftronge, and the word of god dwellith in you, and ye han ouercomun the wickid. nyle ye loue the world, ne tho thingis that ben in the world. if ony man loueth the world, the charite of the fadir is not in hym. for al thing that is in the worid is coueitife of fleifche, and coueitife of igen, and pride of lyf, which is not of the fadir, but it is of the world. and the world fchal paffe, and the coueitife of it, but he that doith the wille of god dwellith withouten ende. my litle fones, the laft our is, and as ye han herd, that anticrift cometh, now many anticriftis ben maad, wherfore we witen, that it is the laft our. thei wenten forth fro us, but thei weren not of us, for if thei hadden be of us, thei hadden dwelte with us, but that thei be knowun that thei ben not of us. but ye han anoynting of the hooli gooft and knowen alle thingis. I wroot not to you as to men that knowen not treuthe, but as to men that knowen it, and for ech leefyn is not of treuthe. who is a lier, but this that denyeth, that iefu is not crift? this is antichrift that denyeth the fadir and the fone. fo ech that denyeth the fone hath not the fadir, but he that knowlechith the fone hath alfo the fadir. that thing that ye herden at the bigynnyng dwelle it in you. for if that thing dwellith in you which ye herden at the bigynnyng, ye fchulen dwelle in the fone and in the fadir; and this is the biheefte that he bihigte to us euerlaftinge lyf. I wroot thefe thingis to you of hem that diffeyuen you, and that the anoynting which ye reffeyuyden of hym dwelle in you. and ye han not nede that ony man teche you, but as his anoynting techith you of alle thingis, and it is trewe, and it is not leefyng, and as he taugte you dwelle ye in him, and now ye litle fones dwelle ye in hym, that whanne he fchal appere we haue a trift, and be not confoundid of him in his comyng. if ye witen that he is iuft, wite ye alfo ech that doith rigtwifneffe is borun of hym.

III.

SE ye what maner charite the fadir gaf to us, that we be named the fones of god and be hife fones. for this thing the world knewe not us, for it knew not hym. mooft dere britheren, now we ben the fones of god, and yit it apperide not what we fchulen be. we witen that whanne he fchal appere we fchulen be lyk hym, for we fchulen fe him as he is. and ech man that hath this hope in him makith hymfilff hooli as he is hooli. ech man that doith fynne doith alfo wickidneffe, and fin is wickidneffe, and ye witen that he apperide to do awei fynnes, and fynne is not in hym. ech man that dwellith in him fynneth not, and ech that fynneth feeth not hym neithir knew hym. litil fones, no man diffeyue you. he that doith rigtwifneffe is iuft, as alfo he is iuft. he that doith fynne is of the deuel, for the deuel fynneth fro the bigynnyng. in this thing the fone of god apperide, that he undo the werkis of the deuel. ech man that is borun of god

* the euerlafting.

god doith not ſynne, for the ſeed of god dwellith in him. and he mai not do ſynne, for he is borun of god. in this thing the ſones of god ben knowun, and the ſones of the ſend. ech man that is not iuſt is not of god, and he that loueth not his brothir is not of god. for this is the tellyng that ye herden at the bigynnyng, that ye loue eche othere. not as cayn that was of the yuel, and ſloug his brothir. and for what thing ſloug he hym? for hiſe werkis
D. weren yuele and his brotheris iuſt. britheren nyle ye wondre if the world hatith you. we witen that we ben tranſlatid fro deeth to lyf, for we louen britheren, he that loueth not dwellith in deeth. ech man that hatith his brothir is a manſleer, and ye witen that ech manſleer hath not euerlaſtinge lyf dwellynge in him. in this thing we han knowun the charite of god, for he puttide his lyf for us, and we owen to putte oure lyues for oure britheren. he that hath the catel of this world, and ſeeth that his brother hath nede and cloſith hiſe entrails fro him, hou dwellith the charite of god in hym? my litle ſones, loue we not in word, neither in tunge, but in werke and treuthe. In this thing we knowen, that we ben of treuthe, and in his ſigt we moneſten oure hertis. for if oure herte repreueth us, god is more than oure herte and knowith alle thingis. mooſt dere britheren, if oure herte repreueth not us, we han truſt to god, and what euer we ſchulen axe we ſchulen reſſeyue of hym, for we kepen hiſe commaundementis, and we doen tho thingis that ben pleſaunt bifore hym. and this is the commaundement of god, that we bileeue in the name of his ſone ieſu criſt, & that we loue eche othire as he gaf heeſte to us. and he that kepith hiſe commaundementis dwellith in him, and he in him. and in * thing we witen that he dwellith in us bi the ſpirit whom he gaf to us.

IIII.

MOoſt dere britheren, nyle ye bileeue to ech ſpirit, but preue ye ſpiritis if thei ben of god. for manye falſe prophetis wenten out into the world. in this thing the ſpirit of god is knowun: ech ſpirit that knowlechith that ieſu criſt hath come in fleiſche is of god, and ech ſpirit that fordoith ieſu is not of god; and this is anticriſt of whom ye herden, that he cometh, and rigt now he is in the world. ye litle ſones ben of god, and ye han ouercomun hym, for he that is in you is more than he that is in the world. thei ben of the world, therfore thei ſpeken of the world, and the world heerith hem. we ben of god, he that knowith god heerith us, he that is not of god heerith not us; in this thing we knowen the ſpirit of treuthe and the ſpirit of errour. mooſt dere britheren, loue † we togidre, for charite is of god, and ech that loueth
C. his brothir is borun of god and knowith god. he that loueth not knowith not god, for god is charite. in this thing the charite of god apperide in us, for god ſente his oon bigetun ſone into the world that we lyue bi hym. in this thing is charite, not as we hadden loued god, but for he firſt louyde us, and ſente his ſone forgiſneſſe for oure ſynnes. ye mooſt dere britheren, if god louyde us, we owen to loue ech othire. no man ſaig euer god, if we louen togidre, god dwellith in us, and the charite of him is parfyt in us. in this thing we knowen that we dwellen in him and he in us, for of his ſpirit he gaf to us; and we ſigen and witneſſen, that the fadir ſente his ſone ſauyour of the world. whoeuer knowlechith, that ieſu is the ſone of god, god dwellith in him, and he in god. and we han knowun and bileeuen to the charite that god hath in us. god is charite, and he that dwellith in charite dwellith in god, and god in him. in this thing is the parfyt charite of god with us, that we haue triſt in the dai of doom, for as he is, alſo we ben in this world. drede is not in charite, but parfyt charite puttith out drede. for drede hath peyne, but he that dredith is not parfyt in charite. therfore loue we god, for he louyde us bifore. if ony man ſeith, that I loue god, and hatith his brothir, he is a lier. for he that loueth not his brothir which he ſeeth, hou mai he loue god whom he ſeeth not? and we han this commaundement of god, that he that loueth god loue alſo his brothir.

V.

ECH man that bileeueth that ieſu is criſt is borun of god, and ech man that loueth him that gendride loueth him that is borun of him. in this thing we knowen, that we louen the children of god, whanne we louen god and doen hiſe maundementis. for this is the charite of god that we kepe hiſe maundementis, and hiſe maundementis ben not heuy. for al thing that is borun of god ouercometh the world, and this is the victorie that ouercometh the world, oure feith. and who is he that ouercometh the world but he that bileeueth that ieſus is the ſone of god? this is jeſus criſt that cam bi watir and blood, not in watir oonli, but in watir and blood. and the ſpirit is he that witneſſith, that criſt is treuthe. for three ben that gyven witneſſyng in heuene, the fadir, the ſone, and the hooli gooſt, and theſe three ben oon. and three ben that gyuen witneſſyng in erthe, the ſpirit, watir and blood, and theſe three ben oon. if we reſſeyuen the witneſſyng of men, the witneſſyng of god is more. for this is the witneſſyng of god that is more, for he witneſſide of his ſone. he that bileeueth into the ſone of god hath the witneſſyng of god in hym. he that bileeueth not to the ſone makith hym a lier, for he bileeueth not in the witneſſyng that god witneſſide of his ſone. and this is the witneſſyng for god gaf to you euerlaſtynge lyf, and this lyf is in his ſone. he that hath the ſone of god hath alſo lyf, he that hath not the ſone of god hath not lyf. I write to you theſe thingis, that ye wite that ye han euerlaſtinge lyf whiche bileeuen in the name of goddis ſone. and this is the triſt which we han to god, that what euer thing we axen aftir his wille, he ſchal heere us. and we witen that he heerith us, whateuer thing we axen, we witen that we han the || thingis whiche we axen of hym. he that woot that his brothir ſynneth a ſynne not to the deeth, axe he and lyf ſchal be gouun to him that ſynneth not to deeth. ther is a ſynne to deeth, not for it I ſeie that § ony preie, ech wickidneſſe is ſynne, and ¶ ther is ſynne to deeth. we witen that ech man that is borun of god ſynneth not, but the generacioun of god kepith hym, and the wickid touchith hym not. we witen that we ben of god, and al the world is ſett in yuel. and we witen that the ſone of god cam in fleiſche and gaf to us witt, that we knowe verrei god, and be in the verrei ſone of hym. this is verrei god, and euerlaſtynge lyf. my litle ſones kepe ye you fro mawmetis.

here endith the firſte epiſtle of toon, and bigynneth the ſecounde epiſtle.

* this thing. † ye. || axingis. § ony man. ¶ eſt peccatum ad mortem.

the firſte chap.

HE eldre man to the choſun ladi and to hir children whiche I loue in treuthe, and not I aloone, but alſo alle men that knowen treuthe. for the treuthe that dwellith in you, and with you ſchal be withouten ende. grace be with you, merci and pees of god the fadir and of ieſu criſt the ſone of the fadir in treuthe and charite. I ioiede ful mych for I foond of thi ſones goynge in treuthe as we reſſeyuyden maundement of the fadir. and now I preie thee ladi, not as writynge a newe maundement to thee, but that that we hadden fro the bigynnyng that we loue ech othire. and this is charite, that we walke aftir hiſe maundementis. for this is the commaundement, that as ye herden at the bigynnyng walke ye in him. for manye diſſeyuers wenten out into the world which knowleechen not that ieſu criſt han come in fleiſche. this is a diſſeyuer and anticriſt. ſe ye youſilff leſt ye leeſen the thingis that ye han wrougt, that ye reſſeyue ful mede. witynge that ech man that goith biſore and dwellith not in the teching of criſt hath not god. he that dwellith in the teching hath bothe the ſone and the fadir. if ony man cometh to you, and bringith not this teching, nyle ye reſſeyue him into hous, neither ſeie to him heil. for he that ſeith to him heil, comyneth with hiſe yuele werkis. lo I bifore ſeide to you that ye be not confoundid in the dai of oure lord ieſu criſt. I have mo thingis to write to you, and I wolde not bi parchemyn and enke, for I hope that I ſchal come to you and ſpeke mouth to mouth that youre ioie be ful. the ſones of thi choſun ſiſtir greeten thee well. the grace of god be with thee. amen.

Here endith the ſecounde piſtle of ioon, and bigynneth the thridde.

Chap. I.

HE eldre man to * gayus mooſt dere brothir whom I loue in treuthe. mooſt dere brother of alle thingis I make preier that thou † entre and fare weleſulli, as thi ſoule doith weleſulli. I ioiede greetli for britheren camen and baren witneſſyng to thi treuthe as thou walkiſt in treuthe. I haue not more grace of theſe thingis than that I heere that my ſones walke in treuthe. mooſt dere brothir, thou doiſt ſeithfulli whateuer thou worchiſt in britheren, and that into pilgryms whiche yeldiden witneſſyng to thi charite in the ſigt of the chirche, whiche thou lediſt forth and doiſt wel worthili to god, for thei wenten forth for his name, and tooken nothing of hethene men, therfore we owen to reſſeyue ſuche that we be euene worcheris of treuthe. I hadde write perauenture to the chirche, but this diotrepes that loueth to bere primacie in hem reſſeyueth not us. for this thing if I ſchal come I ſchal moneſte hiſe werkis whiche he doith chidinge agens us with yuele wordis. and as if theſe thingis ſuffiſen not to him, neither he reſſeyueth britheren, and forbedith hem that reſſeyuen and puttith out of the chirche. mooſt dere brothir, nyle thou ſue yuel thing, but that that is good thing. he that doith wel is of god, he that doith yuel ſeeth not god. witneſſyng is yoldun to demetrie of alle men, and of treuthe it ſilff. but alſo we beren witneſſyng, and thou knowiſt that oure witneſſyng is trewe. I hadde many thingis to write to thee, but I wolde not write to thee bi enke and penne, for I hope ſoone to ſe thee, and we ſchulen ſpeke mouth to mouth. pees be to thee, freendis greeten thee wel, greete thou wel frendis bi name.

here endith the thridde piſtil of ioon, and bigynneth the piſtil of iudas.

Chap. I.

IUDAS the ſeruaunt of ieſus criſt and brother of iames to theſe that ben loued, that ben in god the fadir, and to hem that ben clepid and kept of iheſu criſt, merci and pees and charite be filled to you. mooſt dere britheren, I doinge al biſyneſſe to write to you of youre comyn heelthe hadde nede to write to you, and preie to ſtryue ſtrongli for the ſeith that is oonys takun to ſeyntis. for ſumme unſeithful men pryueli entriden that weren ſum tyme biſore writen into this doom, and ouerturnen the grace of oure god into leccherie, and denyen him that is oonli a lord, oure lord iheſu criſt. but I wile moneſte you oonys that witen alle thingis, that iheſus ſauyde his peple fro the lond of egipte, and the ſecounde tyme loſte hem that bileeuyden not. and he reſeruyde undir derkneſſe aungelis that kepten not her prynſhood, but forſooken their hous into the doom of the greet god into euerlaſtinge boondis. as ſodom and gomorre and the nyg cooſtid citees that in lyk maner diden fornycacyoun and yeden awei aftir othire fleiſche, and ben maad enſaumple, ſuffrynge peyne of euerlaſtinge fier. in lyk maner alſo theſe that defoulen the fleiſche, and diſpiſen lordſchip, and blaſfemen maieſtee. whanne myghel archaungel diſputide with the deuel and ſtroof of moiſes bodi, he was not hardi to brynge yn doom of blaſfemye, but ſeide the lord comaunde to thee. but theſe men blaſfemen what euer thingis thei knowen not, for what euer thingis thei knowe kyndeli as doumbe beeſtis in theſe thei ben corrupt.

II.

* Caio. † ingredi.

II.

WOO to hem that wenten the weie of cayn, and that ben ſched out bi errour of balaam for mede, and periſchiden in the agenſeiynge of chore. theſe ben in her metis ſeeſtinge togidre to filthe, withouten drede fedinge hemſilff. theſe ben cloudis withouten watir, that ben borun aboute of the wyndis. herueſt trees without fruyt, twies deed, drawn up bi the roote, * watris of the wood ſee fomynge out her confuſiouns, erringe ſterris to whiche the tempeſt of derkneſſis is kepte withouten ende. but enoch the ſeuenthe fro adam proſeciede of theſe and ſeide, lo the lord cometh with hiſe hooli thouſyndis to do doom agens alle men, and to repreue alle unſeithful men of alle the werkis of the wickidneſſe of them bi whiche thei diden wickidli, and of alle the harde wordis that wickide ſynneris han ſpoke agens god. theſe ben † gruccheris ful of playntis, wandringe aftir her deſires, and the mouth of hem ſpekith pride, worſchipinge perſoones bicauſe of wynnyng and ye mooſt dere britheren, be mynde-ful of the wordis whiche ben bifore ſeid of apoſtlis of oure lord iheſu criſt, whiche ſeiden to you, that in the laſte tymes there ſchulen come || gilours, wandringe aftir her owne deſires, § not in pitee. theſe ben whiche departen hemſilff, beeſtli men not hauynge ſpirit. but ye mooſt dere britheren aboue bilde youſilff on youre mooſt hooli feith, and preie ye in the hooli gooſt, and kepe youſilff in the loue of god, and abide ye the merci of oure lord iheſu criſt into lyf euerlaſtynge. and repreue ye theſe men that ben demed, but ſaue ye hem, and take ye hem fro the fier. and do ye merci to othere men in the drede of god, and hate ye alſo thilke defouled coote which is fleiſchli. but to him that is mygti to kepe you without ſynne, and to ordeyne bifore the ſigt of his glorie you unwemmed in ful out ioie in the comyng of oure lord iheſu criſt. to god aloone oure ſavyour bi iheſu criſt oure lord be glorie and magnyfiyng, empire and power bifore alle worldis, and now and into alle worldis of worldis, amen.

here endith the pistil of iudas and bigynneth the prolog on apocalips.

ALLE men that wolen lyue mekeli in criſt, as the apoſtle ſeith, ſuffren perſecucioun, ¶ aftir that, thou ſone that neigeſt to the ſeruyce of god, ſtonde thou in rigtwiſneſſe and in drede, and make redi thi ſoule to temptacioun, for temptacioun is a mannus lyf on the erthe. but that ſeithful men faile not in hem, the lord coumfortith hem and confermeth ſeiynge, I am with you unto the ende of the world; and litle flok, nyle ye drede. therfore god the fadir ſeynge the tribulaciouns whiche hooli chirche was to ſuffre that was foundid of the apoſtlis on criſt the ſtoon, diſpoſide with the ſone and the hooli gooſt to ſchewe hem that me drede hem the leſſe, and al the trynyte ſchewide it criſt in his manheed, and criſt to ioon bi an aungel. and ioon to hooli chirche, of which reuelacioun ioon made this book, wherfore this book is ſeid apocalips, that is to ſeie, reuelacioun. for here it is conteyned, that god ſchewide to ioon, and ioon to hooli chirche, hou greete thingis hooli chirche ſuffride in the firſte tyme, and now ſuffrith and ſchal ſuffre in the laſte tymes of anticriſt, whanne tribulacioun ſchal be ſo greet that if it mow be, thei that ben chofun be moved. and whiche medis ſche ſchal reſſeyue for theſe tribulaciouns, now and tyme to come, that meedis that beth bihote maken hir glad whom the tribulaciouns that ben teeld makith aferd. therfore this book among othere ſcripturis of the newe teſtament is clepid bi the name of prophecie, and it is more excellent than othire prophecies, for as the newe teſtament is worthier than the oold, and the goſpel than the lawe, ſo this prophecie paſſith the prophecies of the old teſtament, for it ſchewith ſacramentis that ben now ‡ a parti fulfillid of criſt, and of hooli chirche, or ellis for to othire is ** oon maner profecie, but to this is three manere profecie gouen togidre, that is of that that is paſſid, and of that that is preſent, and of that that is to come. and to conferme the auctorite of it, ther cometh the auctorite of hym that ſendith, and of hym that berith, and of hym that reſſeyueth. he that ſendith is the trynyte, he that berith the aungel, he that reſſeyueth ioon. but whanne theſe thingis ben ſchewid to ioon in viſioun, and ther ben three kyndis of viſiouns, it is to ſe undir which kynde this be contened. for ſum viſioun is bodili, as whanne we ſeen ony thing with bodili igen. ſum is ſpiritual or ymaginarie, as whanne we ſeen ſlepynge or ellis wakynge we biholden the ymagis of thingis bi whiche ſum othir thing is ſignyfied. as farao ſlepynge ſig eeris of corne, and moiſes wakinge ſig the buyſch brenne. anothir viſioun is of undirſtonding, as whanne thoroug reuelacioun of the hooli gooſt, thoroug undirſtondyng of thougt, we conſeyven the treuthe of myſteries, as ioon ſaug tho thingis that beth conteyned in this book. for not oonli he ſaug in ſpirit the figuris, but alſo he undirſtood in thougt the thingis that weren ſignyfied bi hem. ioon ſig and wroot in the ile of pathmos whanne he was exiled of domycian the mooſt wickid prince, and a cauſe compellide him to write. for while he was holdun in outlawrie of domycian in the yle of pathmos in the chirchis that he hadde gouerned ther weren ſprungun manye vices and dyuerſe ereſies. for ther weren ſumme eretikis there that ſeiden, that criſt was not tofore marie, foraſmych as he was in tyme borun of hir. whiche eretikis ioon in the bigynnyng of his goſpel undirnymeth and ſeith, in the bigynnyng was the ſone: and in this book whanne he ſeith, I am *† alpha and oo, that is the bigynnyng and the ende. Summe alſo ſeide, that hooli chirche ſchulde ende tofore the ende of the world, for *|| charge of tribulaciouns, and that it ſchulde not *§ undirfonge for hir trauel euerlaſtinge meede. therfore ioon willyng to diſtrie the errouris of theſe, ſchewith that criſt was bigynnyng and ende. wherfore yſaye ſeith, tofore me was no god fourmed, and aftir me ther ſchal not be, and that hooli chirche thoroug exerciſe of tribulaciouns ſchal not be endid, but ſchal profite, and for hem reſſeyue an euerlaſtinge meede. Joon writith to the ſeuene chirchis of aſie, and to her ſeuene biſchopis of the forſeid thingis, enformynge and techinge bi hem al the general hooli chirche.

and

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* wawis. † murmuratores. || illuſores. § in impietatibus. ¶ iuxta illud. ‡ magna ex parte. ** unifaria.
*† ω et ω. *|| pondere. *§ non ſuſcepturam.

and ſo the mater of ioon in this werk is, ſpecialich of the churche of aſie, and alſo of al hooli chirche what ſche ſchal ſuffre in this preſent tyme, and what ſche ſchal undirſonge in tyme to come. and his entent is to ſtire to pacience which is to be kept, for the trauel is ſchort and the meede greet. the maner of his tretyng is ſuch; firſt he ſett bifore a prolog and a ſalutacioun where he makith the heereris benygne, and * takyng wel tent, and whanne he hath ſett it tofore he cometh to the telling. but to fore his tellyng he ſchewith, that criſt is euer withouten bigynnyng and withouten ende, reherſyng him that ſpekith, I am alpha and oo, bigynnyng and ende. aftirward he cometh to his tellyng, and departith it into ſeuene viſiouns. and whanne thei ben endid, this book is endid. he ſettith tofore the prolog and ſeith, the apocalips of iheſu criſt. undirſtonde that this is as it is in othire; the viſioun of iſaie, and alſo the parablis of ſalamon. *Jerom in his prolog on this apocalips ſeith al this.*

Chap. I.

APocalips of iheſu criſt which god gaf to him to make open to hiſe ſeruauntis, whiche thingis it bihoueth to be maad ſoone. and he ſignyfiede ſendinge bi his aungel to his ſeruaunt ioon, which bare witneſſyng to the word of god, and witneſſyng of iheſu criſt in theſe thingis what euer thingis he ſaygh. bleſſid is he that redith and he that heerith the wordis of this prophecie, and kepith tho thingis that ben writun in it, for the tyme is nygh. ioon to ſeuene chirchis that ben in aſie, grace and pees to you of him that is, and that was, and that is to comynge. and of the ſeuene ſpiritis that ben in the ſigt of his trone, and of iheſu criſt that is a ſeithful witneſſe, the firſte bigetun of deede men, and prynce of kyngis of the erthe, which louyde us & waiſchide us fro oure ſynnes in his blood, and made us a kingdom and preſtis to god and to his fadir: to hym be glorie and empire into worldis of worldis amen. lo he cometh with clowdis and ech ige ſchal ſe him, and thei that prickide him, and alle the kynredis of the erthe ſchulen biweile hemſilff on hym, ghe amen. I am alpha and oo the bigynnyng and the ende ſeith the lord god that is, and that was, and that is to comynge almygti. I ioon youre brother and partener in tribulacioun and kingdom and pacience in criſt iheſu, was in an ile that is clepid pathmos for the word of god and for the witneſſyng of iheſu. I was in ſpirit in the lordis dai, and I herde bihynde me a greet voice as of a trumpe ſeiynge to me, write thou in a book that thing that thou ſeeſt, and ſende to the ſeuene chirchis that ben in aſie, to effeſus, to ſmyrna, and to pergamus, and to tiatira, and to ſardis, and to philadelfia, and to laodicia. and I turnyde that I ſchulde ſe the vois that ſpak with me. and I turnyde and I ſaig ſeuene candelſtickis of gold, and in the myddil of ſeuene golden candelſtickis oon lyk to the ſone of man † clothid with a long garnement, and gird at the tetis with a goldun girdil. and the heed of him and hiſe heeris weren white as white wolle, and as ſnow. and the igen of hym as flawme of fier, and hiſe feet lyk to || latoun as in a brennynge chymney. and the vois of him as the vois of manye watris. and he hadde in his rigthond ſeuene ſterris, and a ſwerd ſcharp § on euere either ſide wente out of his mouth, and his face as the ſunne ſchyneth in his vertue, and whanne I hadde ſeyn him I felde doun at hiſe feet as deed. and he puttide his rigthond on me and ſeide, nyle thou drede, I am the firſte and the laſte, and I am alyue and I was deed and lo I am lyuynge into worldis of worldis, and I haue the keies of deeth and of helle. therfore write thou whiche thingis thou haſt ſeyn, and whiche ben, and whiche it bihoueth to be don aftir theſe thingis the ſacrament of the ſeuene ſterris whiche thou ſigeſt in my rigthond, and the ſeuene goldun candelſtickis: the vii ſterris ben aungelis of the ſeuene chirchis, and the ſeuene candelſtickis ben ſeuene chirchis.

Chap. II.

AND to the aungel of the chirche of effeſus write thou theſe thingis. ſeith he that holdith the ſeuene ſterris in his rigt hond; which walkith in the myddil of the ſeuene goldun candelſtickis. I woot thi werkis and traueil and thi pacience, and that thou maiſt not ſuffre yuele men. and thou haſt aſſaied hem that ſeien that thei ben apoſtlis and ben not, and thou haſt ſoundun hem lieris, and thou haſt pacience, and thou haſt ſuffrid for my name and failidiſt not. but I haue agens thee a fewe thingis, that thou haſt left thi firſte charite. therfore be thou myndful fro whens thou haſt falle, and do penaunce, and do the firſte werkis, either ellis I come ſoone to thee, and I ſchal moue thi candelſticke fro his place, but thou do penaunce. but thou haſt this good thing, that thou hatidiſt the dedis of nycholaitis the whiche alſo I hate. he that hath eeris heere he what the ſpirit ſeith to the chirchis. to him that ouercometh I ſchal gyue to ete of the tree of lyf that is in the paradys of my god. and to the angel of the chirche of ¶ ſmyrina write thou theſe thingis. ſeith the firſte and the laſte that was deed and lyueth. I woot thi tribulacioun and thi pouert, but thou art riche. and thou art blaſfemed of hem that ſeien that thei ben iewis and ben not, but ben the ſynagoge of ſathanas. drede thou nothing of theſe thingis which thou ſchalt ſuffre. lo the deuel ſchal ſende ſumme of you into priſoun that ye be temptid, and ye ſchulen haue tribulacioun ten daies, be thou feithful to the deeth, and I ſchal gyue to thee a crowne of lyf. he that hath eeris heere he what the ſpirit ſeith to the chirchis, he that ouercometh ſchal not be hirt of the ſecound deeth. And to the aungel of the chirche of pergamus write thou, theſe thingis ſeith he that hath the ſwerde ſcharpe on ech ſide. I woot where thou dwelliſt, where the ſeete of ſathanas is, and thou holdiſt my name, and denyediſt not my feith. and in tho daies was antiſas my feithful witneſſe that was ſlain at you where ſathanas dwellith. but I haue agens thee a fewe thingis, for thou haſt there men holdinge the techyng of balaam which taugte balac for to ſende ſclaundre bifore the ſones of iſrael to ete of ſacrifices of idolis, and to do fornycacioun; ſo alſo thou haſt men holdinge the techynge of nycholaitis. alſo do thou penaunce, if ony thing leſſe I ſchal come ſoone to thee, and I ſchal figte with them

* attentos. † veſtitum podere. || aurichalco. § utraque parte. ¶ ſmyrnæ.

them with the ſwerd of my mouth. he that hath eeris heere he what the ſpirit ſeith to chirchis. to hym that ouercometh I ſchal gyue * aungel mete hid, and I ſchal gyue to him a whyt ſtoon, and in the ſtoon a newe name writun, which no man knowith but he that takith. and to the aungel of the chirche of tiatira, write thou theſe thingis ſeith the ſone of god that hath igen as flawme of fier, and hiſe feet lyk latoun. I knowe thi werkis and feith and charite, and thi ſeruyce and thi pacience, and thi laſte werkis mo than the former but I have agens thee a fewe thingis for thou ſuffrith the woman ieſabel which ſeith that ſche is a profeteſſe to teche and diſſeyue my ſeruauntis to do leccherie, and to ete of thingis offrid to idolis. and I gaf to hir tyme that ſche ſchulde do penaunce, and ſche wolde not do penaunce of hir fornicacioun. and lo I ſende hir into a bed, and thei that doen leccherie with hir ſchulen be in mooſt tribulacioun but thei do penaunce of her werkis. and I ſchal ſle hir ſones into deeth, and alle chirchis ſchulen wite, that I am ſerchinge reynes and hertis, and I ſchal gyue to ech man of you aftir hiſe werkis. and I ſeie to you and to othire that ben at tiatire. whoeuer han not this teching, and that knewen not the higneſſe of ſathanas, hou thei ſeien I ſchal not ſende on you anothir charge, netheles holde ye that that ye han til I come. and to hym that ſchal ouercome, and that ſchal kepe til into the ende my werkis, I ſchal gyue power on ſolkis, and he ſchal gouerne hem in an yrun yerd, and thei ſchulen be brokun togidre as a veſſel of a potter, as alſo I reſſeyuyde of my fadir, and I ſchal giue to hym a morewe ſterre. he that hath eeris heere he what the ſpirit ſeith to the chirchis.

III.

AND to the aungel of the chirche of ſardis write thou. theſe thingis ſeith he that hath the ſeuene ſpiritis of god, and the ſeuene ſterris. I woot thi werkis, for thou haſt a name that thou lyueſt and thou art deed. be thou wakinge, and conferme thou othere thingis † that weren to dyinge. for I fynde not thi werkis fulle bifore my god, therfore haue thou in mynde hou thou reſſeyuydiſt and herdiſt, and kepe and do penaunce. therfore if thou wake not, I ſchal come as a nygt theef to thee, and thou ſchalt not wite in what our I ſchal come to thee. but thou haſt a fewe names in ſardis whiche han not defoulid her clothis, and thei ſchulen walke with me in white cloothis for thei ben worthi. he that ouercometh ſchal be clothid thus with white clothis, and I ſchal not do awei his name fro the book of lyf, and I ſchal knowleche his name bifore my fadir, and bifore hiſe aungelis. he that hath eeris heere he what the ſpirit ſeith to the chirchis. and to the aungel of the chirche of filadelfie write thou theſe thingis ſeith the hooli and trewe that hath the keie of dauid, which openeth and no man cloſith, he cloſith and no man openeth. I woot thi werkis, and lo I gaf bifore thee a dore opened which no man mai cloſe. for thou haſt a litle vertue, and haſt kept my word, and denyeſt not my name. lo I ſchal gyue to thee of the ſynagoge of ſathanas whiche ſeien that thei ben iewis and ben not but lien. lo I ſchal make hem that thei come and worſchipe bifore thi feet, and thei ſchulen wite that I louede thee, for thou kepiſt the word of my pacience, and I ſchal kepe thee fro the our of temptacioun that is to comynge into al the world to tempte men that dwellen in erthe. lo I come ſoone, holden thou that that thou haſt, that no man take thi crowne. and him that ſchal ouercome I ſchal make a piler in the temple of my god and he ſchal no more go out. and I ſchal write on him the name of my god, and the name of the citee of my god, of the newe ieruſalem that cometh doun fro heuene of my god, and my newe name. he that hath eeris heere he what the ſpirit ſeith to the chirchis. and to the aungel of the chirche of laodice, write thou theſe thingis ſeith amen, the feithful witneſſe and trewe which is bigynnyng of goddis creature. I woot thi werkis, for neither thou art coold, neither thou art hoot, I wolde that thou were coold either hoot, but for thou art lewe, and neither coold neither hoot, I ſchal bigynne to caſte thee out of my mouthe. for thou ſeiſt that I am riche and ful of goodis, and I haue nede of nothing, and thou wooſt not that thou art a wreeche and wreccheful, and pore and blynde and nakid. I counſele thee to bie of me brent gold and preued, that thou be maad riche, and be clothid with white clothis, that the confuſioun of thi nakidneſſe be not ſeen, and anoynte thin igen with a collerie that thouſe. I repreue and chaſtiſe whom I loue, therfore ſue thou goode men and do penaunce. lo I ſtonde at the dore & knocke, if ony man heerith my vois and openeth the gate to me I ſchal entre to hym and ſoupe with hym, and he with me. I ſchal gyue to him that ſchal ouercome to ſitte with me in my trone, as alſo I ouercam and ſaat with my fadir in his trone. he that hath eeris heere he what the ſpirit ſeith to the chirchis.

Chap. IIII.

AFTIR theſe thingis I ſaigh and lo a dore was opened in heuene, and the firſt vois that I herde was as of a trumpe ſpekynge with me. and ſeide, ſtie thou up hidir, and I ſchal ſchewe to thee whiche thingis it bihoueth to be don ſoone aftir theſe thingis. anoon I was in ſpirit, and lo a ſeete was ſette in heuene, and upon the ſeete oon ſittynge, and he that ſaat was lyk the figt of a ſtoon iaſpis and to ſardyn, and a reynebowe was in cumpas of the ſeete lyk the figt of ſmaragdyn. and in the cumpas of the ſeete weren || xxiiii ſmale ſeetis, and aboue the trones foure and twenti eldre men ſittinge hiled aboute with white cloothis, and in the heedis of hem goldun crownes. and leitis and voices and thundryngis came out of the trone, and ſeuene laumpis brennynge biſore the trone, whiche ben the vij ſpiritis of god. and bifore the ſeete as a ſee of glas lyk a criſtal, and in the myddil of the ſeete, and in the cumpas of the ſeete foure beeſtis ful of ighen bifore and bihynde. and the firſte beeſte lyk a lioun, and the ſecounde beeſte lyk a calf, and the thridde beeſte hauynge a face as of man, and the fourthe beeſte lyk an egle fleynge. and the foure beeſtis hadden euery of hem ſixe wyngis, and al aboute and withynne thei weren ful of ighen. and thei hadden not reſte dai and nyght, ſeiynge, hooli, hooli, hooli, the lord god almyghti that was and that is, and that is to comynge. and whanne tho foure beeſtis gaven glorie and onour and bleſſyng to hym that ſaat on the trone that lyueth into worldis of worldis, the foure and twenti eldre men

 felden

* manna abſconditum. † quæ moritura erant. || foure and twenty.

felden doun bifore him that faat on the trone, and worfchipiden him that liueth into worldis of worldis, and thei caften her crownys bifore the trone and feiden, thou lord oure god art worthi to take glorie and onour and vertue, for thou madift of nought alle thingis, and for thi wille tho weren and ben maad of nought.

Chap. V.

AND I faigh in the righthond of the fitter on the trone, a book writun withynne and without, and feelid with feuene feelis. and I figh a ftrong aungel prechinge with a greet vois, who is worthi to opene the book, and to undo the feelis of it? and noon in hevene, neither in erthe, neither undir erthe myghte opene the book neither biholde it. and I wepte mych, for noon was foundun worthi to opene the book neither to fe it. and oon of the eldre men feide to me, wepe thou not, lo a lioun of the lynage of iuda, the roote of dauid hath ouercomen to opene the book, and to undo the feuene feelis of it. and I faigh, and lo in the myddil of the trone and of the foure beeftis, and in the myddil of the eldre men, a lombe ftondinge as flayn that hadde feuene hornes, and feuene ighen whiche ben feuene fpiritis of god fent into al the erthe. and he cam and took of the righthond of the fitter in the trone the book. and whanne he hadde opened the book the foure beeftis and the foure and twenti eldre men felden doun bifore the lombe, and hadden ech of hem harpis, and goldun violis ful of odours whiche ben the preiers of feintis. and thei fungen a newe fong and feiden, lord oure god thou art worthi to take the book, and to opene the feelis of it: for thou were flayn and agen boughtift us to god in thi blood, of ech lynage and tunge and peple and nacioun, and madift us a kyngdom and preeftis to oure god, and we fchulen regne on erthe. and I faigh and herde the voice of manye aungelis al aboute the trone, and of the beeftis & of the eldre men. and the noumbre of hem was thoufyndis of thoufyndis feiynge with a greet voice, the lombe that was flayn is worthi to take vertue and godhed and wifdom and ftrengthe and onour and glorie and bleffyng, and ech creature that is in heuene, and that is on erthe, and undir erthe, and the fee, and whiche thingis ben in it, I herde alle feiynge to him that fat in the trone, and to the lomb, bleffing and onour, and glorie and power into worldis of worldis; and the foure beeftis feiden, amen. and the foure and twenti eldre men felden doun on her faces and worfchipiden him that lyueth into worldis of worldis.

Cap. VI.

AND I faigh that the lomb hadde opened oon of the feuene feelis, and I herde oon of the foure beeftis feiynge as a voice of thundir, come and fe. and I faigh, and lo a whyt hors, and he that fat on hym hadde a bouwe, and a crowne was gouun to him, and he wente out ouercomynge that he fchulde ouercome. and whanne he hadde opened the fecound feel, I herde the fecounde beefte feiynge, come thou and fe. and another reed hors wente out, and it was gouun to him that faat on hiin, that he fchulde take pees fro the erthe, and that thei fle togidre hemfilff, and a greet fwerd was gouun to hym. and whanne he hadde opened the thridde feel, I herde the thridde beefte feiynge, come thou and fe. and lo a blak hors, and he that faat on him hadde a balance in his hond. and I herde as a vois in the myddil of the foure beeftis, feiynge, a * bilibre of wheete, for oo peny, and three bilibris of barli for a peny, and hirte thou not wyn ne oile. and whanne he hadde opened the fourthe feel I herde a voice of the foure beeftis feiynge, come thou and fe, and lo a pale hors, and the name was deeth to him that fat on hym, and helle fuyde hym, and power was gouun to him on foure parties of the erthe for to fle with fwerd and with hunger and with deeth and with beeftis of the erthe. and whanne he hadde opened the fifthe feel, I faigh undir the auter the foulis of men flayn for the word of god and for the witneffyng that thei hadden. and thei criede with a greet vois and feiden, hou long thou lord that art hooli and trewe demift not, and vengift not oure blood of thefe that dwellen in the erthe? and white ftoolis, for ech foule a ftoole, weren gouun to hem, and it was feid to hem, that thei fchulen refte ghit a litil tyme, til the noumbre of her felowis and her britheren be fulfild that ben to be flayn, as alfo they. and I faigh whanne he hadde opened the fixte feel, and lo a greet erthemouyng was maad, and the funne was maad blak as a fak of heire, and al the moone was maad as blood. and the fterris of heuene felden doun on the erthe, as a fige tree fendith hife unripe figis, whanne it is moued of a greet wynd. and heuene wente awei as a book † wlappid yn, and alle mounteyns and ylis weren moued fro her places. and kyngis of the erthe and prynces and tribunes and riche and ftronge, and ech boond man and fre man hidden hem in dennys and ftoonys of hillis. and thei feien to hillis and to ftoonys, falle ghe on us and hide ghe us fro the face of hym that fittith on the trone, and fro the wraththe of the lombe. for the greet dai of her wraththe cometh, and who fchal mowe ftonde!

Chap. VII.

AFTIR thefe thingis I faigh foure aungelis ftondinge on the foure corneris of the erthe, holdinge foure wyndis of the erthe that thei blewen not on the erthe, neithir on the fee, neithir on ony tree. and I faigh anothir aungel ftiynge fro the rifyng of the funne, that hadde a figne of the lyuynge god. and he criede with a greet voice to the foure aungels to whiche it was gouun to noye the erthe and the fee and feide, nyle ghe noye the erthe and fee, neithir trees til we marken the feruauntis of oure god in the forheedis of hem. and I herde the noumbre of men that weren markid an hundride thoufynde and foure and fourti thoufynde markid, of euery lynage of the fones of ifrael. of the lynage of iuda twelue thoufynde markid. of the lynage of ruben twelue thoufynde markid. of the lynage of gad twelue thoufynde markid. of the lynage of afer twelue thoufynde markid. of the lynage of neptalym twelue thoufynde markid. of the lynage of manaffe twelue thoufynde markid. of the lynage of fymeon twelue thoufynde markid. of the lynage of leuy twelue thoufynde markid. of the lynage of ifachar twelue thoufynde markid. of the lynage of zabulon twelue thoufynde markid. of

* bilibris. † involutus.

of the lynage of ioſeph twelue thouſynde markid. of the lynage of beniamyn twelue thouſynde markid. aftir theſe thingis I ſaigh a greet peple whom no man myghte noumbre of alle folkis and lynagis and peplis and langagis ſtondinge bifore the trone in the ſight of the lomb. and thei weren clothid with white ſtoolis and palmys *weren* in the hondis of hem. and thei crieden with greet voice and ſeiden, heelthe to oure god that ſittith in the trone, and to the lomb, and alle aungelis ſtooden al aboute the trone, and of the eldre men and of the foure beeſtis. and thei felden doun in the ſight of the trone on her faces, and worſchipiden god and ſeiden, amen, bleſſyng and cleereneſſe and wiſdom and doing of thankyngis and onour and vertue and ſtrengthe to oure god into worldis of worldis, amen. and oon of the ſenyouris anſweride and ſeide to me, who ben theſe that ben clothid with whyte ſtoolis, and fro whenns camen thei? and I ſeide to him, my lord thou wooſt. and he ſeide to me, theſe ben thei that camen fro greet tribulacioun, and waiſchiden her ſtoolis and maden hem white in the blood of the lomb. therfore thei ben bifore the trone of god, and ſeruen to him dai and nyght in his temple, and he that ſittith in the trone dwellith on hem, thei ſchulen no more hungre ne thirſte, neithir ſunne ſchal falle on hem, ne ony heete. for the lombe that is in the myddil of the trone ſchal gouerne hem, and ſchal lede forth hem to the wellis of watris of lyf, and god ſchal wipe awei ech teer fro the ighen of hem.

Chap. VIII.

AND whanne he hadde opened the ſeuenthe ſeel, a ſilence was maad in heuene as half an our. and I ſaigh ſeuene aungelis ſtondinge in the ſight of god, and ſeuene trumpis weren ghouun to hem. and anothere aungel cam and ſtood bifore the auter, and hadde a goldun cenſer. and manye encenſis weren gouun to him that he ſchulde ghyue of the preieris of alle ſeintis on the goldun auter that is bifore the trone of god. and the ſmoke of encenſis of the preieris of the hooli men ſtiede up fro the aungels hond bifore god. and the aungel took the cenſer, and fillide it of the fier of the auter, and caſtide into erthe. and thundris and voicis and leitingis weren maad, and a greet erthe mouyng. and the ſeuene aungelis that hadden ſeuene trumpis made hem redi that thei ſchulden trumpe. and the firſte aungel trumpide, and hail was maad & fier * meynd togidre in blood, and it was ſent into erthe. and the thridde part of the erthe was brent. and the thridde part of trees was brent, and al the green gras was brent, and the ſecounde aungel trumpide and as a greet hille brennynge with fire was caſt into the ſee. and the thridde part of the ſee was maad blood, and the thridde part of creature was deed that hadden lyues in the ſee, and the thridde part of ſchippis periſchide. and the thridde aungel trumpide, and a greet ſterre brennynge † as a litil broond feld fro heuene. and it ſelde into the thridde part of floodis, and into the wellis of watris, and the name of the ſterre is ſeid ‖ wermod. and the thridde part of watris was maad into wermod, and manye men weren deede of the watris, for tho weren maad bittir. and the fourthe aungel trumpide, and the thridde part of the ſunne was ſmytun, and the thridde part of the moone and the thridde part of ſterris, ſo that the thridde part of hem was derkid, and the thridde part of the dai ſchynyde not, and alſo of the nyght. and I ſaigh and herde the vois of an egle fleynge bi the myddil of heuene, and ſeiynge with a greet voice, woo, woo, woo, to men that dwellen in erthe of the othere voices of three aungelis that ſchulen trumpe aftir.

Chap. IX.

AND the fifthe aungel trumpide, and I ſaigh that a ſterre hadde falle doun fro heuene into erthe, and the keye of the pitt of depneſſe was gouun to it, and it openyde the pitt of depneſſe, and a ſmoke of the pitt ſtighide up as the ſmoke of a greet furneis. and the ſunne was derkid and the eir of the ſmoke of the pitt, and locuſtis wenten out of the ſmoke of the pitt into erthe, and power was ghouun to hem as ſcorpiouns of the erthe han power. & it was commaundid to hem, that thei ſchulden not hirte the gras of the erthe, neithir ony green thing, neithir ony tree, but oonli men that han not the ſigne of god in her forhedis. and it was ghouun to hem that thei ſchulden not ſle hem, but that thei ſchulden be turmentid fyue monethis, and the turmenting of hem as the turmenting of a ſcorpioun whanne he ſmitith a man. and in tho daies men ſchulen ſeke deeth, and thei ſchulen not fynde it, & thei ſchulen deſire to die, and deeth ſchal fle fro hem. and the likneſſe of locuſtus ben lyk horſis maad redi into bateil, and on the heedis of hem as crownes lyk gold, and the faces of hem as the faces of men. and thei hadden heeris as heeris of wymmen, and the teeth of hem weren as teeth of liouns. and thei hadden haburiouns as yrun haburiouns, and the voices of her wingis as the voice of charis of manye horſis rennynge into bateil. and thei hadden tailis lyk ſcorpiouns, and prickis weren in the tailis of hem, and the myght of hem was to noye men fyue monethis. and thei hadden on hem a kyng the aungel of depneſſe to whom the name bi ebrew is Iaabadon, but bi greek apollioun, and bi latyn he hath a name extermynans *that is a deſtrier.* oo woe is paſſid, & lo ghit comen twei woos. Aftir theſe thingis alſo the ſixte aungel trumpide; and I herde a voice fro foure corneris of the goldun auter that is bifore the ighen of god, and ſeide to the ſixte aungel that hadde a trumpe, unbynde thou foure aungelis that ben boundun in the greet flood euſrates. and the foure aungelis weren unboundun whiche weren redi into our and dai and monethe and gheer to ſle the thridde part of men. and the noumbre of the ooſt of horſmen was twenti thouſynde ſithis ten thouſynde, and I herde the noumbre of hem, and ſo I ſaygh horſis in viſioun, and thei that ſaaten on hem hadden firi haburiouns, and of iacinct, and of brymſtoon. and the heedis of the horſis weren as heedis of liouns, and fier and ſmoke and brymſtoon cometh forth of the mouth of hem. of theſe three plagis the thridde part of men was ſlayn, of the fier and of the ſmoke and of the brimſtoon that camen out of the mouth of hem, for the power of the horſis is in the mouth of hem, and in the tailis of hem, for the tailis of hem ben lyk to ſerpentis hauynge heedis, and in hem thei noien. and the tothir men that weren not ſlayn in theſe plagis, neithir diden penaunce of the werkis of her hondis, that thei worſchipiden not deuelis and fy-

my-

* mixta. † tanquam facula. ‖ abſinthium.

mylacris of gold and of ſiluer and of bras and of ſtoon and of tree whiche neither moun ſe, neither heere, neither wandre: and diden not penaunce of her manſleyngis, neither of wicchecraftis, ne of her fornycacioun, neither of her theftis *weren ſlayn.*

Chap X.

AND I ſaigh anothir ſtrong aungel comynge doun fro heuene clothid with a clowde. and the reynbouwe on his heed. and the face of him was as the ſunne, and the feet of him as a piler of fier, and he hadde in his hond a litil book opened. and he ſette his right foot on the ſee, and the lift foot on the erthe, and he criede with a greet voice as a lioun whanne he rorith and whanne he hadde cried the vii thundris ſpaken her voices. and whanne the ſeuene thundris hadden ſpokun her voices, I was to writynge and I herde a voice fro heuene ſeiynge, marke thou what thingis the ſeuene thundris ſpaken, and nyle thou write hem. and the aungel whom I ſaigh ſtondinge aboue the ſee and aboue the erthe liſte up his honde to heuene and ſwoor bi hym that lyueth into worldis of worldis, that made of nought heuene and tho thingis which ben in it, and the erthe and tho thingis that ben in it, and the ſee and tho thingis that ben in it, that tyme ſchal no more be, but in the daies of the voice of the ſeuenthe aungel whanne he ſchal bigynne to trumpe the myſterie of god ſchal be endid as he prechide bi hiſe ſeruauntis prophetis. and I herde a voice fro heuene eſtſoone ſpekinge with me, and ſeiynge, go thou and take the book that is opened fro the hond of the aungel that ſtondith aboue the ſee and on the lond. and I wente to the aungel and ſeide to him that he ſchulde ghyue me the book. and he ſeide to me, take the book and deuoure it, and it ſchal make thi wombe to be bittir, but in thi mouth it ſchal be ſwete as hony. and I took the book of the aungelis hond and deuouride it, and it was in my mouth as ſwete hony, and whanne I hadde deuoured it my wombe was bittir. and he ſeide to me, it bihoueth thee eſtſoone to prophecie to hethene men and to peplis and to langagis & to manye kingis.

Chap. XI.

AND a rehed lyk a gherd was ghouun to me, and it was ſeid to me, riſe thou and mete the temple of god and the auter, and men that worſchipen in it, but caſte thou out the forgherd that is withoute the temple and mete not it, for it is ghouun to hethene men. and thei ſchulen deſoule the hooli citee bi fourti monethis and tweyne. and I ſchal ghyue to my tweie witneſſis, and thei ſchulen profecie a thouſynde daies two hundride and ſixti, and ſchulen be clothid with ſackis. theſe ben tweyne olyves, and twei candelſtickis, & thei ſtonden in the ſight of the lord of the erthe. and if ony man wil anoye hem fier ſchal go out of the mouth of hem and ſchal deuoure her enemyes, and if ony wil hirte hem, thus it bihoueth him to be ſlayn. theſe han power to cloſe heuene that it reyne not in the daies of her profecie, and thei han power on watris to turne hem into blood, and to ſmyte the erthe with euery plage, and as ofte as thei wolen. and whanne thei ſchulen ende her witneſſyng, the beeſte that ſtieth up fro depneſſe ſchal make batel aghens hem, and ſchal ouercome hem, and ſchal ſle hem. and the bodies of hem ſchulen ligge in the ſtreetis of the greet citee that is clepid gooſtli ſodom and egipt where the lord of hem was crucifi[ed]. and ſumme of lynagis and of peplis and of langagis and of hethene men ſchulen ſe the bodies of hem bi three daies and an half. and thei ſchulen not ſuffre the bodies of hem to be putt in biriels. and men enabitynge the erthe ſchulen haue ioie on hem, and thei ſchulen make myrie, and ſchulen ſende ghiftis togidre, for theſe twei prophetis turmentiden hem that dwellen on the erthe. and aftir three daies and an half the ſpirit of lyf of god entride into hem, and thei ſtooden on her feet, and greet drede felde on hem that ſighen hem. and thei herden a greet voice fro heuene ſeiynge to hem come up hidir. and thei ſtighiden into heuene in a cloude, and the enemies of hem ſighen hem. and in that our a greet erthemouyng was maad, and the tenthe part of the citee felde doun. and the names of men ſeuene thouſynde weren ſlayn in the erthemouyng, and the tothir weren ſent into drede and ghauen glorie to god of heuene. the ſecounde woo is gon, and lo the thridde woo ſchal come ſoone. and the ſeuenthe aungel trumpide, and greet voices weren maad in heuene & ſeiden, the rewme of this world is maad of oure lord and of criſt his ſone, and he ſchal regne into worldis of worldis amen. and the foure and twenti eldre men that ſaaten in her ſeetis in the ſight of the lord felden on her faces and worſchipiden god and ſeiden, we doen thankyngis to thee lord god almyghti which art and whiche were and which art to comynge, which haſt takun the greet vertue and haſt regned. and folkis ben wrooth, and thi wraththe cam, and tyme of deede men to be demed, and to ghelde meede to thi ſeruauntis and prophetis and * halewis and dredinge thi name to ſmale and to greete and to diſtrie hem that corrumpiden the erthe.

Chap. XII.

AND the temple of god in heuene was opened, and the arke of his teſtament was ſeyn in his temple. and leitingis weren maad, and voices and thundris and erthemouyng and greet hail. and a greet ſigne apperide in heuene, a womman clothid with the ſunne, and the moone undir hir feet, and in the heed of hir a crowne of twelue ſterris, and ſche hadde in wombe and ſche crieth traueilynge of child, and is turmentid that ſche bere child. and anothir ſigne was ſeyn in heuene, and lo a greet reed dragoun that hadde ſeuene heedis and ten hornys, and in the heedis of him ſeuen diademys. and the tail of him drough the thridde part of ſterris of heuene & ſente hem into the erthe. and the dragoun ſtood biſore the womman that was to berynge child, that whanne ſche hadde borun child he ſchulde deuoure † hir ſone. and ſche bare a || knaue child that was to reulynge alle folkis in an yrun gherde. and hir ſone was rauyſchid to god, and to his trone, and the womman fleigh into wildirneſſe where ſche hath a place maad redi of god that he fede hir there a thouſynde daies two hundride and ſixti. & a greet bateil was maad in heuene, and myghel and hiſe aungelis, foughten with the dragoun, and the dragoun

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* ſanctis. † filium ejus. || filium maſculum.

dragoun faughte and hiſe aungelis, and thei hadden not myght, neither the place of them was foundun more in heuene. and thilke dragoun was caſt doun, the greet olde ſerpent, that is clepid the deuel, and ſathanas that diſſeyueth al the world. he was caſt doun into the erthe, and hiſe aungelis weren ſent with him. and I herde a greet voice in heuene ſeiynge, now is maad heelthe and vertue and kyngdome of oure god, and the power of his criſt. for the accuſer of oure britheren is caſt doun, which accuſide hem bifore the ſight of oure god dai and nyght. and thei ouercam hym for the blood of the lombe, and for the word of his witneſſyng, and thei louyden not her lyues til to deeth. therfore ghe heuenes be ghe glad, and ghe that dwellen in them. woo to the erthe and to the ſee, for the fend is comen doun to ghou and hath greet wraththe witynge that he hath litil tyme. and aftir that the dragoun ſigh, that he was caſt doun to the erthe, he purſuyde the womman that barne the knaue child, and twei wyngis of a greet egle weren gouun to the womman that ſche ſchulde fle into deſert into hir place where ſche is fed bi tyme and tymes and half a tyme fro the face of the ſerpent. and the ſerpent ſent out of his mouth aftir the womman watir as a flood that he ſchulde make hir to be drawun of the flood, and the erthe helpide the womman. and the erthe openyde his mouth, and ſoop up the flood that the dragoun ſente of his mouthe. and the dragoun was wrooth agens the womman, and he wente to make bateil with othire of hir ſeed that kepen the maundementis of god, and han the witneſſyng of iheſu criſt, and he ſtood on the * grauel of the ſee.

Chap. XIII.

AND I ſigh a beeſte ſtiynge up of the ſee hauynge ſeuene heedis and ten hornys: and on hiſe hornys ten diademys, and on hiſe heedis the names of blaſfemie. and the beeſte whom I ſaigh was lyk a † parde, and hiſe feet as the feet of a bere, and his mouth as the mouth of a lioun. and the dragoun ghaf his vertue and greet power to hym. and I ſaigh oon of hiſe heedis as ſlayn into deeth, and the wounde of his deeth was cured, and al erthe wondride aftir the beeſte. and thei worſchipiden the dragoun that ghaf power to the beeſte. and thei worſchipiden the beeſte and ſeiden, who is lyk to the beeſte, and who ſchal mowe fighte with it? and a mouth ſpekynge greete thingis and blaſfemyes was ghouun to it. and power was ghouun to it to do two and fourti moncthis. and it openyde his mouth into blaſfemyes to god, to blaſfeme his name and his tabernacle and hem that dwellen in heuene. and it was ghovun to him to make bateil with ſeyntis and to ouercome hem. and power was ghouun to him into ech lynage and peple and langage and folk. and alle men worſchipidin it that dwellen in erthe, whos names ben not writun in the book of lyf of the lombe that was ſlayn fro the bigynnyng of the world. if ony man hath eeris heere he. he that ledith into caitiftee, ſchal go into caitiftee. he that ſleeth with ſwerd, it bihoueth him to be ſlayn with ſwerd; this is the pacience and the feith of ſeyntis. and I ſaigh anothir beeſte ſtiynge up fro the erthe, and it hadde two hornys lyk the lombe, and it ſpak as the dragoun, and dide al the power of the former beeſte in his ſight. and it made the erthe & men dwellynge in it to worſchipe the firſte beeſte whos wounde of deeth was cured. and it dide greete ſignes that alſo it made fier to come doun fro heuene into erthe in the ſight of alle men. and it diſſeyueth men that dwellen in erthe for ſignes whiche ben ghouun to it to do in the ſight of the beeſte, ſeiynge to men dwellynge in erthe, that thei make an ymage of the beeſt that hath the wounde of ſwerd and lyuyde. and it was ghouun to him, that he ſchulde ghyue ſpirit to the ymage of the beeſte, and that the ymage of the beeſte ſpeke. and he ſchal make that whoeuer onouren not the ymage of the beeſte be ſlayn. and he ſchal make alle, ſmale and greete, and riche and pore, and fre men and boonde men to have a carecter in her righthond either in her forheedis, that no man bie either ſelle but thei han the carecter either the name of the beeſte, either the noumbre of his name. heere he wiſdom, he that hath undirſtonding accounte the noumbre of the beeſte, for it is the noumbre of man, and his noumbre is ſixe hundride ſixti and ſixe.

Chap. XIIII.

AND I ſaigh, and lo a lomb ſtood on the mount of ſyon, and with him an hundride thouſynde and foure and fourti thouſynde hauynge his name and the name of his fadir writun in her forheedis. and I herde a uoice fro heuene as the voice of manye watris, and as the uoice of a greet thundur. and the uoice which I herde was as of many harperis harpinge in her harpis, and thei ſungun as a newe ſong bifore the ſeete of god, and bifore the foure beeſtis and ſenyouris. and no man myghte ſeie the ſong but thei an hundride thouſynde, & foure and fourti thouſynde that ben bought fro the erthe. theſe it ben that ben not defouled with wymmen, for thei ben virgyns. theſe ſuen the lomb whidir euer he ſchal go. theſe ben bought of alle men the firſte fruytis to god and to the lomb, and in the mouth of hem leeſing is not foundun for thei ben without wem bifore the trone of god. and I ſigh anothir aungel fleyinge bi the myddil of heuene hauynge an euerlaſtinge goſpel that he ſchulde preche to men ſittynge on erthe, and on ech folk and lynage and langage and peple, and ſeide with a greete voice, drede ghe the lord, and gyue ghe to hym onour, for the our of his doom cometh, and worſchipe ghe him that made heuene and erthe the ſee, and alle thingis that ben in hem and the wellis of watris. and anothir aungel ſuyde ſeiynge, thilke greet babiloyne ſelde doun, ſelde doun which ghaf drinke to alle folkis of the wyn of wraththe of hir fornicacioun. and the thridde aungel ſuede hem and ſeide with a greet voice, if ony man worſchipe the beeſte and the ymage of it, and takith the carecter in his forheed either in his hond, this ſchal drynke of the wyn of goddis wraththe that is mengid with cleer wyn in the cuppe of his wraththe, and ſchal be turmentid with fier and brimſtoon in the ſight of hooli aungelis, and bifore the ſight of the lombe. and the ſmoke of her turmentis ſchal ſtie up into the worldis of worldis, neithir thei han reſte dai and nyght whiche worſchipiden the beeſte and his ymage, and if ony man take the carecter of his name. here is the pacience of ſeintis whiche kepen the maundementis of god and the feith of iheſu. & I herde a voice fro heuene ſeiynge to me, write thou bleſſid ben deede men that dien in the lord, fro henns forth now

* arcnam. † pardo.

now the ſpirit ſeith, that thei reſte of her trauels, for the werkis of hem ſuen hem. And I ſaigh and lo a whyt cloude, and aboue the cloude a ſitter lyk the ſone of man hauynge in his heed a goldun crowne, and in his hond a ſcharp ſikil. and another aungel wente out of the temple and criede with greet voice to hym that ſat on the cloude, ſende thi ſikil and repe, for the our cometh that it be ropun for the corn of the erthe is ripe. and he that ſaat on the cloude ſente his ſikil into the erthe and raap the erthe. and another aungel wente oute of the temple that is in heuene, and alſo he hadde a ſcharp ſikil. and another aungel wente out fro the auter, and hadde power on fier and watir. and he criede with a greet voice to him that hadde the ſcharp ſikil, and ſeide, ſende thi ſcharp ſikil and kitte awei the cluſtris of the vynegherd of the erthe, for the grapis of it ben ripe. & the aungel ſente his ſikil into the erthe and gaderide grapis of the vinegherd of the erthe, and ſente into the greet lake of goddis wraththe. and the lake was trodun withoute the citee, and the blood wente out of the lake til to the bridelis of horſis bi furlongis a thouſynde and ſixe hundride.

Chap. XV.

AND I ſigh another ſigne in heuene greet and woundirful, ſeuene aungelis hauynge the ſeuene laſte veniauncis for the wraththe of god is endid in hem. and I ſaigh as a glaſun ſee meynd with fier, and hem that ouercam the beeſte and his ymage and the noumbre of his name ſtondinge aboue the glaſun ſee hauynge the harpis of god and ſyngynge the ſong of moiſes the ſeruaunt of god, and the ſong of the lombe, and ſeiden, greete and woundirful ben thi werkis lord god almyghti, thi weies ben iuſt & trewe lord kyng of worldis. lord, who ſchal not drede thee and magnyfie thi name? for thou aloone art merciful. for alle folkis ſchulen come and worſchipe in thi ſight, for * thi domes ben open. And aftir theſe thingis I ſaigh, and lo the temple of the tabernacle of witneſſyng was opened in heuene. and ſeuene aungelis hauynge ſeuene plagis wenten out of the temple, and weren clothid with a ſtoon cleen and whyt, and weren biſore gird with goldun girdils aboute the breſtis. and oon of the foure beeſtis ghaf to the ſeuene aungelis ſeuene goldun violis ful of the wraththe of god that lyueth into worldis of worldis. and the temple was † fillid with ſmoke of the maieſtee of god, and of the vertue of hym. and no man myghte entre into the temple til the ſeuene plagis of the ſeuene aungelis weren endid.

Chap. XVI.

AND I herde a greet voice fro heuene ſeiynge to the ſeuene aungelis, go ghe and ſchede out the ſeuene violis of goddis wraththe into the erthe. and the firſte aungel wente and ſchedde out his viol into the erthe, and a wounde || feers and worſte was maad on alle that hadden the carect of the beeſte, and on hem that worſchipiden the beeſt and his ymage. And the ſecound aungel ſchedde out his uiol into the ſee, and the blood was maad as of a deed thing, and ech man lyuynge was deed in the ſee. And the thridde aungel ſchedde out his viol on the floodis, and on the wellis of watris, and ſeide, iuſt art thou lord that art and that were hooli that demeſt theſe thingis, for thei ſchedden out the blood of halewis and prophetis and thou haſt ghouun to hem blood to drinke, for thei ben worthi. and I herde another ſeiynge, ghe lord god almyghti, trewe and iuſte ben thi domes. and the fourthe aungel ſchedde out his viol into the ſunne, and it was ghouun to hym to turmente men with heete and her. and men § ſwaliden with greet heete and blaſfemeyden the name of god hauynge power on theſe plagis, neithir thei diden penaunce that thei ſchulden ghyue glorie to hym. and the fifthe aungel ¶ ſchedde his viol on the ſeete of the beeſte, and his kyngdom was maad derk, and thei eeten togidre her tungis for ſorewe, and thei blaſfemyden god of heuene for ſorewis of her woundis, and thei diden not penaunce of her werkis. And the ſixte aungel ſchedde out his viol ** into thilke greet flood eufrates and driede the watir of it that weie were maad redi to kyngis fro the ſunne riſynge. and I ſaigh three uncleene ſpiritis bi the maner of froggis go out of the mouth of the dragoun, and of the mouth of the beeſte, and of the mouth of the fals prophete. for thei ben ſpiritis of deuelis makynge ſignys, and thei goen forth to kyngis of al erthe to gadre hem into batel to the greet dai of almyghti god. lo I come as a nyght theef, bleſſid is he that wakith and kepith hiſe clothis that he wandre not nakid, and that thei ſe not the filthe heed of hym. and he ſchal gadere hem into a place that is clepid in ebrew †† hermagedon. and the ſeuenthe aungel ſchedde out his viol into the eir, and a greet voice wente out of heuene fro the trone and ſeide it is don. and leytyngis weren maad and voices and thundris and a greet erthemouyng was maad which maner neuer was ſithen men weren on erthe ſuch erthe mouyng ſo greet. and the greet citee was maad into three parties, and the citees of hethene men felden doun. and greet babiloyn cam into mynde biſore god to ghyue to it the cuppe of wiyn of indignacioun of his wraththe. and ech yle fley awei, and hillis ben not ſoundun. and greet hail as a talent cam doun fro heuene into men, and men blaſfemyden god for the plage of hail, for it was maad ful greet.

the ſeuententhe chap.

AND oon of the ſeuene aungelis cam that hadde ſeuene violis, and ſpak with me and ſeide, come thou and I ſchal ſchew to thee the dampnacioun of the greet hore that ſittith on manye watris with whiche kyngis of erthe diden fornicacioun, and thei that dwellen in the erthe ben maad drunkun of the wyn of hir leccherie. and he took me into deſert in ſpirit and I ſigh a womman ſittinge on a *† reed beeſte ful of names of blaſfemye hauynge ſeuene heedis and ten hornis. and the womman was †|| enuirond with purpur and reed and *§ ouergild with gold and precious ſtoon and peerlis hauynge a goldun cuppe in hir hond ful of abomynaciouns and unclenneſſe of her fornycacioun, and a name writun in the forheed of hir, myſterie, babiloyn the greet modir of fornycaciouns and of abomynaciouns of the erthe. and I ſigh a womman drunke of the blood of ſeintis, and of the blood of martris of jheſu, and whanne I ſaigh her I wondride with greet wondringe

* judicia tua manifeſta ſunt. † ful. || ſæuum & peſſimum. § æſtuaverunt. ¶ ſchedde out ** in that ilke. †† armageddon.
*† coccineam. †|| circundata. *§ inaurata.

dringe. and the aungel ſeide to me, whi wondriſt thou? I ſchal ſeie to thee the ſacrament of the womman and of the beeſte that berith hir, that hath ſeuene heedis and ten hornes. the beeſte which thou ſigheſt was and is not, and ſche ſchal ſtie fro depneſſe, and ſche ſchal go into periſching. and men dwellinge in erthe ſchulen woundre whos names ben not writun in the book of lyf fro the makyng of the worlde, ſeynge the beeſte that was & is not. and this is the witt, who that hath wiſdom? the ſeuene heedis ben ſeuene hillis on whiche the womman ſittith, and kyngis ſeuene ben, fyue han felde doun, oon is, and another cometh not ghit, and whanne he ſchal come it bihoueth him to dwelle a ſchort tyme. and the beeſte that was and is not, and ſche is the eighthe and is of the ſeuene, and ſchal go into periſching. and the ten hornes whiche thou haſt ſeen ben ten kyngis that ghit han not take kyngdom, but thei ſchulen take power as kingis oon our aftir the beeſte. theſe han a counſel, and ſchulen bitake her vertue and power to the beeſte. theſe ſchulen fighte with the lombe, and the lombe ſchal ouercome hem, for he is lord of lordis and kyng of kyngis. and thei that ben with him ben clepid choſun and feithful. and he ſeide to me, the watris whiche thou haſt ſeyn where the hore ſittith ben peplis and folkis and langagis. and the ten hornes that thou haſt ſeyn in the beeſte, theſe ſchulen make hir deſolat and nakid, and ſchulen ete the fleiſchis of hir, and ſchulen brenne togidre hir with fier. for god ghaf into the hertis of hem that thei do that that is pleſaunt to hym, that thei ghyue her kyngdom to the beeſte til the wordis of god ben endid. and the womman whom thou haſt ſeyn is the greet citee that hath kyngdom on kyngis of the erthe.

Chap. XVIII.

AND aftir theſe thingis I ſigh another aungel comynge doun fro heuene hauynge greet power, and the erthe was lightned of his glorie. and he criede with ſtrong voice and ſeide, greet babiloyne felde doun, felde doun, and is maad the abitacioun of deuelis, and the keping of ech uncleene ſpirit, and the keeping of ech uncleene foul and hateful, for alle folkis drunkun of the wraththe of fornycacioun of hir. and kingis of the erthe and marchauntis of the erthe diden fornycacioun with hir, and thei ben maad riche of the vertue of delices of hir. and I herde another voice of heuene ſeiynge, my peple go ghe out of it, and be ghe not parteneris of the treſpaſſis of it, and ghe ſchulen not reſſeiue of the woundis of it. for the ſynnes of it camen til to heuene, and the lord hadde mynde of the wickidneſſe of it. ghelde ghe to it as ſche gheldide to ghou, and double ghe double thingis aftir hir werkis. in the drynke that ſche medlide to ghou meynge ghe double to hir as mych as ſche glorifiede hir ſilff, and was in delicis, ſo mych turment ghyue ghe to hir and weiling. for in hir herte ſche ſeith, I ſitte as a queene and I am not a widewe, and I ſchal not ſe weiling, and therfore in oo dai hir woundis ſchulen come, deeth and morenyng and hungur, and ſche ſchal be brent in fier, for god is ſtrong that ſchal deme hir. and the kyngis of the erthe ſchulen biwepe and biweile hemſilff on hir whiche diden fornycacioun with hir and lyueden in delices, whanne thei ſchulen ſe the ſmoke of the brennyng of it, ſtondinge fer for drede of the turmentis of it, and ſeiynge, woo, woo, woo, thilke greet citee babiloyne and thilke ſtrong citee, for in oon our thi doom cometh. and marchauntis of the erthe ſchulen wepe on * hir and mourne, for no man ſchal bie more the marchaundiſe of hem, the marchaundiſes of gold and of ſiluer, and of precious ſtoon, and of peerl and of † byes and of purpur and of ſilk and ‖ coctyn, and ech tree thymus, and alle veſſels of yuer, and alle ueſſels of precious ſtoon and of braſs, and of yrun, and of marbil: and § canel and amonye and of ſwete ſmellynge thingis and oynementis, and encenſe and of wyn and of oile: and of flour and of wheete, and of werk-beeſtis, and of ſcheep and of horſis and of cartis and of ſeruauntis and othire lyues of men. and thin applis of the deſire of thi liif wenten awei fro thee, and alle fatte thingis and ful cleer periſchiden fro thee. and marchauntis of theſe thingis ſchulen no more ſynde tho thingis. thei that ben maad riche of it ſchulen ſtonde fer for drede of turmentis of it wepynge and mournynge and ſeiynge, woo, woo, thilke greet citee that was clothid with bijs and purpur and reed ſcarlett, and was ouergild with gold and precious ſtoon and margaritis. for in oon our ſo many richeſſis ben deſtitute. and ech gouernor & alle that ſailen bi ſchip into place, and maryneris, and that worchen in the ſee ſtooden fer and crieden ſaynge the place of the brennyng of it ſeiynge, what is lyk this greet citee? and thei caſten poudir on her heedis, and crieden wepinge and mournynge and ſeiynge, woo, woo, thilke greet citee in which alle that han ſchippis in the ſee ben maad riche of priſes of it, for in oon our it is deſolat. heuene & hooli apoſtlis and prophetis make ghe ful out ioie on it, for god hath demed ghour doom of it. and oo ſtrong aungel took up a ſtoon as a greet mylneſtoon, and caſte into the ſee and ſeide, in this ¶ bire thilk greet citee babiloyn ſchal be ſent, and now it ſchal no more be foundun. and the voice of harperis and of men, of muſik and ſyngynge with pipe and trumpe ſchal no more be herd in it. and ech craſti man and ech craft ſchal no more be foundun in it. and the voice of mylneſtoon ſchal no more be herd in thee, and the light of lanterne ſchal no more ſchyne to thee. and the voice of the husbond and of the wyf ſchal no more ghit be herd in thee, for thi marchauntis weren prynces of the erthe. for in thi wicchecraftis alle folkis erriden, and the blood of profetis and ſeyntis is foundun in it, and of alle men that ben ſlayn in erthe.

Chap. XIX.

AFTIR theſe thingis I herde as a greet voice of manye trumpis in heuene, ſeiynge alleluya, heriyng and glorie and uertue is to oure god, for trewe and iuſt ben the domes of hym which demyde of the greet hore that deſoulide the erthe in hir leccherie, and vengide the blood of hiſe ſeruauntis of the hondis of hir, and eſte thei ſeiden, alleluia, and the ſmoke of it ſtighede up into the worldis of worldis. and the foure and twenti ſenyouris and foure beeſtis felden doun & worſchipiden god ſittynge on the trone and ſeiden, amen alleluya. and a voice wente oute of the trone und ſeide, alle the ſeruauntis of oure god ſeie ghe heriyngis to oure god, and ghe that dreden god ſmale and greete. and I herde a voice of a greet trumpe as the voice of

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* it † biis. ‖ coccini of coctyn. § cinnamomum. ¶ impe tu.

of many watris and as the voice of greete thundris ſeiynge alleluya, for oure lord god almyghti hath regned. ioie we and make we myrthe and ghiue glorie to him, for the weddingis of the lombe camen and the wyf of hym made redi hir ſilff. and it is ghouun to hir that ſche keuere hir with whyt biſſyn ſchynynge, for whi biſſyn is iuſtifiyngis of ſeyntis. and he ſeid to me, write thou bleſſid ben thei that ben clepid to the ſoper of weddingis of the lombe. and he ſeide to me, theſe wordis of god ben trewe. and I felde doun bifore hiſe feet to worſchipe him, and he ſeide to me, ſe thou that thou do not, I am a ſeruaunt with thee and of thi britheren hauynge the witneſſing of iheſu, worſchip thou god. for the witneſſyng of iheſu is ſpirit of profecie. and I ſaigh heuene opened, and lo a whyt hors, and he that ſat on him was clepid feithful and ſoothfaſt, and with rightwiſneſſe he demeth and fightith. and the ighen of him weren as flawme of fier, and in his heed manye diademys, and he had a name writun which no man knew but he, and he was clothid in a clooth ſpreynt with blood, and the name of him was clepid the ſone of god. and the ooſtis that ben in heuene ſuiden him on white horſis clothid with biſſyn, whyt and cleen, and a ſwerd ſcharp on ech ſide cam forth of his mouth, that with it he ſmyte folkis. and he ſchal reule hem with an yrun gherde. and he tred-ith the preſſour of wiyn of ſtrong ueniaunce of the wraththe of almyghti god. and he hath writun in his clooth and in the hemme, kyng of kyngis and lord of lordis. And I ſaigh an aungel ſtondinge in the ſunne, and he criede with greet uoice and ſeide to alle briddis that flowen bi the myddil of heuene, come ghe and be ghe gadered to the greet ſoper of god that ye ete the fleiſche of kyngis, and fleiſche of tribunes, and fleiſche of ſtronge men, and fleiſche of horſis and of tho that ſitten on hem, and the fleiſche of alle free men and bonde men, and of ſmale and of greete. and I ſaigh the beeſte and the kyngis of erthe and the ooſtis of hem gaderid to make ba-tel with hym that ſaat on the hors and with his ooſt. and the beeſte was caughte, and with hir the fals prophete that made ſignes biſore hir in which he diſſeyuyde hem that tooken the * carect of the beeſte, and that worſchipiden the ymage of it. theſe tweine weren ſente quycke into the pool of fier bren-nynge with brymſtoon. and the † othire weren ſlayn with the ſwerd of hym that ſaat on the hors that cometh forth of the mouth of hym, and alle briddis weren fillid with the fleiſche of hem.

Chap. XX.

AND I ſaigh an aungel comynge doun fro he-uene hauynge the keye of depneſſe, and a greet chayne in his hond. and he caughte the dragoun the elde ſerpent that is the deuel and ſathanas, and he boond hym bi a thouſynde gheeris. and he ſente hym into depneſſe, and cloſide on hym, that he diſſeyue no more the folkis til a thouſinde gheeris be fillid. aftir theſe thingis it bihoueth him to be unboundun a litil tyme. and I ſaigh ſeetis and thei ſaten on hem, and doom was ghouun to hem, and the ſoulis of men biheedid for the witneſſyng of iheſu and for the word of god, and hem that worſchipiden not the beeſte neither the ymage of it, neither tooken the carect of it in her forheedis, neithir in her hondis, and thei lyuyden and regnyden with criſt a thou-ſynde gheeris, othere of deede men lyuyden not til a thouſynde gheeris ben endid. this is the firſte a-ghenriſyng, bleſſid, and hooli is he that hath part in the firſte aghenriſyng. in theſe men the ſecounde deeth hath not power, but thei ſchulen be preſtis of god and of criſt, and thei ſchulen regne with him a thouſynde gheeris, and whanne a thouſynde gheeris ſchulen be endid ſathanas ſchal be unboundun of his priſoun. and he ſchal gon out and ſchal diſ-ſeyue folkis that ben on foure corneris of the erthe, gog & magog. and he ſchal gadre hem into batel whos noumbre is as the grauel of the ſee. and thei ſtieden up on the broodneſſe of erthe, and enuyrown-yde the caſtels of ſeyntis, and the loued citee, and fier cam doun of god fro heuene and deuouride hem. and the deuel that diſſeyuyde hem was ſent into the pool of fier and of brymſtoon where bothe the beeſte and falſe prophetis ſchulen be turmentid dai and nyght into worldis of worldis, amen. And I ſaigh a greet whyt trone and oon ſittinge on it fro whos ſight erthe fledde & heuene, and the place is not foundun of hem. and I ſigh deede men greete and ſmale ſtondinge in the ſight of the trone, and bookis weren opened. and another book was opened that is *the book* of lyf, and deede men weren demed of theſe thingis that weren writun in the bookis aftir the werkis of hem. and the ſee ghaf hiſe deede men that weren in it, and deeth and helle ghauen her deede men that weren in hem. and it was demed of ech aftir the werkis of hem, and helle and deeth weren ſent into the poole of fier. this is the ſecounde deeth, and he that was not foundun writun in the book of lyf was ſent into the pool of fier.

Chap. XXI.

AND I ſaigh newe heuene and newe eerthe, for the firſte heuene and the firſte erthe went-en awei, and the ſee is not now. and I ioon ſaigh the hooli citee ieruſalim newe comynge doun fro he-uene maad redi of god as a wyf ourned to hir hus-bonde. and I herde a greet voice fro the trone ſeiynge, lo the tabernacle of god is with men, and he ſchal dwelle with hem, and thei ſchulen be his peple, and he god with hem ſchal be her god. and god ſchal wipe awei ech teer fro the ighen of hem, and deeth ſchal no more be neithir mournyng nei-ther criyng neither ſorewe ſchal be ouer whiche thingis firſte wenten awei. and he ſeide that ſat in the trone, lo I make alle thingis newe. and he ſeide to me, write thou, for theſe wordis ben mooſt feithful and trewe. and he ſeide to me it is don, I am alpha and oo the bigynnyng and ende, I ſchal ghyue freli of the welle of quyk water to him that thirſtith. he that ſchal ouercome ſchal || welde theſe thingis, and I ſchal be god to him, and he ſchal be ſone to me. but to ferdful men and unbileueful, & curſid, and manquelleris, and fornicatours, and to witchis and worſchiperis of ydols and to alle lyeris the part of hem ſchal be in the pool brenynge with fyer and brymſtoon, that is the ſecounde deeth. And oon cam of the ſeuene aungelis hauynge violis ful of ſeuene the laſte ueniauncis. and he ſpak with me and ſeide, come thou and I ſchal ſchewe to thee the ſpouſeſſe the wyf of the lombe. and he took me up in ſpirit into a greet hill and high, and he ſchewide to me the hooli citee ieruſalem comynge doun

* characterem. † tothir. || poſſidebit

doun fro heuene of god, hauynge the * cleerte of god, and the light of it lyk a precious ſtoon as the ſtoon iaſpis, as criſtal. and it hadde a wall greet and high hauynge twelue ghatis, and in the ghatis of it twelue aungelis and names writen yn that ben the names of twelue lynagis of the ſones of iſrael, fro the eeſt three ghatis, and fro the north three ghatis, and fro the ſouth three ghatis, and fro the weſt three ghatis. and the wall of the citee hadde twelue foundamentis, and in hem the twelue names of twelue apoſtlis and of the lombe. and he that ſpak with me hadde a goldun meſure of a reched that he ſchulde mete the citee and the ghatis of it and the wall. and the citee was ſett in a ſquare, and the lengthe of it is ſo mych as mych as is the brede. and he mat the citee with the reched bi furlongis twelue thouſyndis, and the highthe and the lengthe and breede of it ben euene. and he maat the wallis of it of an hundride and foure & fourti cubitis bi meſure of man that is of an aungel. and the bilding of the wall theroff was of the ſtoon iaſpis, and the citee it ſilff was cleen gold lyk cleen glas. and the foundamentis of the wal of the cite weren ourned with al precious ſtoon, the firſte foundament iaſpis, the ſecound ſaphirus, the thridde calſedonyus, the fourthe ſmaragdus, the fifthe ſardony, the ſixte ſardyus, the ſeuenthe criſolitus, the eighthe berillus, the nynthe topaſius, the tenthe criſopaſſus, the elleuenthe iacinctus, the tweluethe amatiſtus. and twelue ghatis ben twelue margaritis bi ech, and ech ghate was of ech margarite, and the ſtretis of the citee weren cleen gold as of glas ful ſchinynge. and I ſaigh no temple in it, for the lord god almyghti and the lomb is temple of it. and the citee hath not nede of ſunne neither moone that thei ſchine in it, for the cleerite of god ſchal lightne it, and the lombe is the † lanterne of it and folkis ſchulen walke in light of it, and the kyngis of erthe ſchulen bringe her glorie and onour into it. and the ghatis of it ſchulen not be cloſid bi dai, and nyght ſchal not be there. and thei ſchulen bringe the glorie & onour of folkis into it. neither ony man defouled and doynge abomynacioun and leeſyng ſchal entre into it, but thei that ben writun in the book of lyf and of the lombe.

Chap. XXII.

AND he ſchewide to me a flood of quycke watir ſchynynge as criſtal comynge forth of the ſeete of god & of the lombe in the myddil of the ſtreet of it, and on ech ſide of the flood the tree of lyf bringinge forth twelue fruytis gheldinge his fruyt bi ech monethe. and the leeuys of the tree ben to heelthe of folkis, and ech curſid thing ſchal no more be, but the ſeetis of god and of the lombe ſchulen be in it, and the ſeruauntis of him ſchulen ſerue to him, and thei ſchulen ſe his face and his name in her forheedis. and nyght ſchal no more be, and thei ſchulen not haue nede to the light of lanterne, neither to lyght of ſunne, for the lord god ſchal lightne hem. and thei ſchulen rengne into worldis of worldis. and he ſeide to me, theſe wordis ben mooſt ſeithful and trewe, and the lord god of ſpiritis of profetis ſente his aungel to ſchewe his ſeruauntis what thingis it bihouith to be done ſoone, and lo I come ſwiftly, bleſſid is he that kepith the wordis of profecie of this book. and I am joon that herde and ſaygh theſe thingis, and aftirward that I hadde herd and ſeyn I ſelde doun to worſchipe bifore the feet of the aungel that ſchewide to me theſe thingis. and he ſeide to me ſe thou that thou do not, for I am ſeruaunt with thee and of thi britheren prophetis and of hem that kepen the wordis of prophecie of this book, worſchipe thou god. and he ſeide to me ſigne *either ſeele* thou not the wordis of prophecie of this book, for the tyme is nygh. he that noyeth noye he ghit, and he that is in filthis wexe foule ghit, and a iuſt man be iuſtified ghit, and the hooli be halewid ghit. lo I come ſoone and my meede with me to ghelde to ech man aftir hiſe werkis. I am alpha and oo, the firſt and the laſte bigynnyng and ende, bleſſid be thei that waiſchen her ſtoolis in the blood of the lambe that the power of hem be in the tree of lyf, & entre bi the gatis into the citee. for withouten forth houndis and wicchis and unchaſte men and manquelleris and ſeruynge to Idolis, and eche that louith and makith leeſing. I Iheſus ſente myn aungel to witneſſe to you theſe thingis in chirchis. I am the rote and kyn of dauith and the ſchynynge morewe ſterre. and the ſpirit and the ſpouſeſſe ſeyen, come thou. and he that heerith ſeye come thou. and he that thirſtith come. and he that wole take he frely the watir of lyf. and I witneſſe to ech man heerynge the wordis of profecie of this book: if ony man ſchal putte to theſe thingis, god ſchal putte on him the ueniaunces writen in this book and if ony man do awey of the wordis of the book of this profecie, god ſhal take awey the part of him fro the book of lyf, and fro the holy citee, and fro theſe thingis that ben writun in this book. he ſeith that berith witneſſyng of theſe thingis yhe amen. I come ſoone amen, come thou lord Iheſus. the grace of oure lord iheſus criſt be with you alle, amen.

Here endith the apocalips of Jon. *the ende of the newe teſtament.*

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* claritatem. † lucerna.

Printed by *John March* in *George-yard*
near the *Poſtern* on *Tower-hill*, and
finiſhed the Sixth day of *June*,
MDCCXXXI.

* *the*

* *the pistlis and the gospels of the newe testament unto seint Andrewes euyn.*

the firste sun- / *dai of* aduent	Romayns xiii. f. we knowlechynge that the tyme.	ende the lord iesus crist.
	Mathew xxi. a. whanne jesus cam nygh to ieruſalim.	ende in highe thingis.
Wednesday	James. v. c. be ghe pacient to the tym.	ende in the name of the lorde.
	Mark. i. a. the bigynnyng of the.	ende in the holy goſt.
Friday	mathew. iii. a. in tho dayes cam Jon.	ende knowlechen her synnes.
the secounde	Romayns xv. a. what euere thingis ben.	ende vertu of the holy goſt.
Sunday	luk. xxi. c. tokenes shulen be in the ſ.	ende wordis shulen not passe.
Wednesday	mathew xi. c. treuly I seye to ghou.	ende of heryng here he.
Fryday	Jon. i. b. Joon bereth witnessyng.	ende he hath toold out.
the thirdde	i corinthes iiij. a. so a man gesse us as.	ende to every man of god.
Sunday	mathew xi. a. whanne Jon in bondis.	ende thi weye bifore thee.
Wednesday	luk. i. c. the aungel gabriel was.	ende to me aftir thi word.
Ymberday	luk. i. d. marye roos up in tho dais.	ende in god myn helthe.
Fryday	ij Thessalo: ji. a. bretheren we prien ghou.	ende of his comynge.
Saturday	luk. iii a. the fiftenthe gheer of.	ende se the helthe of god.
the fourthe	philipensis iiij. b. joye ghe in the lord euere.	ende in crist iesu oure lord.
Sunday	jon. i. c jewis senten from jeruſ.	ende jon was baptisynge
Wednesday	luk. vij. c. this word wente out.	ende is more than he.
Fryday	mark. viij. c. se ghe & bewar of sour d.	ende seye to no man.
Cristemasse	Romayns. i. a. poul the seruaunt of Jesus.	ende the clepide of iesus crist.
euyn	mathew. i. e whanne marie his mo.	ende saaf from her synnes.
Cristemasse	Tyte. ij. c. the grace of god oure.	ende & monestе yow.
day the i *masse*	luk. ij. a. a maundement wente.	ende to men of good wille.
	Tyte iij. b. benyngnyte & humanite.	ende everlastynge lyf.
the ij *masse*	luke. ii. c. scheperdis spaken togidere.	ende as it is seid to hem.
the iij *masse*	Hebrews i. a. manyfold and manye.	ende schulen not fayle.
	joon i. a. in the bigynnyng was	ende ful of grace and of treuthe.
Saint steuene	Aplis dedis vi. d. steuene ful of grace.	ende he slepte in the lord & vij. g.
	mathew xxiij. f. lo I sende to ghou prophetis.	ende in the name of the lord.
seynt john	joon the laste f. he seide to him sue thou me.	ende witnessyng is trewe.
Childermasse day	Apocalips. xiiij. a. I saaigh & lo a lamb stood.	ende bifore the trone of god.
	Mathew. ij. d. the aungel of the lord.	ende for thei ben not.
Seynt thomas	Hebrews. v. a. ech bishop taken of.	ende the ordre of melchisedek.
	luk. xix. b. sum noble man wente.	ende steyinge up to ieruſalem.
the vj day	Galathas. iiij. a. hou myche tyme the h.	ende and eyre bi god.
aftir cristmasse	luk. ij. c. his fadir & his modir.	ende grace of god was in him.
Seint Siluestre	mathew xxv. b. a man goynge in pilgrim.	ende into the ioye of thi lord.
Newegheris day	Tyte. ii. c. the grace of god our sa.	ende and monestе you.
	luk. ii c. aftir eyghte dayes weren.	ende conseyued in wombe.
Twelfthe euyn	Tyte. iij. b. benyngnite & humanite.	ende iesus crist oure savyour.
	Mathew. ii. f. croude deed lo the aungel.	ende clepid of nazareth.
xij day at matyns	luk. iij. c. it is don whanne al the.	ende turned aghen fro iordan.
at masse	mathew. ii. a. whanne iesus was born.	ende into the contre.
Sunday in octaues	Joon i. d. Jon saugh iesus comynge.	ende this is the sone of god.
Wednesday	mathew. iii. f. Jesus cam fro galile.	ende I have plesid to me.
the utas of the xii day	Romayns xii. a. bretheren I biseche you.	ende oon of another.
	luk. ii. f. whanne iesus was maad.	ende anentis god & man.
i Sunday aftir.	Romayns. x. a. the wille of myn h.	ende ech man bileuynge.
	mathew. iiii. c. whanne iesus hadde herd.	ende schal come nygh.
Fryday	Romayns xiij. a. euery soule be suget.	ende seruynge the same thing.
	luk. iiii. b. Jesus turnede agen in vertu.	ende forth of his mouth.
the secounde	Romayns. xii c. hauynge ghiftis dyuerse.	ende to meke thingis
Sunday	Joon. ii. a. weddingis ben maad.	ende bileueden to him.
Wednesday	i. tymoth. i. f. a trewe word & worthi.	ende into worldis of worldis.
	Mark vi. a. Jesus gon out thennnes.	ende for the unbileue of hem.
Fryday	Romayns xiiii. e. I woot & triste in the lord.	ende not of seith is synne.
	luk. iiii e. & he cam doun to cafarnaum.	ende ech place of the cuntre.
the thirdde	Romayns xii. f. nyle ye be prudent anentis.	ende yuel thing in good thing.
Sunday	Mathew. viij. a. whanne iesus hadde comen.	ende fro that our.
Wednesday	Romayns xv. g. bretheren I biseke ghou.	ende be with ghow alle amen.
	Mark iii. a. he entride eftsone into.	ende is restorid to him.
Fryday	i corinthis. iii. e. witen ghe not that ghe ben.	ende crist sothely of god.
	mathew iiii. f. Jesus envirownyng alga.	ende him manye cumpanyes.
the fourth	Romayns xiii. d. no man owe ghe any thing.	ende the plente of lawe.
Sunday	mathew viii. e. Jesus steiynge into a litel schip.	ende obeighshiden to him.
Wednesday	i corinth. vii. a. it is good to a man for to.	ende for ghoure incontynence.
	luk. ix. g. it is don hem walkynge.	ende able to the rewme of god.
Fryday	i. corinth. vii. d. ech man in what cleping.	ende dwelle he anentis god.
	Mark x. b. thei offriden to him litele ch.	ende upon hem blesside hem.

* the words printed in Italic are written with red ink in the copy.

v. *ſunday* ——	colocenſis. iii. d. clothe ghe ghou as the cho.	ende	thankyngis to god the fadir.
——	mathew. xiii. c. the kyngdom of heuen is.	ende	whete into my berne.
wedneſd. ——	1 tymoth. ii. a. I beſeche firſt of alle thingis.	ende	in feith & in treuthe.
——	mathew. xxi. c. a man hadde two ſones.	ende	ghe bileueden to hym.
Septuag. ——	1 corinthes. ix. g. witen ghe not that thei that.	ende	forſothe the ſtoon was crift
——	mathew. ix. a. the kyngdom of heuene.	ende	ſewe ben choſen.
wedneſdai. ——	ij corinthes. iv. b. forghif alſo oure goſpel.	ende	lyf ſothely in ghow.
——	mark. ix. c. thei gon from thenns wente.	ende	but him that ſente me.
Fryday. ——	ij corinthes. iiii. e. hauynge the ſame ſpirit.	ende	ben euerlaſtynge.
——	mathew. xii. d. he that is not with me is.	ende	thou ſchalt be dampned.
Sexageſima. ——	ij corinthes. xi. e. ghe ſuffren gladly unwiſe.	ende	dwelle in me.
——	luk. viij. a. whanne myche cumpanye.	ende	fruyt in pacience.
wednæſdai. ——	ij corinthes. i. g. I inclepe god witneſſe.	ende	not hiſe thoughtis.
——	mark. iv. a. Jeſus bigan for to teche.	ende	here he.
Fryday ——	ij corinthes. v. d. witynge the drede of the.	ende	& he roos aghen.
——	luk. xvij. d. he axed of the fariſeys.	ende	togider & eglis.

. . . . . .
. . . . . .

Here bigynnen the leſſons and piſtlis of the oolde lawe that ben rad in the chirche bi al the gheer aftir the Uſs of Salisburi.

ADVENT.

The piſtle on the firſte fryday in advent *bifore criſtmaſſe.* Iſaie li. c.

THE *lord god ſeith theſe thingis.* heerith me ghe that [1] ſuen that that is [2] juſt: and ſaken the lord. take ghe hede to the ſtoon fro whennes ghe ben [3] fallen doun: and to the caue of the lake fro which ghe ben [4] kitt doun. take ghe hede to abraham ghoure fadir, and to ſare that [5] childide ghou, for I clepide him oon, and I bleſſide him and multipliede him. Therfore the lord ſchal coumforte ſion, and he ſchal coumforte alle the fallingis therof, and he ſchal [6] ſette the deſert therof as delicis and the wildirneſſe therof as a gardeyn of the lord. Joie and gladneſſe ſhal be founde therinne, the doinge of [7] thankingis and the voice of [8] herrynge. My peple take ghe hede to me, and my lynage here ghe me, for whi a lawe ſchal go out fro me. and my dom ſchal reſt into the light of peplis, and my [9] juſt man is nygh & my ſaviour is gon out, and myn armes ſchulen deme peplis, iiis ſchulen abide me, and ſchulen [10] ſuffre myn arm. [11] reiſith ghour ighen to heuene, and ſeeth undir erth bynethe, for whi heuenes ſchulen melte away as ſmooke, and the erthe ſchal be [12] alto broken as a cloith, and the dwelleris therinne ſchulen [13] periſche as theſe thingis; [14] but myn helpe ſchal be [15] withouten ende, and my rightfulneſſe ſchal not faile. Ye peple that knowen the [16] juſt man here me, my lawe is in the herte of hem; nyle ghe drede the [17] ſchenſchip of men, and drede ghe not the blaſfemyes of hem, [18] for whi a worme ſchal ete hem ſo as a cloith, and a moughte ſchal devoure hem ſo as wolle, but myn helthe ſchal be withoute ende, and my rightfulneſſe into generacions of generacions.

The piſtil on the iid *wedneſday of advent* Zacharie viij. c.

THE lord god of ooſtis ſeith theſe thingis, I am turned aghen to ſyon, and I ſchal dwelle in the myddil of Jeruſalem, and Jeruſalem ſchal be clepid a citee of truthe, and the hil of the lord *ſchal be clepid* an hil halowid, the lord of ooſtis ſeith theſe thingis. ghit oolde men and oolde wymmen ſchulen dwelle in the ſtretis of jeruſalim, and the ſtaf of man in his hond for the multitude of gheeris, and the ſtretis of the citee ſchulen be fillid with infauntis and maydens pleynge in the ſtretis of it: the lord of ooſtis ſeith theſe thingis: though it ſchal be ſeyn hard before the ighen of the [1] relifis of this peple in tho daies ſeith the lord of ooſtis, whether before myn yghen it [2] ſchal be ſeyn hard, ſeith the lord of ooſtis. the lord of ooſtis ſeith theſe thingis; lo I ſchal ſave my peple fro the lond of the eeſt, and fro the lond of goinge doun of the ſunne, and I ſchal bringe hem, and thei ſchulen dwelle in the [3] myddil of jeruſalim, and thei ſchulen be to me into a peple, and I ſchal be to hem into a god, and in trewthe and in rightwiſneſſe, ſeith the lord almyghty.

The ijd *friday of* advent, *the piſtle* Iſaie lxii. c.

THE *lord ſeith theſe thingis.* upon thi wallis jeruſalim I have [1] ordeyned keperis al day and al nyght, [2] withouten ende thei ſchulen not be ſtille. ghe that [3] thenken on the lord be not ſtille, and gheve ye not ſilence to him til he ſtabliſche and till he ſette jeruſalim praiſing on erthe. the lord ſwor in his right hond and in the [4] arm of his ſtrengthe. I ſchal gheve no more thi whete mete to thin enemyes, and aliens ſones ſchulen not drinke the win in whiche thou haſt traveilid, for thei that ſchulen gedre it togidre ſchulen ete it, and ſchulen herie the lord, and thei that beren it togidre ſchulen drynke in myn holy [5] forgherdis. paſſe ghe, paſſe ghe bi the gatis: [6] make ghe redy wey to the peple, make ghe a playn [7] path, and [8] cheſe ghe ſtoones and [9] reiſe ghe a ſigne to the peplis, lo the lord made herd in the [10] laſt

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1 folowen MS *Sidn.* 2 right. 3 kit out MS. *Sidn.* hewn down *Bibl.* 4 kit of *Sidn.* 5 bar. 6 ſchal putten. 7 gracis. 8 preiſyng. 9 rightwis. 10 ſuſteyne 11 reerith. 12. to troden. 13 die. 14 forſothe myn helthe 15 into evermore. 16 the rightwiſes. 17 the reproof. 18 forſothe. 1 relikis. 2 ſchal be herd. 3 citee of jeruſalem. 1 ſettide 2 euermore. 3 remembren. 4 ſtrengthe of his arme. 5 porchis or hallis. 6 before ordeyne ghe. 7 going. 8 gadrith awei. 9 rere ghe up a tokene

10 laſt parties of erthe. ſeie ghe to the doughtir of ſion, lo thi ſaviour cometh, lo his mede is with him, and his werk is biſore him, and thei ſchulen clepe hem the holy peple aghen bought of the lord. forſothe thou ſchalt be clepid a citee ſought and not forſaken.

The iij *wedneſday,* * *that is the* † *ymber-wedniſday, of advent,* a leſſoun Iſaie ii.

IN *tho daies* iſaie *the profete ſeide:* and there ſchal be in the laſte daies byfore maad redy the mounte of the hous of the lord on the cop of mounteyns, and it ſchal be rend out upon hillis, and alle 1 hethin men ſchulen flowe to him; and manye peplis ſchulen goo and ſchulen ſeie, come ghe and ſtighe we to the hil of the lord, and to the hous of god of iacob, and he ſchal teche us hiſe weies, and we ſchulen go in 2 the pathis of hym. for whi the lawe ſchal go out of ſion. and the word of the lord fro jeruſalim, and he ſchal deme hethen men. and 3 he ſchal reprove many peplis, and thei ſchulen 4 welle togidre her ſwerdis into ſcharis, and her ſperis into ſikelis *or ſithis.* folk ſchulen no more 5 reiſe ſwerd aghens folk, and thei ſchulen no more be 6 hauntid to bateil. come ghe the hous of iacob, and go we in the light of oure lord god.

Upon ** *the ſame day a piſtle.* Iſaie. vii. c.

IN *tho daies* the lord ſpak to acas ſeiynge, axe thou to the a 1 ſigne of thi lord god into the depthe of helle or into the heyghte above. and acas ſeide, I ſchal not axe and I ſchal not tempte the lord. and Iſaye ſeide, therfore the hous of dauith here ghe, whether it is leettul to ghou for ghou to be 2 deſeſeful to men? for ghe ben 2 deſeſeful to alſo my god. for this thing the lord himſilff ſchal geve a 1 ſigne to ghou: lo a 3 virgyne ſchal conſeyve and ſchal bere a ſone, and his name ſchal be clepid emanuel. he ſchal ete botre and hony that he kunne reprove yvel and cheſe good.

The piſtle on †† *the thridde friday of* advent. Iſaye xi. c.

THE *lord god ſeith theſe thingis.* a gherd ſchal go out of the root of ieſſe, and a flour ſchal ſtighe on the roote of it, and the ſpirit of the lord ſchal reſte on him. the ſpirit of wiſdom and undirſtondinge. . . . . .

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10 utmoſtis. * MS *Pepys.* † a Faſt in courſe. 1 gentiles. 2 hiſe. 3 undirnyme. 4 geten togidre. conflabunt *Lat.* 5 reeren. 6 exercebuntur. *lat.* ** ymber-wedniſday of Advent. MSS. *Pepys, Trinity.* 1 tokene. 2 grevous. 3 maidene. †† ymbir-friday. MSS. *Pepys, Trinitie.*

A Gloſſary

A GLOSSARY *or* Explanation *of the old and obſolete Words in the* New Teſtament *of Dr.* Wiclif's *Tranſlation.*

A.

ABaiſchid, *A. S.* beſceadana, *affrighted. Mark* xvi.
Abayſt. See *Abaiſchid. Mark* v.
Abiding, *A. S.* bidan, abydinge, *tarrying for, expectation. Tyte* ii.
Abitacle, *Lat. habitation, dwelling. Effeci* ii.
Abood. See *Abiding. Waiting for, expected. Dedis* x.
* Actoures, *Lat. governors, keepers. Gal.* iv.
Aftir, *A. S.* eftir, *according, in proportion to. Dedis* xi.
Agaſt, *A. S.* gaſt, *afraid, ſpiritleſs. Mat.* viii. *e.*
Aghenbye, *A S.* bigen, *buy again, redeem.*
Aghenbier, *redeemer, ranſomer.*
Aghenboute, *redeemed, delivered. Galath.* iii.
Aghenbygheng, aghenbiyng, *redemption. Rom.* iii.
Aghenward, *on the contrary. Galath.* ii. 1 *Petir* iii.
Alargid, *Lat. enlarged.*
Algatis, *A. S.* gate, geats, *always. Rom.* xi.
Alsmekille, *A.S.* als and micel, *as much.*
Amende, *emenda*, from *Lat.* emendare, *correct, chaſtiſe, a mulct, fine. Luk.* xxiii.
Amoneſted, *Lat. admoniſhed.*
Amonye, *an ointment wherewith the* Egyptians *uſed to embalm their dead bodies.* Hence comes the word *amomy or mummy. Apoc.* xviii.
Anentis, *with, according to. Math.* xix.
Angwiſcheden, *A. S.* angſumian, *diſtreſſed, reduced to ſtraits.* 2 *Cor.* iv.
Anoon, *preſently, immediately.* Prol. to *Mat.* MS. *Mag.*
Apaid, apaiede, *Ital.* appagare, *content, ſatisfied. Luke* iii.
Aparti, *Lat. in part.* 1 *Cor.* v.
Aparelid, *adorned. Luk.* xxi.
Apeyreth, *Fr.* empirer, *impaireth, corrupteth.* 1 *Cor.* v.
Apeyrynges, *loſſes. Filipen* iii.
Apoſtilheed, *Gr.* and *Sax. the ſtate or quality of an Apoſtle, Apoſtleſhip.* 1 *Cor.* ix.
Araieden, *Fr.* ar. roy, *prepared, ſet in order, trimmed. Mat.* xxv.
Archytriclyne, *Gr. a maſter of the feaſt, major domo. Jon.* ii. *a.*
Areche, *A. S.* aræcan, *reach, give. Jon.* xiii. *Luk.* xi.
Areede, *A. S.* arædan, *read, gueſs. Mat.* xvi.
Areride, *A.S.* aræran, *reared, raiſed, lift up. Marc.* i.
Arow-caas, *A. S.* arwe, and *Fr.* caſſe, *a caſe for arrows, a quiver.*
Aſaught. See *Aſſailid. Aſſault. Dedis.*
Aſeeth, *A.S.* aſethian, *content, ſatisfaction. Marc.* xv.
Aſpies, *Fr.* eſpier, *treacherie, lyings in wait. Dedis* ix.
Aſſailid, *Fr.* aſſailir, *aſſaulted, taken hold of. Marc.* xvi.
Aſſay, *Fr.* eſſay, *tempt, try, prove.*
Aſſche, *aſhes. Iſai.* lxiii.
Aſſys, *A. S.* aſſa, *aſſes. Mark* ix. *Mola aſinaria,* a millſtone turned by aſſes.
Aſtont, circumſtantibus, *juſt by. Marc.* xv. MS. *Mag. and ſumme of men ſtonding aſtont.* Wiclif, *ſtonding about.*
Aſydis half, *aſide. Dedis* xxiii.
At, *that. Jon.* iii. *Apoc.* iii.
Atreet, *Fr. diſtinctly.* 2 *Eſdre* viii.
Atwine, atwynne, atwynny, *A.S.* twinan, *aſunder, one another. Galath.* vi. *Dan.* xiii. *Mat.* xxv. *e.*
Averous, *Lat.* avarus, *covetous.* 1 *Cor.* vi.
Avoket, *Lat.* advocatus, *advocate. Dedis* xxiv.
Avowtreres, *adulterers, baſtards. Ebrues* xii.
Avowtrie, *adultery.*
Avoyded, *Fr.* vuide, *done away.* 2 *Cor.* iii.
Awter, *Lat.* altare, *alter. Mat.* v.
Axe, axen, *A.S.* axian, *ask.*
Ayſel, *A.S.* æced, *vinegar. Marc.* xv.

B.

Ballid, *bald, ſhaven.* 1 *Cor.* xi.
Bapteme, baptyme, *Gr. baptiſm. Mat.* iii.
Bar, *A. S.* beoran, *bare, bore. Marc.* x. *c.*
Baſenet, *Fr. a ſlight helmet* or *headpiece. Wiſd.* v.
Battis, *A. S.* bat, *clubs, ſticks. Mat.* xxvi.
Baylè, *Fr. a bailiff, ſteward. Luc.* xvi.
Be, *by.*
Bekeneden, *A.S.* becun, *beckened, made a ſign. Luc.* v.
Berieles, *A. S.* birian, *burying places, tombes. Mat.* viii.
Beſauntis, *Fr.* bezant, *talents of gold,* ſo called becauſe coined at † *Byzantium. Luc.* xv.
Beſmes, *A.S.* beſm, *beſomes. Luc.* x.
Biclipped, *A. S.* cleopan, *claſped, embraced. Marc.* ix. *Dedis* xx.
Bid *or* bede, *to pray.* Hence *bedeſman,* a *petitioner,* and *bedes,* becauſe they are uſed to number prayers with.
Bilibre, *Lat. two pounds, Apoc.* vi.
Bimorniden, *A.S.* bimornan, *mourned, lamented. Luc.* xxiii.
Birre, byre, bire, *Fr.* birer, *hurry, confuſion, force, haſte. Mat.* viii. *Apoc.* xviii. Iſland. *bir ventus ſecundus.* Hicks's *Iſland. Dict.* Douglaſs's *Gloſſ.*
Biſchedith, *A. S.* biſcedan, *Lat.* infundit, *overfloweth. Iſaie* lv.
Biheeſtis, *A. S.* bihete, *promiſes, vows.*
Bihotyng, *A. S.* behatan, *promiſing,* &c.
Biſee, *A. S.* biſeon, *ſee, look, mind. Mat.* xxvii.
Biſi, *A.S.* biſgian, *buſy, careful, ſolicitous.* 1 *Cor.* vii.
Biſpat, *ſpit. Luc.* xviii.
Byſpreyned. See *Spreyned.*
Bityneſſe. See *Biſi.* 1 *Cor.* vii, viii.
Bitake, *A. S.* betæcan, *betake, yield up, deliver. Dan.* xiv. *Mat.* xxvi.
Bithenke, *bethink, reflect, conſider. Eccleſiaſt.* xiv.
Bliſful, *A. S.* bliſſe, *happy, bleſſed, joyful.*
Bliſfulhede, *a ſtate of bleſſedneſs* or *happineſs.*

* *Actor* dicitur is quem tutor vel curator ad agendum quaſi procuratorem, auctore pratore, conſtituit. *Calvini* Lexicon Jurid.
† See *Guillim's* Diſplay of Heraldry, p. 33. Ed. 1638.

Blaundiſhing, *Lat. ſoothing, flattering, coaxing.*
Boluun, blouun, *A.S.* blowan, *blown, puffed up, ſwoln.* 1 *Cor.* v. bown *ſwelled* Norf.
Boluynges, *q.* blowings, *ſwellings.* 2 *Cor.* xii.
Booles, bolis, *Belg.* bul, *bulls, fat* or *fed beaſts. Mat.* xxii.
Bootis, *A. S.* bæt, *boats. Luc.* v.
Boſatis, buffetis, *Ital.* buffetoo, *buffets. Jon.* xix.
Boſeth, *buffet. Jon.* xviii.
Boiſtous, *Fr. rough, hard. Math.* ix.
Bonke, watir bonke, *A. S.* banc, *a creeke. Dedis* xxvii.
Borde, *A. S.* bord, *board, table. Luc.* xxii.
Brayde. *Luc.* ix. See *Debrayding.*
Breed, *A. S.* brad, *breadth. Apoc.* xxi.
Bregid, *A. S.* brice, *abridged, ſhortned. Mark* xiii.
Brenne, bryne, *burn.*
Brether, *A.S.* brathe, *breather. Dedis* ix.
Bridale, *A. S.* brid, *a wedding. Mat.* xxii.
Bridris, *A.S.* bredan, *breeders. Mat.* xxiii.
Britil, *A.S.* britten, *brittle.* 1 *Cor.* iv.
Brochis, *Fr. necklaces,* or *bracelets* of gold ſet with precious ſtones of a pyramidical form. *Iſaie* lxi.
Broc, *A. S.* brocc, caballus, *a horſe, a badger. Somner.*
Broc-skynns, melotis, *ſheep-skins. Heb.* xi. *Treviſa* renders *Caſtor* by *Broc.*
Broond, brondis, *A.S.* brond, *a brand, firebrand, torch. Jon.* xviii.
Brumſtony, brymſtoon, *A.S.* bryne and ſtan, *q.* burnſtone, *brimſtone. Apoc.* ix.
Bure. See *Birre. Marc.* v.
Burgeyſis, *A. S.* burg, *burgeſſes, freemen. Luc.* xv.
Buriounyng, *Fr. ſpringing, budding. Ebrews* xii.
Buyſch, *Belg.* boſch, *buſh.*
Byclipped. See *Clepe. Called. Marc.* ix. See *Biclipped.*
Byes. See *Byſſe.*
Byggede, *A. S.* byggan, *built.*
Byheter. See *Biboting. A ſurety, ſecurity. Ebr.* vii.
Byheting, *promiſing, profeſſing.* 1 *Tymo.* ii.
Byhighte, *promiſed, engaged. Math.* xv.
Byliber. See *Biliber.*
Bylis, *boils, ſores, ulcers. Luc.* xvi.
Byriden, *A. S.* birian, *buried. Dedis* viii.
Byſſine. See *Biſſe. Fine linnen. Apoc.* xix.
Byſineſſe. See *Biſmeſſe.*

C.

Cacche-poles, *bailiffs, lictors. Dedis* xvi. From *catch* and *pole,* becauſe theſe officers in executing their office lay hold of the man's neck.
Caitif, *Fr. captive, enſlaved. Iſa.* lxi.
Canel, *Fr. cinnamon. Apoc.* xviii.
Careynes, *Fr. carrions, dead carcaſſes. Ebr.* iii.
Caſte, *deviſed, thought, contrived. Dedis* xii.
Caſtell, *Lat. caſtle, a town. Mat.* x. *Luk.* ix.
Caſtelis, *Lat. camps. Exod.* xiv.
Catel, *Fr. chatel, goods. Luc.* viii. 1 *Jon.* iii.
Caucioun, *Lat. bond. Luc.* xvi.
Chaffaring, *q.* chepe-faring, *going to market, trading, trafficking, bargaining.* 1 *Teſſalo.* iv.
Chalange, *Fr. claim, accuſation. Luc.* iii.
Chare, *Fr. a chariot. Exod.* xiv.
Charge, *Fr. weight, burden, care. Galath.* vi. *Apoc.* ii. 1 *Cor.* ix.
Charged, *Fr. burdened, heavy laden. Mat.* xi.
Chawcers, *Fr. ſhoes.*
Cheer, chere, *look, countenance.* 2 *Cor.* iii.
Cheeſtis, *Fr. ſtrifes, contentions. Jam.* iv.
Chepyng, *A. S.* cepyng, *a market-place. Mat.* xi.
Cheſyng, *A.S.* ceoſan, *chooſing.*
Chidden, *A. S.* chid, *Lat.* litigabant, *wrangled, quarreled. John* vi.
Chimney, *Lat. ſend them into the chimney of fire. Mat.* xiii. in caminum ignis.
Ciroſen, *Syrophœnicia. Marc.* vii.
Clarifie, *Lat. make glorious* or *famous. Jon.* xvii.
Clarioun, *Fr. a trumpet,* a kind of ſmall-mouth'd and ſhrill-ſounding trumpet, uſed commonly as a treble unto the ordinary one. *Exod.* xx.
Clepe, *A.S.* cleopian, *call.*
Cleere, *Fr. fine, gallant. James* ii.
Cleerte, *Fr. glory. Apoc.* xxi. *Luke* ii.
Clereneſſe, *Fr. glory. Jon.* xvii.
Coctyn, *ſcarlet* or *crimſon. Apoc.* xviii.
Coddis, *A. S.* codde, *cods, pods, ſhells. Luc.* xv.
Coſynes, *Fr.* from, *Gr.* kophinos, *baskets. Mat.* xiv, xv.
Celer, *Fr. cellar, ſtorehouſe, Luc.* xii.
Colerie, *Lat.* collirium, *eye-ſalve,* or *ointment for the eyes. Apoc.* iii.
Comeling, *A.S.* coman, *a ſtranger, Dedis* vi. 1 *Pet.* ii.
Comyner, *Lat. communicator, partaker.* 1 *Pet.* v.
Conde, *A.S.* cunnan, *conned, peruſed, known.* 2 *Cor.* iii.
Confounded, *Lat. aſhamed. Ebr.* ii.
Contakes, contatis, contumeliis, *reproaches. Luc.* xx. MS. *Mag. contak* or *contek, contat* properly ſignifies *debate, ſtrife* or *conteſt.* See *Douglaſs's* Gloſſ. and *Chaucer* Prol. 2004.
Contrariede, *Lat. oppoſed.*
Coords, *Fr. cords, ropes.*
Coppe, *A.S.* coppe, *cop, brow, edge* of a hill. *Luc.* iv.
Coris, *corus,* a jewiſh meaſure of 30 buſhels, or as much as a camel can carry. *Luk.* xvi.
Coryour, *Lat.* corium, a *currier,* or *tawer. Dedis* ix.
Coſſe, *A. S.* coſs, *kiſs. Gen.* xxvii.
Coſyns, *Fr. kinſmen. Rom.* xvi.
Covenablete, *Fr. conveniency, opportunity. Mat.* xxvi.
Cowche, *Fr. a bed-chamber. Mat.* vi.
Cratche, *Fr.* creicche, from *Lat.* cratica, *manger. Luc.* ii, xiii.
Creauncer, *Fr.* creditor. 4 *Kings* iv.
* Criſtendom, *baptiſm. Rom.* vi. MS. *Magd.*
Croude, *Welch* crwth, or *A. S.* cruth, *a violin. Luc.* xv.
Culvere, *A. S.* culfre, *a culver pigeon, a dove. Cant.* iv. *Mat.* iii, xxi.
Cyther, *Fr.* ſtrong drink, *cider. Luc.* i. Vox *Ægypt.* potus inebrians.

D.

Dai, *A. S.* dag, *judgment.* 1 *Cor.* iv.
Dar, *A. S.* dearran, *dares, is bold. Rom.* x.
Debonere, *Fr. courteous, affable, gentle. Iſai.* lxi.
Debreydinge, *Belg.* breyden, *tearing. Marc.* i.
Dedeyne, *diſdain. Mat.* xxvi.
Defouleth, *A. S.* afylan, *diſgraceth, defileth, treadeth on.* 1 *Cor.* xi. *Ezek.* xxxvi.
Defowling. See *Defouleth. Luc.* x.
Delide, *diſtributed. Luc.* ix.
Delue, *dig. Luc.* xvi.
Dennis, *boles. Luc.* ix.
Departid, *Fr.* departir, *departed. Mat.* xii.
Derling, *A. S.* derling. *darling, beloved. Dan.* iii.
Diffameden, *Lat. ſpread abroad his fame. Mat.* ix.
Diffying, *digeſting, diffying* fro the day of tranſmigracion anoon into criſte. *Prol.* to *Mat.* MS. *Magd.*
Dight, *A. S.* diht, *dreſſed, prepared. Levit.* xxiii.
Diſcreueth, *deſcribeth. Luc.* ii.
Diſcryued, *deſcribed.*
Diſeſe, *Fr.* deſaiſe, *preſſure, anxiety, trouble. Joon.* xvi.

Diſeeſid,

Quædam ſubſtantiva exeunt in *dom* vel *dome* quod primo *munus* & *officium* denotat cum *ditione* & *dominio. Hickeſii* Grammat. *A. S.*

Diſeeſid, *diſquieted, made uneaſy.* *Dedis* xv.
Diſpenderis, *Lat. ſtewards, expenditors.* 1 *Cor.* iv.
Diſperplid, Diſperpriled, Diſparplid, Diſparpoylid, *Fr. diſperſed, ſcattered abroad.* *Jon.* xvi. *Mar.* iii.
Diſſayt, *Fr.* deceveoir, *deceit.* *Luk.* xx.
Ditè, *Fr.* dictum, *ditty, ſong.* *Exod.* xiv.
Diuerſory, *Lat. an inne.* *Luc.* xx.
Doluen, *A. S.* delfan, *dig.* *Mat.* vi.
Down-fallande, *falling down, ſtooping.*
Dragme, *Gr. drachma, a groat.* *Luc.* xv.
Draſtis, *A. S.* droſne, *dregs, droſs.* *Iſa.* xlix.
Draw, *A. S.* dragan, *cleave.* *Mar.* x.
Drawith, *diſſipat, teareth.* *Luc.* ix.
Drawynge, dilanians, *tearing, rending.* *Luc.* ix.
Dredingful, *A. S.* dræd, *full of dread, devout.* *Luc.* ii.
Dreedful, *devout.* *Dedis* viii.
Drenche. See *Dreynt.*
Dreſſe, *Fr.* dreſſer, *direct, rule.* 1 *Theſſ.* iii. 2 *Theſſ.* iv. *prepare, make ready.* *Jon.* i.
Dreſſed, *directed, ſtraited.* *Luc.* iii.
Dreſſing, *going directly.*
Dreynt, *A. S.* drencean, *drenched, drowned, ſunk, overwhelmed.* *Dedis* xx.
Drowgh. See *Draw. Clove to, ſided with.* *Dedis* viii. *Galath.* i.
Drunklew, *A.S.* drincan, *drunken, ſottiſh.* 1 *Cor.* vi.
Dryuing, *A. S.* drifan, *driving, turning.* 2 *Pet.* ii.
Duke, *Lat.* dux, *a captain, leader.* *Mat.* ii.
Dwell, *Dan.* duelger, *A. S.* dwelian, *continue, abide.* *Dedis* x, xi.
Dwelling, *Dan. delay, tarrying.* *Luc.* xii.

E.

Ech, *A. S.* elc, *each, every.*
Eering, *A. S.* erian, *earing, ploughing.* *Luc.* xviii.
Eernys, *A. S.* eorneſt, *earneſt, pledge.* *Effeſ.* i.
Eft, *A. S.* eft, *again, preſently.* *Mat.* xviii. *Jon.* xiii.
Efteſone, efteſoones, *again, preſently.* *Mat.* iv.
Egal, *equal.*
Encheſun, *Fr.* encheſone, *occaſion, cauſe, reaſon.*
Encheſon was of all hys woo he ſuffred all for my myſdede. *Cant. Amoris* MS. See *Murray's* expoſiti. of difficile words, *&c.*
Endured, *Lat. made hard.* *Dedis* xix.
Enforced, *Fr. attempted by force.* *Dedis* xxiv.
Enhaunſed, *Fr.* enhauſſer, *raiſed, advanced.* *Jon.* xii.
Enjoye, enjoie, *Fr.* jouir, *raiſed, exult.* *Luc.* x.
Enke, *Fr.* encre, *Belg.* inck, *ink.* 2 *Joon.*
Erıng, *q.* erthing, *ploughing.* *Luc.* xvii.
Erthemouinge, *earthquake.* *Apoc.* vi.
Eſchewynge, *Fr.* eſchever, *avoiding.* 2 *Cor.* viii.
Evangelie, *Gr. goſpel.* *Galath.* ii.
Even, evene, *A. S.* efan, *fellow.* *Mat.* xv.
Euereither, *both.* *Dedis* viii.
Eye, ey, *A. S.* æg, *an egg.* *Luc.* xi.

F.

Fain, *A. S.* fægan, *merry, chearful, glad.* *Fair words make fools* fain. *Prov.* Fain *of their deliverance.* Sir *T. More.*
Feel, feelen, *A. S.* felan, *apprehend.* *Phil.* i. iv. *Sentire.*
Feeldy, *A. S.* feld, *graſſy.* *Luc.* vi. Loco campeſtri.
Feer, *A. S.* færan, *fright.* 2 *Cor.* x.
Feer, *A. S.* færa, *a companion.* *Dedis* xiii. *Souking feer.*
Fenne, *A. S.* fenne, *dirt, mire.* 2 *Pet.* ii.
Ferdful, *fearful, terrible.* *Jerem.* xvii. *Cant.* vi.
Feries, *Lat. feaſts, holidays.* *Levit.* xiii. *fairs.*
Feliden, *A. S.* felan. See *feel, underſtood.* *Luc.* ix.
Felough, *follow.*
Felly, *A. S. felle, cruelly.* *Exod.* xxxii.
Fel-wiſdome, *craftineſs, cunning.* 1 *Cor.* iii.
Fend, *A. S.* feond, *enemy, fiend, devil.* *Apoc.* xii.
Feſtu, *Lat.* feſtuca, *a little mote.* *Mat.* vii.
Ficchid, *fixed, faſtned, ſtuck faſt.* *Dedis* xxvii. *Galath.* ii.
Filthed, filtheed, *A. S.* filth-hed, *filthineſs.* *Apoc.* xvi.
Fleigh, *fled.* *Dedis* xx.
Flouriden, *flouriſhed.*
Flum, *Lat.* flumen, *a flood, river.* *Marc.* i. *a.*
Folily, *fooliſhly.* *Dedis* xix.
Folewris, *followers.*
Foltiſch, *Fr.* fol, *fooliſh.* *Tite.* iii.
Fonned, *fooliſh.* *Dan.* xiii.
Forghifyng, *A. S.* forgifan, *forgiving.* *Effeſ.* vi.
Forgo, *A. S.* forgan, *loſt, undone.*
Fornaghens, *over-againſt.* *Marc.* xv.
Forthenking, *repenting.* *Mat.* xxvii.
Forthought, *repented.*
Forthi, *therefore.*
Freendeſſe, *a ſhe-friend, ſweetheart.* *Cant.* iv.
Frotyng, *A. S.* freothan, *fretting, rubbing.* *Luc.* vi.
Fullokeſt, *fulleſt.*
Fuchid. See *Ficchid.*
Fugh, *Lat.* vah. *Fr.* fi, *fogh,* a term of abhorrence. *Mat.* v.
Fychyngis, *faſtnings, prints of the nails.* *Joon.* xx.

G.

Geeſt, *Belg.* ghiſſe, *gueſſeſt, thinkeſt.* *Luc.* xii.
Gelding, *A. S.* gylte, *eunuch.* *Dedis* viii.
Gendred, *Fr.* gendre, *begot.* *Mat.* i.
Geſſid. See *Geeſt. Valued.* *Baruc* iii.
Geſſiſt. See *Geeſt.* *Marc.* vi.
Geſtis, *A. S.* geſt, *gueſts, ſtrangers.* *Effeſ.* ii.
Ghalde, *yielded.* 1 *Tym.* vi.
Ghede, *A. S.* gang, *gadded, walked, wandred about.* *Iſai.* ix.
Gheden, *went, returned.* *Dedis* viii.
Gherd, *A. S.* geard, *yard, garden, rod.* *Jon.* xviii. *Ebr.* xi.
Ghoulyng, *Teut.* heulen, *howling.* *James* v.
Gilours, *Fr.* guile, *beguilers, deceivers.* *Jude.* *A. S.* galdan, *to* enchant *or* charm,
Gladed, *A. S.* glæd, *were glad, rejoiced.* *Dedis* vii.
Gnaſtide, gnaſtiden, *gnaſhed their teeth.* *Dedis* vii.
Gnare, *A. S.* gnyrran, *ſnare.* *Rom.* xi.
Gobet, gobetis, *Fr.* gob, *a lump, bits.* *Galath.* v. *Mat.* xiv.
Gogil-ughed, *luſcus, Fr.* gogu, *blind of one eye.* *Marc.* ix. *bleer-ey'd.*
Goot-buckis, bukes. *A. S. he-goats.* *Heb.* ix.
Gotun, *A. S.* gotun, *molten, caſt.* *Exod.* xxxii.
Gouerneyles, *Fr. governments.* 1 *Corin.* xii.
Goxide, *A. S.* geoxa, *yawned, gaped, ſighed.* 4 *Kings* iv.
Graces, *Lat. thanks.* *Mark* xiv.
——— *gifts.* 1 *Cor.* xii. 1 *Pet.* iii.
Gravel of the ſea, *Fr. ſea-beech* or *ſand.* *Mat.* xiii. *Apoc.* xii.
Gre, *Fr.* grè, *Lat.* gradus, *degree, ſtep.*
Grees *or* griece, *Fr.* grez, *Norfolk* griſſens, *degrees, ſteps, ſtairs.* *Dedis* xxi.
Greten, grete, *A. S.* gretan, *ſalute, greet.* *Marc.* xv. *Tite.* iii.
Grenneden, *A. S.* grennian, *grinned.* *Dedis* vii.
Grofe, *A. S.* græf, *digged.* *Marc.* xii.
Grocheden, *Fr.* gruger, *grudged.* *Luc.* xv.
Groyneden. See *Grenneden.* *Marc.* xiv.
Gruccheris. See *Grocheden. Grudgers, murmurers.* *Marc.* xiv.
Grynne, *A. S.* grin, *a ſnare.* *Rom.* xi.
Grunting, *gnaſhing, grinding.* *Luc.* xiii.
Guyte. See *Quyte.* *Mat.* vi.
Gynne, *A. S.* aginnan, *begin.* *Dedis* xix.

H.

Haberioun, haburioun, *a breaſtplate. Effe.* vii. *Apoc.* ix. *Fr.* haubergeon, *A. S.* half-beorg, colli munimentum.
Halde, *A. S.* hældan, *held, kept.*
Halewis, *A. S.* halga, *holy ones, ſaints. Apoc.* xvi.
Half, *A. S.* half, *ſide. Mat.* xx. *part.*
Haly, *A. S.* halig, *holy.*
Hayliede, *A. S.* hæl, *haled, ſaluted. Marc.* xii.
Hatered, *A. S.* hatan, *hatred. Mat.* x.
Haunt, *uſe, frequent, accuſtom.* 1 *Tym.* iv.
Heald, *to pour out.*
Heeled, *A. S.* hælan, *healed, cured.*
Heggis, *A. S.* hegge, *hedges,* ædificator ſepium. *Iſaie* lviii.
Heghed, *A. S.* heah, *highed, raiſed, advanced. Luc.* i.
Heil, *A. S.* hæl, *a form of ſalutation,* q. d. *I wiſh you health. Marc.* xv.
Hele, *A. S.* hæl, *health, ſalvation. Luc.* i.
Helle, *A. S.* helan, *abyſs, bottomleſs pit. Luc.* viii.
Helme-hoop, *A. S. helmet.* 1 *Teſſa.* v.
Heled, *covered.* 1 *Cor.* xi. Hence *hellier,* a tiler or coverer of a houſe.
Herbergerie, *Fr. lodging, dwelling. Luc.* xxi. *A. S.* here *and* bearg, *hoſpitium caſtrenſe.*
Herboroulees, *Belg. Fr. harbourleſs, having neither houſe nor home. Iſaie* lviii.
Heriyng, *A. S.* herian, *praiſing. Luc.* ii.
Hem, *them.*
Her, *their.*
Heelde, *Iſl. poured, ſhed. Dedis* ii.
Herbour, *Fr. harbour, houſe, lodging. Dedis* x.
Herbored, *dwelt, lodged. Dedis* x.
Herun, *their.*
Herfeſt, *A. S.* herfeſt, *harveſt. Jude. Herveſt trees, i. e.* trees whoſe leaves and fruit is dropping off, as in *autumn.*
Heſtis, *A. S.* hæſt, *commands. Deutero.* xi.
Hidles, hiddles, hidlis, *A. S.* hyde, *private, ſecret. Mat.* vi.
Hieghe, highe, *A. S.* hiean, *haſten, make haſte.* 2 *Tymo.* iv.
Highe. See *Heghed. Mat.* xiii.
Hile. See *Heled. Cover. Iſaie* lx.
Hired, *A. S.* hyran, *let out, rented. Marc.* xii.
Hirtliden, *hit, daſh, knock, run aground. Dedis* xxvii.
Hogis, *exalteth, magnifieth. Luc.* i Hiſto.
Hole, hool, *whole. James* i.
Honeſte, *Lat. comelineſs.* See *Unhoneſt.*
Hoo, *who.*
Hooly, *holy. Phile.*
Hoomly, *A. S.* ham, *homely, familiar.*
Hoomlyneſſe, *gentleneſſe, familiarity.* 2 *Cor.* ix.
Hoſis, *A. S.* hoſa, *hoſen, ſtockings. Dedis* xii.
Hournyng, ournyng, *Lat.* orno, *adorning.* 1 *Pet.* iii.
Hude, *hide.*
Hurtilled, hurtlith, hurlith, *A. S.* hwirf. See *Hirtliden. Marc.* ix. *Luc.* vi.
Hyghingli, *haſtily, ſpeedily. Dedis* xvii.
Hyne, *A. S.* hine, *a hind, ploughman, ſervant. Jon.* x. *c.*

I.

Iche. See *Eche. Mat.* xv.
Idel, *A. S.* idel, *vain, void, empty. Gen.* i. *Jac.* ii.
Ighen, *eyes. Effeſ.* i.
In, *on, upon. Apoc.* xiv.
Inclepe. See *Clepe. Call upon. Rom.* x.
Inſtorid, *included, contained. Rom.* xiii.
Of Inwitte, *inwardly, from the heart* or *conſcience. Effeſi* vi. *Mind, ſoul. James* v. *Wiclif* commonly uſes it for *heart, mind,* of inwitte, *heartily.*

K.

Kaſt, *caſt in, added. Mat.* vii.
Kele, kele, *A. S.* celan, *cool. Luc.* xvi.
Kenning, *A. S.* cennan, *new-born, riſing,* naſcentis, eccleſie.
Keuering, *Fr. covering, cloak.* 1 *Petir* ii.
Kit, kitteden, *Fr. cut. Mat.* iii.
* Knave-child, *A. S.* cnaf, *a boy* or *manchild. Apoc.* xii.
Knawes, *know.*
Knowleche, *acquaintance. Luc.* ii.
Kilden, *killed. Mat.* xxi.
Kime *for* kune, *know.*
Knowun, *acquaintance. Luc.* xxiii.
Knycchis, *A. S.* cnittan, *bundles, ſheaves. Mat.* xiii.
Knyghtes, knyghtis, *A. S.* cniht, *ſouldiers. Mat.* viii.
Knyghthode, *ſtate or condition of a ſoldier. Luc.* ii. 1 *Tymo.* i.
Kunne, *A. S.* cunnan, *know. Baruc.* iii.
Kynde, *nature.*
Kyndeles, *generations, offspring. Mat.* iii.
Kyndeli, *naturally. Jude.*

L.

Lambren, *A. S.* lamb, *lambs. Jon.* xxi.
Langage, *Fr.* linage, *lineage.*
Lantren, *Fr. a lanthorn, light. Mat.* v. lucerna.
Lappid, *Teut.* lapp, *wrapped. Mat.* xxvii.
Laſting, *A. S.* læſtan, *continuing. Dedis* i.
Latoun, *Fr.* leton, *lattin, iron tinned. Apoc.* i.
Leche, *A. S.* læce, *heal. Iſa.* lxi.
Leche, leece, *A. S.* læce, *a phyſician. Luk.* iv. *Coloſſ.* iv. *Junius* Gloſſ.
Leche-craft, *art of phyſick.*
Leedyng, *A. S.* lædan, *drawing, drew. Mat.* xiii.
Leef, leoſan, *life. Cant* iii.
Leen, *A. S.* lænan, *lend. Luc.* xi.
Lener, *lender, uſurer. Luc.* vii.
Leendes, *A. S.* lændenu, *loins. Mat.* iii.
Leep, lepes, *A. S.* leap, *a basket, baskets. Mat.* xvi. *Dedis* ix. *a ſeed leap, a basket to hold ſeed corn.*
Lees, leſſe, *A. S.* leoſan, *deſtroy. Mat.* xii. *Jon.* x.
Leeſyng-mongers, *dealers in lying.* 1 *Tim.* i.
Leet, let, *ſuffered. Mat.* iii.
Leeve, *A. S.* lyfan, *liberty.* 1 *Cor.* viii. *Deliver, ſet at liberty. Mark* xv.
Leuyden, *attended to. Dedis* viii.
Leften. See *Leeve. Delivered. Dedis* ix.
Legginge, *A. S.* liggan, *laying. Ebrewis* vi.
Leighe, *A. S.* legh, *laugh, ſing. Luc.* vi.
Leſeueth, *A. S. graſeth, feedeth.* 1 *Cor.* ix.
Leſeuynge, *graſing. Mat.* viii.
Leſewes, *leeſes, paſture. Jon.* x.
Leſe-yuele, *deſtroy wretchedly. Mat.* xxi *g.*
Letteres, *Lat. writings. Jon.* v.
Leue. See *Leeue. Deliver, ſet at liberty. Luc.* iv.
Leueth, *A. S.* lefan, *believeth. Rom.* xiv.
Lewide, *A. S.* leud, *ignorant. Dedis* iv. From hence the word *lay-man, q. d.* an *ignorant man.*
Lewe, *A. S.* wlæc, *lukewarm. Apoc.* iii. *Treviſa* wrote it *lewk.*

Liberd,

* *Fox* tells us, that King *John* ſaid of one *Peter Wakefield* of *Poiz,* who propheſied, that he ſhould reign no longer than *Aſcenſion* Day, 1213, *Tuſhe it is but an* idiot knave, or a fooliſh boy. *Acts,* p 64. Ed. 1563.
In an old *Engliſh* Hiſtory, which comes down to the 6th of *Edward* III. A. D. 1332. and is written on Vellom in a hand of that Time, the writer tells us, that 'King *Edward* II. lete bringe Sir *Wake* of *Langtouns* ip priſoun in the tour of *Londone* for he was wroth with him, 'and with him *too knafes,*' or pages.

Liberd, *leopard.* *Apoc.* xiii.
Lichi, *like.* *Jon.* viii.
Ligyng. See *Legginge.* *Lying.* *Dedis* ix.
Likneſs, *A. S.* gelic, *proverb, parable.* *Luk.* iv.
Little maſter, *ſchoolmaſter.* *Galath.* iii.
Lofys, *A. S.* lofan, *laudeth, praiſeth.* *Luk.* i.
Lomberen. See *Lamberen.*
Loth, *nauſeate, deter.* H. *to loth criſten men from reading.*
* Lordſchiper, *one who has lordſhip.* *Jude.*
Loſte. See *Leeſe, deſtroyed.* *Mat.* xxii.
Lowed, *made low, humbled.* *Luc.* xiv.

M.

Maad, *made.* *Jon.* x.
Maat, *meeted, meaſured.* 3 *Kynges* xvii.
Maddith, *is mad.* *Jon.* x.
Mai, *am able, can.* *Filip.* iv.
Male eeſe, *ſick, diſeaſed.* *Marc.* i.
Manaſes, *menaces, threatnings.* *Dedis* ix.
Manaſſed, *menaced.* *Marc.* iii.
Manhode, *manhood,* the ſtate or condition of a man. *Tite.* iii.
Mannus, *man's.* *Mat.* xvi.
Manqueller, *manſlayer, executioner.* *Marc.* vi.
Margaritis, *Gr. pearls.* *Mat.* xiii.
Mawmetis, *idols.* 1 *Pet.* iv.
Mayer, *Lat. mayor, juſtice.* *Luc.* xx.
Mayſterful, axer. exactori, *a collector of taxes, officer.* *Luc.* xii.
Mede, *A. S.* mede, *reward.* *Iſai.* lxi. *Wiſd.* iv.
Medled, *q.* midled, *mingled, mixed.* *Mat.* xxvii.
Meeſt, *moſt, greateſt.* *Dedis* viii.
Mengyng, *A. S.* mengean, *mirglirg, mixirg.* *Luk.* v.
Menie, *Fr. ſervants, Family.* *Mat.* x.
Meſeles, meſelis, *Belg.* maſelen, *lepers.* *Mat.* xi.
Meſſage, *Fr. embaſſy.* *Eſſe.* vi.
Metretis, *meaſures.* *Jon.* ii.
Meynal. See *Menie.* *Domeſtic, family.* *Rom.* xvi.
Meyne. See *Menie.*
Meyned, *mingled, familiar.* 1 *Cor.* v. commiſceamini.
Meynd, meynte. See *Merging.* *Mingled.* *Apoc.* viii. *Ebr.* iv.
Meyris. See *Mayer.* *Mayors.* *Mat.* xi.
Miſeyſete, *diſeaſed.* *Marc.* iv. 2 *Cor.* xi.
Miſty, *A. S.* miſt, *cloudy, dark.* 2 *Petir* i.
Mnas, minas, 40 *s. ſterling.* *Tonſtal.*
Moneſted, *Lat. admoniſhed, exhorted.* *Mat.* ii.
Monger, *A. S.* mangere, *a merchant, trader.*
Moot-hall, *A. S.* mot, *court-hall,* the hall where a counſel is held. *Dedis* xxiii. A town-hall. Hence *burgmot,* a borough-mot, or council of the borough or town or city.
More, *A. S.* ma, *greater.* *Mat.* xi.
More-tree, *ſycamore-tree.* *Luc.* xvii.
Moſt, *greateſt.* *Mat.* xiii.
Moſſel, *Fr.* morcel, *morſel.* *Jon.* xiii.
Mowe, *be able.* *James* ii. *Luc.* xiii.
Mowghtes, *A. S.* moth, *moths.* *James* v.
Muſt, *Lat. new wine.* *Dedis* ii.
Myght, *prevail.* *Mat.* xvi.
Mylbuſtoon of aſſis, *a milſtone of aſſes,* or a heavy milſtone. *Mar.* ix. See *Aſſis.*
Mynd, *A. S. memory, remembrance.* *Wiſd.* iv.
Myned, *Lat.* minare, *undermined, broke thro'.* *Mat.* xxv. *Luc.* xii.
Myſt. See *Miſty.* *Iſaie* lx.
Myrower, *Fr.* miroir, *mirrour, a looking-glaſs.* *James* i.
Myſeſe, myſeiſte. See *Miſeyſete. Want, poverty.* 2 *Cor.* viii. *Fillip.* iv.
Myſturne, *alter, pervert, change for the worſe.* *Gal.* i.

N.

Narde, *A. S.* narde, from *Gr.* nardos, *a fine oil or ointment.* *Jon.* xii.
Nappith, nappiden, *A. S.* hnappian, *ſlumbreth.* *Mat.* xxv. 2 *Pet.* ii.
Ne, *A. S.* ne, *neither.* *Galath.* i.
Neighe, *draw nigh.* *Mat.* iii.
Neigheden, *drew nigh.* *Mat.* iv.
Neiſche, *A. S.* neſc, *delicate, effeminate.* 1 *Cor.* vi.
Newmenie, *new moon.* *Coloſſ.* ii.
Nil, *will not.*
Nempnede, *named.* *Iſaie* lxii.
Nete, *not.* *Jon.* xii.
No but, *except.* *Mat.* v.
Noght, *not.*
Noll, nol, *A. S.* hnol, *neck.* *Dedis* vii.
† Noon, *A. S.* non, *or* mid-day, *high noon,* three a clock in the afternoon, the nones, the hour of prayer from two to three. *Bona* de Div. Offi.
Noon, *A. S.* nan, *none.* *Luc.* xiv.
Noot, *know not.* 2 *Cor.* xii.
Noyed, *annoyed, hurt.* *Luk.* iv.
Nygardes, neh, *niggards, covetous.* 1 *Cor.* vi.
Nyle, *will ye not.* *Jer.* vii. *Mat.* xxi. *f.*

O.

Oneſt, *Lat. honourable.* *Dedis* xvii.
Onethe, *A. S.* uneathe, *ſcarcely.*
Oonhede, *unity, oneneſs.*
Onſydiſhondis, *alone, by themſelves, aſide.* *Marc.* iv.
Oonlepy, *A. S.* anlic, anlipe, *only.* *Luc.* viii.
Ooſt, *Fr. gueſt, hoſt.* *Filemon.*
Ooſt, *Lat.* hoſtis, *hoſt, army.* *Dedis* xxiii.
Ooſtes, oſt, *Lat.* hoſtia, *hoſts, ſacrifices.* *Ebr.* viii. *Phil.* iv. *Dedis* vii. *Rom.* xii.
Oppreſſe *Lat. ſtop, catch, lay hold of.* *Luc.* xi.
Oſtrye, *Fr. A. S.* geſt, *an inn.* *Luc.* x.
Other, *A. S.* other, *either, or.* *Mat.* xii.
Overpluys, *A. S.* ofer, and *Lat.* plus, *overmuch.* *Luc.* xi.
Overthwarte, *heady, forward, croſs, froward.* 2 *Tymo.* iii.
Oueth, *a verbo* owe, *ought.* 1 *Cor.* ix.
Overtrowynge, *A. S.* overtruwian, *over confident.* 1 *Cor.* iv.
Ourneden, *Lat. adorned, trimmed.* *Mat.* xxv.
Outaken, *A. S.* utacunde, *except.* *Dan.* xiii.
Oyſe, *Lat.* uſus, *uſe.* *Rom.* i.

P.

Pale, *A. S.* pal, *a ditch, trench.* *Luc.* xix.
Panyer, *Fr. a tray, pannier, doſſer.* *Dan.* xiv.
Parchemyne, *Fr.* parchemin, *parchment.* 2 *Jon.*
Pardis, *Lat. leopards.* *Cant.* iv.
Payed. See *Apaid.* *Ebr.* xiii. Yvel payed, *diſſatisfied.*
Paſſyngli, *exceedingly, exceſſively, above meaſure.* *Galath.* i.
Payring, *A. S.* pæran, *impairing, damage.* *Marc.* viii.
Peeres, peeris, *Lat. fellows, equals.* *Mat.* xi.
Peirer. See *Payring. Impairer, damager.*
Pennes, *Lat. wings, feathers.* *Luc.* xiii.

* Nonnulla ſubſt. terminantur in *ſcip.* vel *ſcipe.* *Hicks's* Gram. A. S.

† Tho bygonne tenebres that into al the eorthe were ydon,
In the ſixte tyd of the day that me clupeth *Noon*
Hit bygan at *Non* and for to the *nynthe* tyde ylaſte
That wolde beo *Mydevernon*: tho were the *Gywes* agaſte. *Feſtival Metri.* MS.

The hour of prayer called the *Nones* began at *twelve* and ended at *three* in our afternoon, which was called *high noon.*

Perceyuer, *Lat. partaker, partner. Apoc.* i.
Periſchide, *Lat. periſhed, loſt. Luc.* xv.
Peſiblete, *Fr. a calm. Luc.* viii.
Peyrenges. See *Feirer. Reparations, loſſes. Mat.* xvi.
Peyrement, *Loſs, detriment, damage. Filip.* iii.
Pitchynge. See *Ficchid. Faſtning. Col.* ii.
Pite, pitee, *Lat. piety, godlineſs.* 1 *Tymo.* ii.
Piteouſly, *Lat. godlily. Tyte.* ii.
Pighted, *Fr. pierced, ſtruck. Jon.* xix.
Poudir, *duſt. Luc.* x.
Powne, *pound, bruiſe. Mat.* xxi.
Pointel, *Fr. pencil. Luc.* i.
Prayſed, *Fr. apraiſed, priced, valued. Mat.* xxvii.
Prepucie, *Lat. uncircumciſion. Galath.* ii.
Princehed, *A. S.* hod, *Fr.* prince, *ſtate* or *condition of a prince. Jude.*
Procuratour, *Lat. proctor, attorney, ſteward. Mat.* xx.
Profrith, *Lat.* offero, *offereth. Ebr.* xii.
Pupliſche, *Lat. publiſh.*
Purveyed, *Fr. foreſaw. Dedis* ii.
Purveien, *provide.* 2 *Cor.* viii.
Plaint, *Fr. complaint, blame, fault.* 1 *Teſſal.* v.
Putte, *Belg.* putte, *pit, well. Cant.* iv. Hence *putche*, in Kent *a puddle.*

Q.

Quemeful, *A. S.* cweman, *appeaſed, pacified. Exod.* xxxii.
Querne, *A. S.* cweorn, *a mill. Mat.* xxi.
Quijk, *A. S.* cucu, *quick, living, alive.* 1 *Pet.* ii.
Quyte, *Fr.* quitte, *quit, requite, reward.* 2 *Teſſa.* i.

R.

Rather, *A. S.* rath, *earlier, ſooner. Jon.* i, xv.
Raauyſchide, *Fr. raviſhed, ſnatched away. Dedis* viii.
Rauyſching of ſpirit, *ecſtacy. Dedis* x.
Refute, *Lat. refuge, help.*
Reheed, *A. S.* rehod, *reed. Wiſdom.* iii.
Relifis, *Lat.* reliquiæ, *relicks, remains. Mat.* xiv.
Reneuled, *A. S.* reneowe, *renewed. Ebrews* vi.
Reſolucion, *Lat. diſſolution.* 2 *Tymo.* iv.
Retted, *A. S.* rete, *rated, counted, reckoned. Rom.* x.
Rewe, *A. S.* reowſian, *rue, repent, grieve. Ebr.* vii.
Rewe, *Lat.* regula, *Scoti ſcribunt* reule, *rule, order. Dedis* xi.
Rewmes, *Fr.* roiaume, *realms, kingdoms. Mat.* iv.
Rewthe. See *Rewe. Pity, ſorrow. Mat.* ix.
Riddel, ridle, *A. S.* hridel, *winnow, ſift. Luc.* xxii.
Rood, *A. S.* rode, *a croſs* or *crucifix.*
Roouys, *A. S.* hrof, *roofs. Luc.* xii.
Rop, *reaped. Levit.* xxiii.
Route, *ſleep. Hiſto.*
Ryuelying, *ſhrivelling, wrinkle. Effeſ.* v.

S.

Sad, *ſolid, ſtrong. Ebrews* v. *Luc.* vii.
Sadder, ſaddere, *ſurer, ſtronger, firmer.* 2 *Pet.* i. *Rom.* xv.
Sadneſſe, *gravity, ſobriety, firmneſs, Tyte.* ii. *Coloſ.* ii
Saumpleris, *Fr.* exemplaire, *ſamplers, patterns. Ebr.* ix.
Say, *ſaw.*
Sayand, *ſaying.*
Saygh, *ſaw.* 1 *Joon.* iv.
Schame, *A. S.* ſcame, *ſhame, fear. Dedis* ix.
Schapide, *A. S* ſceapan, *ſhaped, framed. Ebr.* xi.
Scheltrum, *troops, a garriſon, A.S.* ſceol-truma. *Cant.* vi.
Schenſchip, *A. S.* ſcendan, *ſhame, reproach. Luc.* i.
Schent, *aſhamed, confounded. Dan.* iii.
Schine, *A. S.* ſcinan, *ſhine, dawn. Luc.* xxiii.
Schippe, *Belg. ſhip, ark. Mat.* xxiv.
Schipbreche, *ſhipwreck.* 2 *Cor.* xi.
Schoggid, *Belg. ſhocked, toſſed. Mat.* xiv.
Schome, *A. S.* ſcome, *be aſhamed.*
Schoon, *A. S.* aſcunian, *ſhun, avoid. Tyte.* iii.
Schrewed, *Teut.* beſchreyen, *ſhrewd, evil, naught, perverſe. Jam.* iii. *Filip.* ii. *Dedis* xx. *Jerem.* xvii.
Schuldren, *A. S.* ſculder, *ſhoulders. Iſaie* ix.
Sclattis, *ſlates, tiles. Luc.* v.
Scorne, *A. S.* ſcearne, *mock, deſpiſe. Gen.* xxviii.
Scrowes, *ſcrolls. Mat.* xiii.
Schaply, *A. S.* ſceapan, *well-ſhaped, beautiful. Iſaie* lxiii.
Se, *mark, beware. Filip.* iii.
Seeſed, *ceaſed. Marc.* iv.
Seende, *A. S.* ſendan, *ſent, caſt. Mat.* iii.
Sege, *Lat.* ſedes, *ſeat. Mat.* xxv.
Seighe, ſigh. See *Saygh. Saw. Mat.* iii.
Semelaunt, *Fr.* ſemblaunt, *reſemblance, faces.*
Sendel, *Gr.* ſyndon, *a fine linnen cloth. Mat.* xxvii.
Senneth, ſenney, ſeneuey, *Lat.* ſinapis, *muſtard-ſeed. Mat.* xiii.
Seruage, *Lat. ſervice. Gen.* xxvii.
Senophegya, *Gr.* ſcenopeegia, *feaſt of tabernacles. Jon.* vii.
Setil, *A. S.* ſetl, *a ſettle* or *ſeat. Luc.* i.
Sew, *pottage, broth, ſoup. Gen.* xxvii.
Seying, *ſaying, what is ſaid. Tyte.* iii.
Shone, *Belg.* ſchoen, *ſhoes. Mat.* iii.
Sijkneſſe, *A. S.* ſeoc, *ſickneſs, weakneſs.* 1 *Cor.* ii.
Sigh. See *Seighe.*
Siker, *ſure, ſecure. Mat.* xxv.
Sikirneſſe, *ſecurity. Iſai.* iv.
Silleres, *ſellers.* 1 *Tymo.* i.
Sithen, *ſince, ſeeing that.*
Sithis, *A. S.* ſithon, *times, turns.* 4 *Kings* 5.
Slake, *A. S.* ſlæc, *ſlack, let down. Luc.* v.
Slygh, *A. S.* ſlydan, *ſly, cunning. Mat.* x.
Snobbingis, *Belg.* ſobben, *ſobbings, ſighings. Lament.* iii.
Snybbande, ſnybbynge, *Teut.* kneubel, *ſnubbing, reproving.*
Soler, *Lat.* ſolarium, *a chamber, garret, loft.* 3 *Kings* xvii.
Soudes, ſoudis, *Fr. wages, preſents. Luc.* iii. Hence *ſouldier*, from *Brit.* ſawdwar.
Sopun, *A. S.* ſupan, *ſupped, wallowed.* 1 *Cor.* xv.
Sort, *Lat.* ſors, *lot. Dedis* xiii.
Soukynge feer, *A. S.* ſuccan ſeora, *a ſucking-mate* or *companion, foſter brother. Dedis* xvii.
Sowdide. See *Sadded. Strengthned. Dedis* iii.
Sowuel, *pottage. Gen.* xxvii.
Sowr-dough, *A. S.* ſur-dah, *leaven. Luc.* xiii.
Sparbylde. See *Diſparplid.*
Spedith, *A. S.* ſped, *ſpeedeth, advantageth. Mat.* xix.
Spenſe, *Lat,* expendo, *expence, charge, coſt.* 1 *Cor.* ix.
Spiſe, *Lat. ſpecies, apearance.* 1 *Teſſ.* v.
Spouſailis, *Fr. eſpouſals, weddings. Mat.* ii.
Spotil, *Lat.* ſputum, *A. S.* ſpiwel, *ſpittle. Jon.* ix.
Spouſeſſe, *Fr. a bride, the ſpouſe.*
Sprendre, *ſprinkled. Ebr.* ix.
Sprenge, *Teut. ſprinkle. Mat.* xi.
Stalworthe, ſtalwart, *q.* ſteel-worthy, *A. S.* ſteal-worth, *brave, ſtout, mighty. Marc.* i.
Steene, *A. S.* ſtæna, *a pot.* 3 *Kyngis* xvii.
Sterne, *A. S.* ſterne, *auſtere. Luk.* xix.
Stighyng, ſtied up, *A. S.* ſtigan, *going up, aſcending. Mat.* ix.
Stide, *A. S.* ſithe, *ſide, place*; *elſewhere, A. S.* other, ſithan; *ſtead, A. S.* ſted.
Stockes, *A. S.* ſtocce, *ſtocks. Mark* v.
Stolis, ſtooles, *Lat.* ſtola, *ſtoles, long white garments. Marc.* xii. *Apoc.* vi.
Stoneying, *Fr.* eſtonner, *wondring, aſtoniſhment. Mark* v.
Stool, *A. S.* ſtole, *a ſeat, throne,* the ſtool of my feet, *James* ii. the ſtool of wickedneſs, *Pſal.* xciv.
Strangle, *tire, weary. Luk.* xviii.
Streighten, *ſtretch. Luc.* xxii.
Strenen, *q.* treen, *wooden. Apoc.* ix. *A. S.* treow.

Stronde,

Stronde, *A. S.* ſtrand, *a brook. Jon.* xviii.
Sudaries, *Lat. handkerchers. Jon.* xi. *Dedis* xix
Suden, ſueden, *followed. Mat.* xiv.
Suld, *ſhould.*
Sutely ſtirynge, *perſuaſive, enticing.* 1 *Cor.* ii.
Swagiden, *A. S.* aſweſed, *aſſwaged, appeaſed, quieted. Dedis* xiv.
Swaleden, ſwaliden, *A. S.* ſweltan, *ſwealed, ſcorched, ſinged. Apoc.* xvi. *Like a ſweled cat, better than he looks for. Proverb.*
Sweuenes, *A. S.* ſwefen, *dreams. Dedis* ii. *Gen.* xxvii.
Swilke, *A. S.* ſwilce, *ſuch.*
Swithe, *A. S.* ſwithe, *haſtily. Jon.* xi.
Syghthes, ſythes See *Sithis.*
Sydis hondis, *aſide, alone.*
Sying, ſighen, *cleanſing, ſtraining. Mat.* xv, xxiii.
Symfonie, *Gr. muſick. Luk.* xv.

T.

Tawer, *A. S.* tawian, *a currier of leather. Dedis.*
Teenden, *A. S.* tendan, *light, kindle. Mat.* v.
Tente, *attention, heed. Dedis* v.
Terre, *ſtir, provoke. Effeſ.* vi.
Terminate, *Lat. fix, appoint, bound. Ebrews* iv.
Therf, *A. S.* theorf, *unleavened. Marc.* xiv.
Thennus, *thence. Dedis* xix.
Theues, thewis, *A. S.* theaw, *manners, qualities.* 1 *Cor.* xv.
Thilk, *that. Apoc.* xvi.
Thonkynges, *A. S.* thancgian, *thanks. Mat.* xxvi.
Thor, *where.*
Thowng, thwong, *A. S.* thwang, *thong, ſtrap. Luk.* iii. *Jon.* i.
Threiſchefooldis, *threſholds.* Highere threiſchefooldis, *A. S.* thyrſcel, *lintels. Exod.* xii.
Thrungun, *A. S.* thrang, *thronged. Luk.* viii.
Til, *to. Mat.* i.
Tideful, *A. S.* tid, *timely, ſeaſonable, early. James* v.
Tol-boothe, from *A. S.* toll and bode, *a booth where they paid the Emperor's duties* or *toll, a cuſtom-houſe, an exchange Mat.* ix.
Tombylde, *A. S.* tumban, *tumbled, danced. Mat.* xiv.
Tobreydinge. See *Debreydinge. Marc.* ix.
Tofore, *before. Rom.* i.
Toukeres, *Teut.* tuch *or* trucken, *or Fr.* thrucken, *tuckers, fullers. Malachi* iii.
Tome, toom, tume, *Daniſh, A. S.* tom, *empty. Luc.* i. *A toom purſe makes a bleit merchant. Yorkſh.* prov.
Toune, *A. S.* tun, *town. Mat.* xii.
Towrbled, *Fr. troubled. Mat.* ii.
Trarke, *Gr. tetrarch.*
Trauailyd, *Fr. troubled, vexed. Marc.* v. *Dedis* xxviii.
Trift, *Dan.* troſter, *truſt, confidence, courage. Dedis* xxviii.
Triſtenyng, *truſtirg, confidence.* 2 *Cor.* i.
Triſtily, *truſtily, faithfully. Dedis* ix.
Trowed, *truſted. Jon.* iii.
Twey, *A. S.* twa, *two.*
Tything, *A. S.* teotha, *tiding, tale, report. Marc.* i. *Iſ.* tidinde, *rumors.*

V. U.

Vagaunt, *Lat. vagrant, wanderer. Jerem.* xiv.
Vaniſched, *made vain. Rom* i.
Varieu, *barjeſus. Dedis* xiii.
Vertue, *Lat. power, ſtrength.* 1 *Cor.* ii.
Vertues, *powers. Mat.* xxi.
Vinere, *Lat. vineyard. Mat.* xx.
Umbylapped, *enveloped, encompaſſed about. Ebr.* v.
Umthoughte, *bethought, remembred. Luc.* i. *A. S.* ymtheotian, deliberans.
Unceli, *A. S.* celing *or* unſælig, *unhappy, wretched,* without any comfort or refreſhment. *Rom.* vii.
Uncovenable. See *Covenable. Uſeleſs, diſagreeable, unreaſonable.* 2 *Teſſal.* iii.
Undedeli, *immortal.* 1 *Tymo.* i.
Underbering, *labouring, giving diligence.* 2 *Pet.* i.
Undern, *A. S.* undern, *rise in the morning. Marc.* xv.
Undernym, *A. S. reproze, accuſe. Levit.* xix. 1 *Jon.* iii.
Underſtondeſt, *favoureſt. Mat.* xvi.
Undircrieden, *cried out, hurried. Luc.* xxiii.
Undirfongen, *A. S.* fang, *received.*
Undirnomun See *Undernym. Reproved. Galath.* ii.
Undeedlyneſſe, *immortality. Wiſd.* iii.
Unhile, *A. S. uncover. Dan.* xiii.
Unhoneſt, *Lat. diſhonourable, uncomely.* 1 *Cor.* xii.
Unhonourid, *Lat. diſhonoured. Jon.* viii.
Univerſite, *Lat. univerſe, world. James* iii.
Unknowing, *not knowing, being ignorant of. Rom.* x.
Unkunning, *A. S. ignorance. Dedis* xvii.
Unkunningneſſe, *ignorance.* 1 *Pet.* i.
Unnethe, unnethis. See *Onethe.* 1 *Pet.* iv. *Dedis* xiv.
Unnobley, *Lat. ignominy, diſhonour.* 2 *Cor.* vi.
Unpeſible. See *Peſible. Unquiet, diſturbing. James* iii.
Unpiteous, *Lat. ungodly.* 1 *Petir* iv.
Unpite. See *Pite. Ungodlineſs. Tyte* ii.
Unſightable, *inviſible.* 1 *Tymo.* i.
Unſtidefaſtli, *not firmly, inconſtantly.*
Unwelewable. See *Welewed. Never-fading.* 1 *Pet.* v.
Unwemmyd. See *Wem. Unſpotted. Coloſſ.* i. *Ebr.* ix. *James* i.
Unwiſdom, *folly. Bar.* iii.
Unwitti. See *Wit. Ignorant, indiſcreet, fooliſh. Gal.* iii.
Unwityng, *ignorance. Dedis* iii.
Unworchiped. See *Worſchip. Diſhonoured.*
Volatilis, *Lat. crammed fowls. Mat.* xxii.
Upbyheſte eyres. See *Bibeeſtis. Heirs according to promiſe. Galath.* iii.
Upſodoun, *upſide-down, topſy-turvy. Luc.* xv.
Uſſilf, *our ſelves. Rom.* viii. 1 *Jon.* i.
Uta, *Lat.* octava, *octave,* or the eighth day after a feaſt or holy-day.
Utmere, *utter. Mat.* xxv.

W.

Waaſt, *deſtroy. Luc.* ix.
Waiward, *Fr.* geſver, *croſs, evil, perverſe. Mat.* vi. *Filip.* ii.
Wait, *Fr.* guet, *obſerve, mark. Filip.* iii.
Walowed, *A. S.* walwian, *rolled. Mat.* xxvii.
Wan, *A. S.* wan, *pale, black and blew.* 1 *Pet.* ii.
Wandred, *A. S.* wandrian, *walked about. Dedis* iii.
War, *A. S.* wære, *wary, prudent. Luc.* x.
Waryc, *A. S.* warian, *curſe. Mat.* xxvi.
Water-bouke, *A. S.* water-bec, *a beck, creek* or *rivulet. Dedis* xxviii.
Wawed, *A. S.* wagian, *waved, ſhaken. Mark* xi.
Wawes, wawis, *A. S.* wæg, *waves. Mat.* xiv.
Wedde, *A. S.* wedd, *a pledge, league, covenant.* 2 *Cor.* i.
Weeldeth, *poſſeſſeth. Luc.* xii.
Welders, *A. S.* wealder, *owners, rulers. Dedis* iv.
Welding, *owning, poſſeſſing.* 2 *Cor.* vi.
Welewed, *A. S.* wæle, *yellowed, withered. Marc.* iv.
Welefulli, *A. S.* wæla, *proſperouſly, happily.*
Wellinge, *A. S.* wellan, *melting. Mala.* iii.
Welled, *melted. Apoc.* i.
Weloweth. See *Welewed. Fadeth away. Jam.* i.
Welfumly, *proſperouſly.* 3 *Jon. Gen.* xxvii.
Wem, wemmen, *A. S.* wem, *a ſpot, ſpots. Exod.* xii. 2 *Pet.* ii.
Wench, *A. S.* wencle, *a little girl* or *maid. Hiſto.* p. 4.

Wende,

Wende, *A. S.* wene, *thought, imagined.*
Wene, *think.* 1 *Cor.* vii.
Wermode, *wormwood.* *Apoc.* viii. *A. S.* wormwort, *a warm or hot herb.*
Wexen, *A. S.* weoxan, *waxen, grown, increaſed.* *Pro.* iii. *Luc.* xii.
Whileneſs, *A. S.* hweol, *wheeling, turning about.* *James* i.
Wiche, *A. S.* wicce, *a witch.* *Dedis* viii.
Wilne, *will, deſire.* 2 *Cor.* xii.
Wiſte, *A. S.* *knew.* *Joon.* xx.
Wite, witen, *know.* 1 *Joon.*
Withi, *A. S.* weli, *willow.* See *zalewis.*
Witt, *A. S.* witan. See *Wite.* *Senſe, knowledge.* 4 *Kings* iv.
Witinforthe, *within.*
Witoutforthe, *without, outward.* 2 *Cor.* vii. 1 *Pet.* iii.
Witſontide, *whitſontide, pentecoſt.* 1 *Cor.* xvi. From *A. S.* witigung *or* witigdom, *propheſy, and* tid, *time* or *ſeaſon, q. d.* the time or ſeaſon of prophecy.
Wittleſſe. See *Witt* and *Wite.* *Fooliſh, ſenſeleſs.* *Galath.* iii.
Wlapped, *Teut.* lapp, *wrapped.* *Mat.* xxvii.
Wlated, *A. S.* wlætan, *abominated, nauſeated.* *Jerem.* xiv.
Wlatheſt, *abhorreſt.* *Rom.*
Wond, wondes, *A. S.* wund, *wound, wounds.* *Apoc.* xv.
Wonynge, *A. S.* wunian, *dwelling.* *Iſai.* ix.
Wode, wood, *A. S.* *mad.* *Dedis* xii.
Woodneſſe, *madneſs, fury.* *Apoc.* xix. *Jonas* iii.
Wook, *A. S.* weoc, *week.* *Jon.* xix.
Wooſt. See *Wiſte.* *Knoweſt.* 1 *Cor.* vii.
Woo-worthe, *woe be.* *Mat.* xxiii.
Worſchipful, *honourable, reſpectful.*
Worſchip, *A. S.* *honour, reſpect.* 1 *Cor.* xii.
Wortes, *A. S.* weort, *herbs.* *Mat.* xiii. *Rom.* xiv.
Wynſide, *Teut.* wancken, *winced, kicked.*
Wynyng, *A. S.* winnan, *gain.* *Philip.* i.
Writhun, *A. S.* wreothun, *wreathed, braided.* 1 *Tymo.* ii.

Y.

Yche. See *Eche, Iche.* *Each, every.* *Mat.* xii.
Ydel, ydil. See *Idel.*
Yede See *Ghede.* *Iſai.* ix.
Yelden, yolden, *A. S.* yildan, *yield, pay, perform.*
Yellyng, *Belg.* ghillen, *howling.* *Jam.* v.
Yerde. See *Gherd.* *Ebr.* ix.
Yghe. See *Ighe.* *Eye.* *Mat.* v.
Ynglys, *engliſh.*
Ynwardneſſis, *inwards, bowels.* 2 *Cor.* vi.
Yongling, *A. S.* yeong, *younkſter, youth, ſtripling.* *Marc.* xvi.
Yongthe, *youth.* *James* ii. Hence *youth*, the *n* being changed into *u.*
Yotide, *A. S.* yoten, *poured.* 4 *Kings* iv.
Young wexing man, *young man.* *Mat.* xix.
Youſilff, *your ſelves.* *James* iii.
Yrun, *A. S.* iren, *iron.*

Z.

Zalewis. *Fr.* ſaule, *Lat.* ſalix. See *Willows.* *Withis.* *Levit.* xiii.

WICLIF's Tranſlat. MS. Penes me.

2 *Corinth.* ix.

FOR of the mynyſterie that is maad to hooly men it is to me of plentee to write to you. For I knowe ghoure wille for the which I have glorie of ghou anentis macedonyes. —— —— —— —— —— —— —— I do thankingis to god of the ghifte of him that may not be teld.

capit. x.

And I my ſilf poul biſeche ghou bi the mildeneſſe and ſoftneſs of criſt which in the face ammeke among ghou, and I abſente triſte in ghou. for I preye you. —— —— —— —— ——

PERVIE's MS. *Magd.* apud *Cantab.*

2 *Corinth.* viii.

FOR whi of the miniſterie that is maad into holy men it is to me of a plente to write you. ix. For ſothe I woot ghoure inwitt redy for the which I haf glorie of ghou anentes macedonyes. —— —— —— —— —— —— —— —— —— —— —— —— —— forſothe I abſent triſte in ghou. *capit.* x. I prey ghou. —— —— —— —— ——

FINIS.